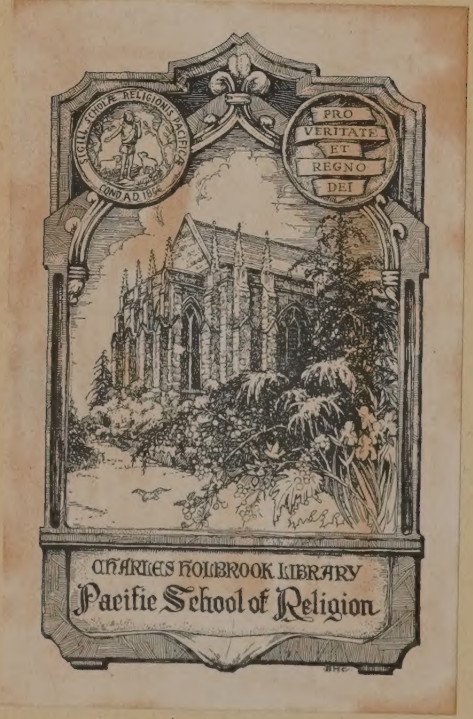
THE COMPANION BIBLE

PART V. THE GOSPELS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THE COMPANION BIBLE

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THE COMPANION BIBLE

BEING

THE AUTHORIZED VERSION OF 1611

WITH

THE STRUCTURES

AND

NOTES, CRITICAL, EXPLANATORY AND SUGGESTIVE

PART V. THE GOSPELS

WITH 86 APPENDIXES

"When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee."
(PROV. 6. 22)

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PREFACE

"So they read in the book of the law of God distinctly,
And gave the sense,
And caused them to understand the reading." (Neh. 8. 8.)

This is the object of THE COMPANION BIBLE.

It is so called because its wide margin is intended to be a Companion to the Text; and the whole is designed to be the Companion of all readers of the Bible.

The human element is excluded, as far as possible, so that the reader may realize that the pervading object of the book is not merely to enable him to interpret the Bible, but to make the Bible the interpreter of God's Word, and Will, to him.

To the same end this Edition is not associated with the name of any man; so that its usefulness may neither be influenced nor limited by any such consideration; but that it may commend itself, on its own merits, to the whole English-speaking race.

It is NOT A NEW Translation.

It is NOT AN AMENDED Translation.

It is NOT A COMMENTARY.

THE TEXT

The Text is that of the Authorized Version of 1611 as published by the Revisers in their "Parallel Bible" in 1885.

There are NO ALTERATIONS in the Text beyond what can be effected by a variation in the character and arrangement of the TYPE. Hence, there is nothing that affects the ear when reading it aloud; but only that which meets the eye in order to call attention to important facts and truths.

All ancient readings and new and amended renderings are confined to the margin.

The pronouns and other words emphasized in the Original, are in special type; and so are all quotations from the Old Testament.

The chapters and verses of the Authorized Version are retained; but spaces are introduced to mark them off into paragraphs. These are not divided as in the Paragraph Bibles, but according to the Structures, which are given in the right-hand margin; while the corresponding Index-letters are repeated in the outer left-hand margin, by the side of the Text.

For description and explanation of the Structures, see Preface to Part I, p. viii.

THE MARGIN

A small circle (°) against a word or words in the Text calls attention to the same word or words which are REPEATED in the right-hand margin, with the number of the verse to which they belong.

Words in the Text on which a note has already been given in a preceding verse in the same chapter, and to which the same note applies, are marked with the number of the verse in which such note is given.

Where references are given, these are not merely to PARALLEL PASSAGES, or to the same ENGLISH words, which are often as unnecessary as they are misleading; but only to those passages which explain the words in the Original, and which throw light upon their teaching.

Important readings are given according to the evidence of the great textual critics. See Ap. 94. VII, p. 137.

REFERENCES.—Where there is no name of a book in the margin, the reference is always to the same book.

Superior figures, in the Text, always refer to the verse, so numbered, in the same chapter.

For Abbreviations, see Preface to Part I, p. xi.

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PART V

THE NEW TESTAMENT*

* For the Greek Text of the New Testament, see Ap. 94.
For the New Testament and the order of its books, see Ap. 95.

THE INTER-RELATION OF THE FOUR GOSPELS.*

THEIR STRUCTURE AS A WHOLE.

GOD SPEAKING "BY HIS SON" (Heb. 1. 2).†

THE PROCLAMATION OF THE KING AND THE KINGDOM.

THE REJECTION OF THE KINGDOM AND THE CRUCIFIXION OF THE KING.

(*Alternation.*)

A¹	**MATTHEW.**	The Lord presented as Jehovah's KING. "Behold THY KING" (Zech. 9. 9). "Behold . . . I will raise unto David a Righteous BRANCH,‡ and a KING shall reign and prosper" (Jer. 23. 5,6; 33. 15). Hence the *royal* genealogy is required from Abraham and David downward (1. 1-17): and He is presented as what He is—before MAN (relatively)—the highest earthly position, the King.
B¹	**MARK.**	The Lord presented as Jehovah's SERVANT. "Behold MY SERVANT" (Isa. 42. 1). "Behold, I will bring forth My Servant THE BRANCH"‡ (Zech. 3. 8). Hence NO genealogy is required: and He is presented as what He is—before GOD (relatively)—the lowest earthly position, the ideal Servant.
A²	**LUKE.**	The Lord presented as Jehovah's MAN. "Behold THE MAN Whose name is THE BRANCH"‡ (Zech. 6. 12). Hence the *human* genealogy is required upward to Adam (Luke 3. 23-38): and He is presented as what He is—before MAN (intrinsically)—the ideal man.
B²	**JOHN.**	The Lord presented as JEHOVAH HIMSELF. "Behold YOUR GOD" (Isa. 40. 9). "In that day shall Jehovah's BRANCH‡ (i.e. Messiah) be beautiful and glorious" (Isa. 4. 2). Hence NO genealogy is required; and He is presented as what He is—before GOD (intrinsically)—Divine.

* For the order of the Gospels and the other books of the N.T., see Ap. 95. II.

† For the "sundry times" and "divers manners" in which God has spoken to mankind, see Ap. 95. I.

‡ There are twenty-three Hebrew words translated "Branch" in the Old Testament. This word (*zemach*) occurs twelve times (see Ap. 10): but in the passages here quoted it refers specially to the Messiah, and forms a link which connects the four characteristics of "the Branch" with the four presentations of the Messiah, as set forth in the subject-matter of each of the four Gospels respectively.

In Jer. 23. 5, 6, and 33. 15, Christ is presented as "the Branch", the KING *raised up* to rule in righteousness. This forms the subject-matter of MATTHEW'S Gospel.

In Zech. 3. 8, Christ is presented as "the Branch." the SERVANT *brought forth* for Jehovah's service. This forms the subject-matter of MARK'S Gospel. He is seen as Jehovah's servant, entering at once on His ministerial work without any preliminary words.

In Zech. 6. 12, Christ is presented as "the Branch" *growing up* out of His place. This is the characteristic of LUKE'S Gospel, in which this *growing up* forms the subject-matter of the earlier (and separate) portion of the Gospel, and brings out the perfections of Christ as "perfect man".

In Isa. 4. 2, Christ is presented as "the Branch of Jehovah" in all His own intrinsic beauty and glory. This is the great characteristic of the subject-matter of JOHN'S Gospel.

The Four Gospels thus form one complete whole, and are not to be explained by any "*synoptic*" arrangement.

The four are required to set forth the four aspects of the LIFE of Christ, as the four great offerings are required to set forth the four aspects of His DEATH.

No one Gospel could set forth the four different aspects of the life and ministry of the Lord Jesus, as no one offering could set forth all the aspects of His death.

Hence, it is the Divine purpose to give us, in the four Gospels, four aspects of His life on earth.

God has so ordered these that a "Harmony" is practically impossible: and this is the reason why, out of more than thirty attempts, there are scarcely two that agree, and not one that is satisfactory.

The attempt to make *one*, is to ignore the Divine purpose in giving *four*.

No one view could give a true idea of any building; and no one Gospel "Harmony" can include a complete presentation of the Lord's life on earth.

See further on "the Diversity" and "the Unity" of the Four Gospels in Appendixes 96 and 97.

Through failure to recognize this fourfold Divine presentation of the Lord, the term "*Synoptic* Gospels" has been given to the first three, because they are supposed to take one and *the same point of view*, and thus to differ from the fourth Gospel: whereas the difference is caused by the special object of John's Gospel, which is to present the Lord from the Divine standpoint. John's Gospel is thus seen from the Structure above to be essentially one of the *four*, and not one standing apart from the *three*.

THE GOSPEL

ACCORDING TO

MATTHEW.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD THY KING" (Zech. 9. 9).

(*Introversion.*)

A | 1. 1—2. 23. PRE-MINISTERIAL.

B | 3. 1–4. THE FORERUNNER.

C | 3. 5–17. THE BAPTISM: WITH WATER.

D | 4. 1–11. THE TEMPTATION: IN THE WILDERNESS.

E | **F** | 4. 12—7. 29. THE KINGDOM } PROCLAIMED. } THE FOURFOLD MINISTRY OF THE LORD.
G | 8. 1—16. 20. THE KING }

G | 16. 21—20. 34. THE KING } REJECTED.
F | 21. 1—26. 35. THE KINGDOM }

D | 26. 36–46. THE AGONY: IN THE GARDEN.

C | 26. 47—28. 15. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION, 20. 22).

B | 28. 16–18. THE SUCCESSORS.

A | 28. 19, 20. POST-MINISTERIAL.

For the New Testament, and the order of the Books, see Ap. 95.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words peculiar to Matthew's Gospel, see some 110 recorded in the notes.

NOTES ON MATTHEW'S GOSPEL.

The Divine purpose in the Gospel by MATTHEW is to set forth the Lord as Jehovah's KING. Hence those events in His ministry are singled out and emphasized which set forth His claims as the Messiah—sent to fulfil all the prophecies concerning Him.

Compared with Mark and Luke, Matthew has no less than thirty-one sections which are peculiar to his Gospel; and all more or less bearing on the King and the Kingdom, which are the special subjects of this Gospel.

I. Four events connected with His infancy:
- The Visit of the Wise Men (2. 1-15).
- The Massacre at Bethlehem (2. 16-18).
- The Flight into Egypt (2. 19-22).
- The Return to Nazareth (2. 23).

II. Ten Parables:
- The Tares (13. 24-30).
- The Hid Treasure (13. 44).
- The Pearl (13. 45).
- The Drag-net (13. 47).
- The Unmerciful Servant (18. 23-35).
- The Labourers in the Vineyard (20. 1-16).
- The Two Sons (21. 28-32).
- The Marriage of the King's Son (22. 1-14).
- The Ten Virgins (25. 1-13).
- The Talents (25. 14-46).

III. Two Miracles:
- The Two Blind Men (20. 30-34).
- The Coin in the Fish's Mouth (17. 24-27).

IV. Nine Special Discourses:
- The Sermon on the Mount (5-7).
- The Invitation to the Weary (11. 28-30).
- Idle Words (12. 36, 37).
- The Revelation to Peter (16. 17-19). See Ap. 147.
- Humility and Forgiveness (18. 15-35).
- His Rejection of that Generation (21. 43).
- The Eight Woes (23. See Ap. 126).
- The Prophecy on Olivet (24. 1—25. 46). See Ap. 155.
- The Commission and Promise (28. 18-20). See Ap. 167.

V. Six events in connection with His Passion:
- The Conspiracy and Suicide of Judas (26. 14-16; 27. 3-11).
- The Dream of Pilate's Wife (27. 19).
- The Resurrection of Saints after His Resurrection (27. 52, 53).
- The suggested Plot about His Body (27. 62-64).
- The Watch at the Sepulchre (27. 65, 66).
- The Earthquake on the Resurrection Morning (28. 2).

Most of these have to do with the special object of this Gospel. The words and expressions peculiar to this Gospel have the same purpose: such as "the kingdom of heaven", which occurs thirty-two times, and not once in any other Gospel; "Father in heaven", which occurs fifteen times in Matthew, only twice in Mark, and not once in Luke*; "son of David", ten times in Matthew, three in Mark, and three in Luke; "the end of the age", only in Matthew; "that it might be fulfilled which was spoken", nine times in Matthew, and nowhere else; "that which was spoken", or "it was spoken", fourteen times in Matthew, and nowhere else.† Altogether, Matthew has sixty references to the Old Testament, for the Law and the Prophets were fulfilled in the coming of the Messiah. The verb *rheō* occurs twenty times in Matthew (fourteen times of the prophets, and six times in the Sermon on the Mount, rendered "say", Matt. 5. 21, 27, 31, 33, 38, 43).

The question of modern critics as to the source whence the Evangelists got their material does not arise: for, as in the case of Luke (1. 3), it was revealed to them "from above" Gr. *anōthen*; see note there. Hence the Divine purpose in Luke is to present the Lord not merely as "perfect God" as in Luke 1. 32-35 and in John; but as "perfect man", full of human tenderness and compassion. Hence also the early chapters concerning His birth and infancy in Luke's Gospel.

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* Luke 11. 2, "which is in heaven", being omitted by all the critical texts. See Ap. 94. VII.

† Mark 13. 14, "spoken of by Daniel the prophet", being omitted by all the critical texts. See Ap. 94. VII.

°THE °GOSPEL

°ACCORDING TO

°MATTHEW.

1 °THE °book of the ° generation of ° Jesus Christ,
° the Son of David,
° the Son of Abraham.
2 °Abraham °begat Isaac; and Isaac °begat °Jacob; and Jacob °begat °Judas °and his brethren;
3 And ²Judas ²begat °Phares and Zara of °Thamar; and Phares ²begat °Esrom; and Esrom ²begat °Aram;
4 And Aram ²begat °Aminadab; and Aminadab ²begat °Naasson; and Naasson ²begat °Salmon;
5 And Salmon ²begat °Booz of °Rachab; and Booz ²begat °Obed of Ruth; and Obed ²begat °Jesse;
6 And Jesse ²begat °David the king;

TITLE. The. The titles of the N.T. books in the A.V. and R.V. form no part of the books themselves in the original text.

Gospel. Anglo-Saxon Godspell = a narrative of God: i. e. a life of Christ. The English word "Gospel" has no connection with the Greek *euaggelion*, which denotes good news, and was in use as = joyful tidings, &c., B.C. 9, in an inscription in the market-place of Priene (now *Samsun Kalē*, an ancient city of Ionia, near Mycale), and in a letter (papyrus) 250 years later; both are now in the Royal Library in Berlin.

according to = i. e. recorded by. Gr. *kata*. Ap. 104. x.

The title "Saint", as given in the A.V. and R.V., is a mistranslation of the headings found only in the later MSS., which are derived from Church lectionaries; and should have been rendered "THE HOLY GOSPEL ACCORDING TO MATTHEW". The R.V. reads "The Gospel according to Matthew"; L Tr. T and WH read "according to Matthew"; B omits the word *hagion* = holy.

Matthew. See Ap. 141.

1. 1—2. 23 (**A**, p. 1305). PRE-MINISTERIAL. (*Alternation.*)

A | A | 1. 1–17. Concerning others. Ancestors.
B | 1. 18–25. Concerning Jesus Christ. Birth in the Land.
A | 2. 1–12. Concerning others. The Wise Men.
B | 2. 13–23. Concerning Jesus Christ. Flight from the Land.

1. 1-17 (A, above). CONCERNING OTHERS. ANCESTORS. (*Introversion.*)

A | C | a | 1–. Jesus Christ.
b | –1–. David.
c | –1. Abraham.
} In Sum. Ascent.
D | 2–6–. The Lay Ancestors: Abraham to David (1 Sam. 16. 13). Fourteen Generations (*v.* 17).
E | –6–11. The Royal, or Crowned, Ancestors: David (2 Sam. 5. 3–5) to Josiah. Fourteen Generations (*v.* 17).
} In Detail.
D | 12–16. The Lay Ancestors: Jeconiah to Christ. Fourteen Generations (*v.* 17).
C | *c* | 17–. Abraham.
b | –17–. David.
a | –17. Jesus Christ.
} In Sum. Descent.

1 The. No Art. in the Greek, but required in English. **book** = scroll, as in Gen. 5. 1 (Sept.). See notes on Gen. 2. 4, and 5. 1; and on the Structure of Genesis, p. 1. Occurs only in connection with the first man and the second man (Gen. 5. 1 and Matt. 1. 1). **generation** = genealogy or pedigree. See Ap. 99. The same meaning as the Heb. expression (Gen. 5. 1). **Jesus Christ**: i. e. the humbled One now exalted. See Ap. 98. XI. **the Son of David.** Because promised directly to David (2 Sam. 7. 12, 16). The expression occurs nine times of Christ in Matt. (1. 1; 9. 27; 12. 23; 15. 22; 20. 30, 31; 21. 9, 15; 22. 42). Cp. Ps. 132. 11. Isa. 11. 1. Jer. 23. 5. Acts 13. 23. Rom. 1. 3. David, heir to the throne. Ap. 98. XVIII. The name of David is in the commencement of the N.T. and in the end also (Rev. 22. 16). **the Son of Abraham.** Because promised to him (Luke 1. 73), and received with joy by him as by David (John 8. 56. Matt. 22. 43). Cp. Gen. 12. 3; 22. 18. Gal. 3. 16. Heir to the land (Gen. 15. 18). Ap. 98. XVII. **2 Abraham.** Gen. 21. 2, 3. Rom. 9. 7, 9. **begat.** Gr. *gennaō*. When used of the father = *to beget* or *engender*; and when used of the mother it means *to bring forth into the world*; but it has not the intermediate sense, *to conceive*. In *vv.* 2–16– it is translated *begat*, and should be so in *vv.* –16 and 20 also. In 1. 1 the noun *genesis* means birth. **Jacob.** Gen. 25. 26. **Judas** = Judah. Gen. 29. 35; 49. 10. **and his brethren.** Because the promise was restricted to the house of Judah; not extended to the whole house of Abraham or of Isaac. **3 Phares and Zara.** Heb. Pharez and Zarah. Twins. Gen. 38. 29, 30. **Thamar.** Gen. 38. 11–30. The first of four women in this genealogy. The other three were Rahab, *v.* 5; Ruth, *v.* 5; Bathsheba, *v.* 6. Note the *Introversion*:—Hebrew, Gentile; Gentile, Hebrew: showing the condescension of Christ in taking our nature. **Esrom.** Heb. Hezron. 1 Chron. 2. 4, 5. **Aram.** Heb. Ram. Ruth 4. 19. 1 Chron. 2. 11. **4 Aminadab** = Amminadab. Ruth 4. 19. 1 Chron. 2. 10. **Naasson.** Heb. Nahshon. Ruth 4. 20. Ex. 6. 23. **Salmon.** Heb. Salma. **5 Booz.** Heb. Boaz. Ruth 4. 21. 1 Chron. 2. 12. **Rachab.** Eng. Rahab. Josh. 2. 1; 6. 25. See note on Thamar, *v.* 3. **Obed of Ruth.** Ruth 4. 21. 1 Chron. 2. 12. **Jesse.** Ruth 4. 22. 1 Chron. 2. 12. **6 David the king.** Ruth 4. 22. This addition to the name of David is because of the object of Matthew's Gospel. See the Structure on p. 1305. Luke 1. 32.

and David ° the king [2] begat ° Solomon of ° her *that had been the wife* of ° Urias ;

7 And Solomon [2] begat ° Roboam ; and Roboam [2] begat ° Abia ; and Abia [2] begat ° Asa ;

8 And Asa [2] begat ° Josaphat ; and Josaphat [2] begat ° Joram ; and Joram [2] begat ° Ozias ;

9 And Ozias [2] begat ° Joatham ; and Joatham [2] begat ° Achaz ; and Achaz [2] begat ° Ezekias ;

10 And Ezekias [2] begat ° Manasses ; and Manasses [2] begat ° Amon ; and Amon [2] begat ° Josias ;

11 And Josias [2] begat ° Jechonias and his brethren, about the time ° they were carried away to Babylon :

12 And after ° they were brought to Babylon, ° Jechonias [2] begat ° Salathiel ; and Salathiel [2] begat ° Zorobabel ;

13 And Zorobabel [2] begat Abiud ; and Abiud [2] begat Eliakim ; and Eliakim [2] begat Azor ;

14 And Azor [2] begat Sadoc ; and Sadoc [2] begat Achim ; and Achim [2] begat Eliud ;

15 And Eliud [2] begat Eleazar ; and Eleazar [2] begat Matthan ; and Matthan [2] begat Jacob ;

16 And Jacob [2] begat Joseph the husband of Mary, ° of whom was ° born ° Jesus, Who is called ° Christ.

17 ° So ° all ° the generations from [1] Abraham to [1] David *are* ° fourteen generations ;

and from [1] David until the [11] carrying away into Babylon *are* fourteen generations ;

and from the carrying away into Babylon unto [16] Christ *are* fourteen generations.

18 ° Now the ° birth of ° Jesus Christ was ° on this wise : When as His mother ° Mary ° was espoused to Joseph, ° before they ° came together, she was found with child of ° the Holy Ghost.

E (1307)

D

C c

b

a

B F 1308 5 B.C.

the king. Omitted by all the critical Greek texts enumerated and named in Ap. 94. VII.

Solomon. 2 Sam. 12. 24. The line in Matthew is the regal line through Solomon, exhausted in Joseph. The line in Luke is the legal line through Nathan, an elder brother (2 Sam. 5. 14), exhausted in Mary. If Christ be not risen, therefore, all prophecies must fail.

her, &c. See note on Thamar, *v.* 3.

Urias = Uriah (2 Sam. 12. 24).

7 Roboam = Rehoboam (1 Kings 11. 43). Note that in this case and in the three following :—Rehoboam (a bad father) begat a bad son (Abijah) ; Abijah (a bad father) begat a good son (Asa) ; Asa (a good father) begat a good son (Jehoshaphat) ; Jehoshaphat (a good father) begat a bad son (Jehoram).

Abia = Abijam (1 Kings 14. 31) ; Abijah (2 Chron. 12. 16). See note on *v.* 7.

Asa. 1 Kings 15. 8.

8 Josaphat = Jehoshaphat (2 Chron. 17-18).

Joram = Jehoram (2 Kings 8. 16. 2 Chron. 21. 1). Three names are omitted here. All are not necessary in a royal genealogy. In *v.* 1 three names are sufficient. The four names are : 1. Ahaziah (2 Kings 8. 27. 2 Chron. 22. 1-9). 2. Joash or Jehoash (2 Kings 11. 2—12. 20. 2 Chron. 24. 1-25). 3. Amaziah (2 Kings 14. 8-20. 2 Chron. 25. 1, 8). 4. Jehoiakim (2 Kings 23. 36—24. 6. 2 Chron. 36. 5-8).

Ozias = Uzziah (2 Chron. 26. 1), or Azariah (2 Kings 14. 21).

9 Joatham = Jotham (2 Kings 15. 7. 2 Chron. 26. 23).

Achaz = Ahaz (2 Kings 15. 38. 2 Chron. 27. 9).

Ezekias = Hezekiah (2 Kings 16. 20. 2 Chron. 28. 27).

10 Manasses = Manasseh. (2 Kings 20. 21. 2 Chron. 32. 33.)

Amon. (2 Kings 21. 18. 2 Chron. 33. 20.)

Josias = Josiah (2 Kings 21. 24. 2 Chron. 33. 25).

11 Jechonias = Jehoiachin (2 Kings 24. 8).

they were carried away = removed. Gk. *metoikesia* = the Babylonian transference. A standing term. Occurs only in Matt. It began with Jehoiakim, was continued in Jechoniah, and completed in Zedekiah (2 Kings 24 and 25. 2 Chron. 36).

12 they were brought = the carrying away, as in *v.* 11. **Jechonias,** Jer. 22. 30, does not say "no sons" ; but, "no sons to sit on the throne of David". **Salathiel** = Shealtiel, the real son of Assir ; and hence was the grandson of Jeconiah (1 Chron. 3. 17-19), born "after" (see *v.* 12). **Zorobabel.** The real son of Pedaiah (1 Chron. 3. 19), but the legal son of Salathiel (cp. Deut. 25. 5). See Ezra 3. 2 ; 5. 2. Neh. 12. 1.

16 of whom. Gr. *ex hēs*, fem. [Mary]. **born** = brought forth. Gr. *gennaō*. Spoken, here, of the mother. See note on "begat" (*v.* 2). **Jesus.** See Ap. 98. X. **Christ** = Anointed. Heb. Messiah. See Ap. 98. IX.

17 So. Verse 17 is the Fig *Symperasma*. Ap. 6. **all the generations.** See the Structure D, E, *D*, above. The *first* begins with the call of Abraham, and ends with the call of David the layman (1 Sam. 16. 13). The *second* begins with the building of the Temple, and ends with the destruction of it. The *third* begins with the nation under the power of Babylon, and ends with it under the power of Rome (the first and fourth of the world-powers of Dan. 2). **the :** i. e. the generations given above, not all recorded in the O.T. fourteen. It is not stated that there were forty-two, but three fourteens are reckoned in a special manner, as shown in the Structure above. Note the three divisions of the whole period, as in the seventy weeks of Daniel (Dan. 9. Ap. 91).

1. 18-25 (B, p. 1307). CONCERNING JESUS CHRIST. HIS BIRTH. (*Introversion.*)

B | F | 18, 19. Begetting
G | 20. The angel of Jehovah.
H | 21. Prophecy delivered.
H | 22, 23. Prophecy quoted.
G | 24. The angel of Jehovah.
F | 25. Birth.

18 Now : or, But, in contrast with those mentioned in *vv.* 2-16. Render : "The begetting, then, of Jesus Christ was on this wise for after His mother was espoused to Joseph, she was found with child of *pneuma hagion*". See Ap. 101. II. 14. **birth** = begetting. Gr. *gennēsis*. Occ. only here and Luke 1. 14, used of the Father. This verse is quoted by Irenæus (A. D. 178). **Jesus** (Om. by Tr. [WH] Rm.) **Christ.** Heb. Messiah. So translated in John 1. 41 ; 4. 25. See Ap. 98. XI. **on this wise :** i. e. not begotten, as in the cases recorded in *vv.* 2-16. **Mary.** See Ap. 100 for the six of this name in N.T. **was espoused** = had been betrothed. By divine ordering, so that the two lines, through Solomon and Nathan, might be united and exhausted in Messiah. **before.** Gr. *prin*. Occ. seven times (26. 34, 75. Mark 14. 72. Luke 22. 61. John 4. 49 ; 8. 58 ; 14. 29) ; *prin ē*, occ. seven times (Matt. 1. 18. Mark 14. 30. Luke 2. 26 ; 22. 34. Acts 2. 20 ; 7. 2 ; 25. 16. In eleven of the fourteen passages where this word occurs the events *did take place*. In the other three, one was miraculously prevented (John 4. 49) ; the day of the Lord is absolutely certain (Acts 2. 20) ; the other was legally imperative (Acts 25. 16). **came together :** as in 1 Cor. 7. 5. **the Holy Ghost.** Gr. *pneuma hagion* = holy spirit : i. e. power from on high. Not "the Holy Spirit". See Ap. 101. III. 14.

5 B. C.

19 Then Joseph her husband, °being a just *man*, °and °not °willing to °make ḥer a publick example,° was minded to °put her away °privily.

G (c. 1308)

20 But while °he thought on °these things, °behold, °the °angel of °the LORD °appeared unto him in °a dream, saying, "Joseph, thou [1]son of David, °fear [19]not to take unto thee Mary thy wife: for That Which is °conceived in her is of [11]the Holy Ghost.

H

21 And she shall °bring forth a Son, and thou shalt call °His name °JESUS: for °Ḥe shall save His People from their °sins."

H

22 Now °all this was done, that it might be °fulfilled which was °spoken °of [20]the LORD °by the prophet, saying,

23 [20] **"Behold, °a virgin shall be with child, and shall [21]bring forth a Son, and they shall call [21]His name °Emmanuel, which being interpreted is, °God with us."**

G

24 Then Joseph being raised from sleep did as [20]the angel of [20]the LORD had bidden him, and took unto him his wife:

F

25 And °knew her °not °till she had [21]brought forth °her firstborn Son: and °he called [21]His name [21]JESUS.

A J (c. 1309) 4 B. C.

2 Now when °Jesus was born °in °Bethlehem of Judæa °in the days of °Herod the king, °behold, there came °wise men from the °east °to Jerusalem,

19 being a just man = though he was a just man (i. e. desirous of obeying the Law).
and = yet. **not.** Gr. *mē*. Ap. 105. II.
not willing = not wishing. Gr. *thelō*. See Ap. 102. 1.
to make ḥer a publick example = to expose her to shame. L T Tr. A WH read *deigmatizō* instead of *paradeigmatizō*. Occurs only here and in Col. 2. 15. This exposure would have necessitated her being stoned to death, according to the Law (Deut. 22. 22). Cp. John 8. 5.
was minded = made up his mind, or determined. Gr. *boulomai*. See Ap. 102. 2.
put her away = divorce her according to the Law (Deut. 24. 1).
privily = secretly. By putting a "bill of divorcement into her hand" (Deut. 24. 1).
20 he thought: i. e. pondered about or contemplated this step. This was Satan's assault, as he had assaulted Abraham before (Gen. 12. 11–13). See Ap. 23.
these things. The two courses open to him in *v.* 19.
behold. Fig. *Asterismos*. Ap. 6.
the angel of the LORD. The first of three appearances to Joseph in these chapters, G and *G*, p. 1308 (1. 20, 24; 2. 13, 19).
angel = messenger. The context must always show whether human or Divine.
the LORD = Jehovah. No Art. See Ap. 98. VI. i. *a* 1. B. b.
appeared. Gr. *phainō*. See Ap. 105. I.
a dream. Gr. *onar*. Occurs only in Matt. (here; 2. 12, 13, 19, 22; and 27. 19). Only six dreams mentioned in N.T. To Joseph (Matt. 1. 20; 2. 13, 19, 22); to the wise men (Matt. 2. 12); and to Pilate's wife (Matt. 27. 19).
fear not = Be not afraid. This shows his condition of mind.
conceived = begotten. Gr. *gennaō*, as in *vv.* 2, 16, 18.
21 bring forth. Not the same word as in *vv.* 2, 16, 20. Gr. *tiktō*. Not "of thee" as in Luke 1. 35, because not Joseph's son. **His name.** Fig. *Pleonasm*. Ap. 6 = Him. **JESUS.** For this type see Ap. 48. The same as the Heb. Hoshea (Num. 13. 16) with Jah prefixed = God [our] Saviour, or God Who [is] salvation. Cp. Luke 2. 21. See Ap. 98. X. Ḥe = He, and none other, or He is the One Who (emph.). **sins.** Gk. *hamartia*. See Ap. 128. II. i. **22 all** = the whole of. **fulfilled.** See Ap. 103 for the first fulfilment of prophecy in the N.T. **spoken.** Gr *to rhēthen*. By Isaiah to Ahaz (Isa. 7. 13–16), but afterwards written. **of** = by. Gr. *hupo*. Ap. 104. xviii. 1. **by** = through, or by means of. Gr. *dia*. Ap. 104. v. i. **23 a virgin.** Quoted from Isa. 7. 13–15. See the notes there. Gr. *parthenos*, which settles the meaning of the word in Isa. 7. 14. See Ap. 103, and 107. I. i. **Emmanuel.** Occurs only in Matt. See Ap. 98. VII. **God.** See Ap. 98. I. **25 knew her.** Heb. idiom, and Fig. *Metonymy* (of Adjunct) for cohabitation. Note the imperfect tense = was not knowing. See Ap. 132. I. ii. **not.** Gr. *ou*. Ap. 105. I. **till.** Matt. 12. 46–50; 13. 55, 56, clearly show that she had sons afterwards. See the force of this word *heōs* in Matt. 28. 20, "unto". **her firstborn Son.** These words are quoted by Tatian (A. D. 172) and twelve of the Fathers before cent. 4; and are contained in nearly all MSS. except the Vatican and Sinaitic (cent. 4). All the Texts omit "her firstborn" on this weak and suspicious evidence. But there is no question about it in Luke 2. 7. **he**: i. e. Joseph.

2. 1-12 (*A*, p. 1307). CONCERNING OTHERS. THE WISE MEN.
(*Introversion and Alternation.*)

A | J | 1. The Wise Men. Arrival.
K | 2. The Star. Notification.
L | 3. Herod hears of the Wise Men.
M | d | 4. His Question to Rulers. "Where?"
e | 5, 6. Their Answer.
M | *d* | 7–. His Question to the Wise Men. "What Time?"
e | –7, 8. Their Mission.
L | 9–. Wise Men hear Herod.
K | –9–11. The Star. Guiding.
J | 12. The Wise Men. Departure.

1 Jesus. See Ap. 98. X. **in.** Gr. *en*. Ap. 104. viii. **Bethlehem** = house of bread. Now *Beit Latim*, five miles south of Jerusalem. One of the fenced cities of Rehoboam, originally called Ephrath (Gen. 35. 16, 19). **Herod the king.** To distinguish him from other Herods. See Ap. 109. **behold.** Fig. *Asterismos* (Ap. 6), for emphasis. **wise men.** Gr. *magoi*. It nowhere says they were Gentiles, or that there were only three, or whether they were priests or kings. The "adoration of the Magi" must have taken place at Nazareth, for the Lord was presented in the Temple forty-one days after His birth (8 + 33 days. Lev. 12. 3, 4. Cp. Luke 2. 21–24), and thence *returned* to Nazareth (Luke 2. 39). Ap. 169. There, in "the house" (Matt. 2. 11), not "in a stable" at Bethlehem, they found the Lord. They did not return to Jerusalem from Nazareth (Matt. 2. 12); but, being well on their way home, easily escaped from Herod. Herod, having enquired *accurately* as to the time, fixed on "two years" (Matt. 2. 16), which would have thus been about the age of the Lord. After the flight to Egypt, He *returned* once more to Nazareth (Matt. 2. 23). This chapter (Matt. 2) comes between Luke 2. 39 and 40. **east.** North and south are always in Greek only in sing. East and west are relative to the north and therefore occur in the plural also. **to Jerusalem.** The most likely place.

K (. 1309) 4 B. C.

2 Saying, °"Where is He That °is born King of the Jews? for °we have seen °His star [1]in the [1]east, and °are come to °worship Him."

L

3 °When [1]Herod the king °had heard *these things*, he °was troubled, and °all Jerusalem with him.

M d

4 And when he had gathered all the °chief priests and °scribes of the People together, he °demanded of them °where °Christ should be born.

e

5 And they said unto him, [1]"In [1]Bethlehem of Judæa: for thus it is °written °by the prophet,

6 '**And thou [1]Bethlehem, *in* the land of °Juda, °art °not the least °among the °princes of °Juda: for °out of thee shall °come a Governor, That shall °rule My People Israel.**'"

M d

7 Then [1]Herod, when he had °privily called the [1]wise men,

e

°enquired of them °diligently °what time °the star °appeared.

8 And he sent them to [1]Bethlehem, and said, "Go and search [7]diligently °for the °young Child; and when ye have found *Him*, bring me word again, °that ☽ may come and [2]worship Him also."

L

9 When they °had heard the king, they °departed;

K

and, °lo, the star, which °they saw [2]in the east, °went before them, °till it °came and stood over where the [8]young Child was.

10 When they °saw the star, they °rejoiced with exceeding great joy.

11 And when they were come °into the house, they saw the [8]young °Child with °Mary His mother, and fell down, and [2]worshipped °Him: and when they had opened their °treasures, they presented unto Him gifts; °gold, and frankincense, and myrrh.

J

12 And being °warned of God °in °a dream that they should °not return °to [1]Herod, they °departed [11]into their own country °another way.

J N f (. 1311)

13 And when they °were [12]departed, [1]behold,

---

2 Where . . . ? This is the first question in the N.T. See note on the first question in the O.T. (Gen. 3. 9).
is born = has been brought forth: see note on 1. 2.
we have seen = we saw: i.e. we being in the east saw.
His star. All questions are settled if we regard this as miraculous. Cp. Num. 24. 15–19.
are come = we came.
worship = do homage. Gr. *proskuneō*. See Ap. 137. i.
3 When = But.
had heard = on hearing.
was troubled. The enemy used this for another attempt to prevent the fulfilment of Gen. 3. 15. See Ap. 23.
all Jerusalem. Fig. *Synecdoche* (of the Whole), Ap. 6. = most of the people at Jerusalem at that time.
4 chief priests, &c.: i.e. the high priest and other priests who were members of the Sanhedrin, or National Council.
scribes of the People = the *Sōpherīm*, denoting the learned men of the People; learned in the Scriptures, and elders of the Sanhedrin. This incident shows that intellectual knowledge of the Scriptures without experimental delight in them is useless. Here it was used by Herod to compass Christ's death (cp. Luke 22. 66). The scribes had no desire toward the person of the "Governor", whereas the wise men were truly wise, in that they sought the person of Him of Whom the Scriptures spoke and were soon found at His feet. Head-knowledge without heart-love may be used against Christ.
demanded = kept enquiring.
where, &c. This was the first of the two important questions: the other being "what time", &c., *v.* 7.
Christ = the Messiah. See Ap. 98. IX.
5 written = standeth written. Not spoken, as in *v.* 23. Quoted from Mic. 5. 2. See Ap. 107. II. 3 b.
by = by means of. Gr. *dia*. Ap. 104. v. 1.
6 Juda = Judah.
art not the least. Fig. *Tapeinōsis* (Ap. 6), in order to magnify the place.
not = by no means. Gr. *oudamōs*. Occurs only here.
among. See Ap. 104. viii. 2.
princes. Put by the Fig. *Metonymy* (of Subject), Ap. 6, for the "thousands" (or divisions) which they led.
out. Gr. *ek*. Ap. 104. vii. See note on Mic. 5. 2.
come = come forth, not "come unto", as in Zech. 9. 9.
rule = shepherd. Rulers were so called because this was their office.
7 privily = secretly.
enquired . . . diligently = enquired . . . accurately Cp. Deut. 19. 18. Gr. *akriboō*. Occ. only here and in *v.* 16.
what time, &c. This was the second of the two important questions: the other being "where" (*v.* 4).
the star appeared = the time of the appearing
star. appeared = shone forth. See Ap. 106. I. i.
8 for = concerning. young Child. Gr *paidion*. Ap. 108. v.
that ☽ may come = that I also may come. Not "Him also" as well as others, but "I also" as well as you.
9 had heard = having heard. departed: to Nazareth (not to Bethlehem). Ap. 169. lo. Fig. *Asterismos*. Ap. 6 (for emphasis).
they saw. When in the east. See *v.* 2.
went before = kept going before (Imperfect). Therefore not an astronomical phenomenon, but a miraculous and Divine act.
till. Implying both distance and time.
came = went: i.e. to Nazareth. See *v.* 1.
10 saw the star. Supply the Ellipsis from *v.* 9 (Ap. 6) = "having seen the star [standing over where the young child was], they rejoiced", &c.
rejoiced with . . . joy. Fig. *Polyptōton* (Ap. 6), for emphasis.
11 into. Gr. *eis*. Ap. 104. vi.
into the house. Not therefore at Bethlehem, for that would have been into the stable. See note on *v.* 1. There is no "discrepancy" here.
Child. Gr. *paidion*. See Ap. 108. v.
Mary. See Ap. 100.
Him. Not Mary.
treasures = receptacles or treasure cases.
gold, &c. From *three* gifts being mentioned tradition concluded that there were three men. But it does not say so, nor that they were kings. These presents supplied their immediate needs.
12 warned of God = oracularly answered, implying a preceding question. Cp. *v.* 22.
in. Gr. *kata*. Ap. 104. x. 2.
a dream. Gr. *onar*. See note on Matt. 1. 20.
not. Gr. *mē*. Ap. 105. II.
to = unto. Gr. *pros*. Ap. 104. xv. 3.
departed = returned.
another = by another, as in *v.* 5.

2. 13-23 [For Structure see next page]

13 were departed = had withdrawn or retired.

4 B. C.

°the angel of °the LORD 7appeareth to Joseph 12in a dream,

g saying, "Arise, and °take the 8young Child and His mother, and flee 11into Egypt, and be thou there until I bring thee word: for 1Herod °will seek the 8young Child to destroy Him."

h 14 When he arose, he °took the 8young Child and His mother by night, and 13departed 11into Egypt:

i 15 And was there until the °death of 1Herod:

O1 °that it might be fulfilled which was °spoken °of 13the LORD 5by the prophet, saying, °"**Out of Egypt °have I called My Son.**"

N2 16 Then 1Herod, when he °saw that he was °mocked 15of the wise men, was exceeding °wroth, and sent forth, and slew °all the °children that were 1in 1Bethlehem, and 1in all the °coasts thereof, from °two years old and under, according to the time which he had 7diligently enquired °of the wise men.

O2 17 Then was fulfilled that which was °spoken °by ° Jeremy the prophet, saying,

18 1"**In °Rama was there a voice heard, °lamentation, and weeping, and great mourning, Rachel weeping *for* her °children, and would °not be comforted, because they are °not.**"

N3 *f* 19 But when 1Herod was dead, behold, an 13angel of 13the LORD 7appeareth 12in a dream to Joseph 1in Egypt,

g 20 Saying, "Arise, and 13take the 8young Child and His mother, and go 11into the land of Israel: for °they are dead which sought the 8young Child's °life."

h 21 And he arose, and 14took the 8young Child and His mother, and came 11into the land of Israel.

i 22 But when he heard that °Archelaus did reign °in Judæa °in the room of his father 1Herod, he was afraid to go thither: notwithstanding, being 12warned of God 12in a dream, he °turned aside 11into the parts of °Galilee:

23 And he came and °dwelt °in a city called °Nazareth:

O3 °that it might be fulfilled which was °spoken 5by the prophets, "**He shall be called a Nazarene.**"

B P 1312) Q j . D. 26

3 °In those days °came °John the Baptist, °preaching °in the °wilderness of Judæa,

2. 13-23 (*B*, p. 1307). CONCERNING JESUS CHRIST. FLIGHT FROM THE LAND
(*Repeated and Extended Alternation.*)

B | N1 | f | 13-. The Angel.
g | -13. His Command to Joseph.
h | 14. Joseph's Obedience.
i | 15-. Christ's abode. Egypt. } Event.
O1 | -15. Prophecy fulfilled.
N2 | 16. Herod's wrath and crime. Event.
O2 | 17, 18. Prophecy fulfilled.
N3 | *f* | 19. The Angel.
g | 20. His Command.
h | 21. Joseph's Obedience.
i | 22, 23-. Christ's abode. Nazareth. } Event.
O3 | -23. Prophecy fulfilled.

the angel. See note on 1. 20.

the LORD. Here denotes Jehovah. See Ap. 98. VI. i. *a*. 1. B. b, and 4. II. Divine interposition was needed to defeat the designs of the enemy; and guidance was given only as and when needed. Cp. *vv.* 20, 22. See Ap. 23.

take = take with [thee].

will seek = is on the point of seeking.

14 took = took with [him].

15 death = end. Gr. *teleutē*. Occ. only here.

that = in order that.

spoken. As well as written. Cp. *vv.* 5 and 23.

of = by. Gr. *hupo*. See Ap. 104. xviii. 1.

Out of Egypt, &c. Quoted from Hos. 11. 1. See Ap. 107. I. 3.

Out. Ap. 104. vii. **have I called** = did I call.

16 saw. Ap. 133. I. 1.

mocked = deceived.

wroth. Gr. *thumoōmai*. Occ. only here.

all. The number could not have been great.

children = boys. Pl. of *pais*. Ap. 108. iv.

coasts = borders.

two years. Gr. *dietēs*. Occ. only in Matthew. It was now nearly two years since the birth at Bethlehem. Herod had inquired very accurately, *v.* 7. See notes on *vv.* 1 and 11. The wise men found a *pais*, not a *brephos* (see Ap. 108. iv and viii), as the shepherds did (Luke 2. 16).

of = from. Gr. *para*. Ap. 104. xii. 1.

17 spoken. As well as written.

by = by means of. Gr. *hupo* (Ap. 104. xviii), but all the critical texts read *dia*. Ap. 104. v. 1.

Jeremy = Jeremiah. Quoted from Jer. 31. 15. See Ap. 107. i. 3.

18 Rama = Ramah in O.T., now *er-Ram*, five miles north of Jerusalem.

lamentation. Gr. *thrēnos*. Occ. only here.

children. Gr. pl. of *teknon*. Ap. 108. I.

not. Gr. *ou*. Ap. 105. I.

20 they. Note the Fig. *Heterōsis* (of Number), Ap. 6, by which the pl. is put for the sing.: i. e. Herod.

life = the soul. Gr. *ē psuchē*. See Ap. 110. III.

22 Archelaus. See Ap. 109.

in = over. Gr. *epi*. See Ap. 104. ix. 1. LT [Tr.] [A] WH omit *epi*.

in the room of = instead of. Gr. *anti*. Ap. 104. ii.

turned aside = departed, as in *vv.* 12, 13.

Galilee. The region north of Samaria, including the Plain of Esdraelon and mountains north of it. Ap. 169.

23 dwelt = settled. **in.** Gr. *eis*. Ap. 104. vi.

Nazareth. His former residence. Ap. 169. The Aramaic name. See Ap. 94. III. 3. See note on *vv.* 1, 11, 16, and Luke 2. 39. **that** = so that. **spoken.** It does not say "written". It is not "an unsolved difficulty", as alleged. The prophecy had been uttered by more than one prophet; therefore the reference to the Heb. *nēzer* (= a branch) is useless, as it is used of Christ only by Isaiah (Isa. 11. 1; 60. 21), and it was "spoken" by "the prophets" (pl.). Note the Fig. *Hysterēsis*. Ap. 6.

3. 1-4 [For Structure see next page].

1 In = And in. Gr. *en dē*. See Ap. 104. viii. 2. **In those days.** Heb. idiom for an indefinite time (Ex. 2. 11, 23. Isa. 38. 1, &c.): while the Lord, being grown up, was still dwelling in Nazareth. Ap. 169. Cp. 2. 23. **came.** Gr. comes: i. e. presenteth himself. **came John, &c.** Because "the word of God" had come to him (Luke 3. 2). **John the Baptist** = John the baptizer. **preaching** = proclaiming as a herald. Ap. 121. 1. **in.** Gr. *en*. Ap. 104. viii. 1. **wilderness** = country parts, which were not without towns or villages. David passed much of his time there. So John, probably in some occupation also; John now thirty years old. He was the last and greatest of the prophets, and would have been reckoned as Elijah himself, or as an Elijah (Matt. 11. 14. Cp. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.

2 And saying, ° "Repent ye: for °the kingdom °of ᵕheaven °is at hand."

3 For this is he that was °spoken of °by the prophet °Esaias,

saying, ° "**The voice of one crying in the** [1] **wilderness,**

'**Prepare ye the way of °the** LORD, **make His paths straight.**' "

4 And the same John °had his raiment of camel's hair, and a °leathern girdle about his loins; and his °meat was °locusts and wild honey.

5 Then went out °to him °Jerusalem, and °all °Judæa, and °all the region round about Jordan,

6 And °were °baptized °of him [1] in Jordan, confessing their °sins.

7 But when he °saw many of the °Pharisees and Sadducees °come °to his °baptism, he said unto them, "O °generation of °vipers, °who hath °warned you to flee °from °the wrath °to come?

8 Bring forth therefore fruits °meet for [2] repentance:

9 And ᵕthink °not to say °within yourselves, °'We have Abraham to *our* father:' for I say unto you, that °God is able °of these stones to raise up °children unto Abraham.

10 And °now ᵕalso the ax °is laid °unto the root of the trees: therefore every tree which bringeth [3] not forth good fruit °is hewn down, and cast °into the fire.

11 ℨ indeed [5] baptize you °with water [10] unto repentance:

but He That cometh °after me is mightier than I, Whose °shoes I am °not °worthy to ᵕbear:

3. 1-4 (**B**, p. 1305). THE FORERUNNER.
(*Introversion and Alternation.*)

B | P | 1-. John. Time.
Q | j | -1. His Proclamation.
k | 2. Subject. Repentance.
R | 3-. Isaiah.
Q | j | -3-. His cry.
k | -3. Subject. Preparation.
P | 4. John. Manner.

2 Repent. Gr. *metanoeō*. See Ap. 111. 1.
the kingdom of heaven. See Ap. 114.
of. Gen. of origin = from. Ap. 17. 2.
heaven = the heavens (pl.). See note on 6. 9, 10.
is at hand = had drawn nigh. What draws nigh may withdraw. See 21. 43. Acts 1. 6; 3. 20.
3 spoken. As well as written.
by. Gr. *hupo*. Ap. 104. xviii. 1, but all the Greek texts read "*dia*". Ap. 104. v. 1.
Esaias = Isaiah. The first of twenty-one occurrences of the name in N.T. See Ap. 79.
The voice, &c. Quoted from Isa. 40. 3. See note there. Ap. 107. I. 1.
the LORD = Jehovah in Isa. 40. 3. See Ap. 98. VI. i. *a*. 1. B. b.
4 had his raiment, &c. Cp. 2 Kings 1. 8.
leathern girdle. Worn to-day by peasants in Palestine.
meat = food.
locusts. Locusts form the food of the people to-day; and, being provided for in the Law, are "clean". See Lev. 11. 22.

3. 5-17 (**C**, p. 1305). BAPTISM.
(*Introversion and Alternation.*)

C | S | l | 5. The Coming of the People to John.
m | 6. Their Baptism.
T | 7-9. John's Warning.
T | 10-12. John's Threatening.
S | l | 13. The Coming of Messiah to John.
m | 14-17. His Baptism.

5 to = unto. Gr. *pros*. Ap. 104. xv. 3.
Jerusalem . . . Judæa. Put by Fig. *Metonymy* (of Subject), Ap. 6, for their inhabitants.
all. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part. **all the region.** Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for the greater part of the country. **6 were baptized** = were being baptized. **baptized of.** See Ap. 115. I. vii. **of** = by. Gr. *hupo*. Ap. 104. xviii. 1.
sins. Gr. *hamartia*. Ap. 128. II. 1. **7 Pharisees and Sadducees.** See Ap. 120. II. **saw.** Ap. 133. I. 1.
come = coming. **to.** Gr. *epi*. See Ap. 104. ix. 3. **baptism.** See Ap. 115. II. i. **generation** = brood or offspring. **vipers** = serpents. Not ordinary snakes, but venomous vipers.
who . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis. **warned, &c.** = forewarned; or who hath suggested or given you the hint? **from** = away from. Gr. *apo*. Ap. 104. iv. **the wrath to come.** The reference is to Mal. 4. 1. The coming of Messiah was always connected with judgment; which would have come to pass had the nation repented at the preaching of "them that heard Him" (Heb. 2. 3. Cp. 22. 4). The "times of refreshing", and "the restoration of all things" of Acts 3. 19-26, would have followed. Hence 1 Thess. 1. 10; 2. 16; 5. 9. See notes there; and cp. Matt. 10. 23; 16. 28; 24. 34. Luke 21. 22, 23. Acts 28. 25, 28. **to come** = about to come. **8 meet for** = worthy of. **9 think** = think not for a moment (Aorist). This is an idiom to be frequently met with in the Jerusalem Talmud = be not of that opinion. **not.** Gr. *mē*. Ap. 105. II. **within** = among. Gr. *en*. Ap. 104. viii. 2.
We have, &c. Cp. John 8. 39. Rom. 4. 1-8; 9. 7. Gal. 3. 9. **God.** Ap. 98. I. i. **of** = out of. Gr. *ek*. Ap. 104. vii. **children.** Gr. pl. of *teknon*. Ap. 108. I.

3. 10-12 (*T*, above). JOHN'S THREATENING. (*Introversion.*)

T n | 10. Warning. The "Ax" and the "Fire".
o | 11-. John's Baptism.
p | -11-. Christ and John.
o | -11. Christ's Baptism.
n | 12. Warning. The "Fan" and the "Fire".

10 now = already. **also.** Omitted by all the texts (Ap. 94. VII.). **is laid** = is lying at. The Jerusalem Talmud (*Beracoth*, fol. 5. 1) refers Isa. 10. 33, 34 to the destruction of Jerusalem; and argues from Isa. 11. 1 that Messiah would be born shortly before it. **unto** = at. Gr. *pros*. Ap. 104. xv. 3. **is hewn down** = getteth hewn down. **into.** Gr. *eis*. Ap. 104. vi. **11 with.** Gr. *en*. Ap. 104. viii. 1. and Ap. 115. I. iii. The literal rendering of the Heb. ב (*Beth*) = B. Matt. 7. 6; 9. 34. Rom. 15. 6. 1 Cor. 4. 21, &c. See Ap. 115. I. iii. 1. a. **shoes** = sandals. **not.** Gr. *ou*. See Ap. 105. i. **worthy** = fit or equal. Not the same word as "meet for" in *v.* 8. **bear** = bring or fetch. Mark: "stoop down and unloose". Luke: "unloose". Prob. repeated often in different forms.

26 °Ὁς shall °baptize you [21]–with °the Holy Ghost, and *with* °fire:

n 12 Whose °fan *is* [1]in His hand, and He will
1312) °throughly purge His °floor, and °gather His wheat [10]into the garner; but °He will °burn up the chaff with unquenchable fire."

S l 13 Then [1]cometh °Jesus °from Galilee [7]to °Jordan [10]unto John, [7]to be [6]baptized [6]of him.

m 14 But John °forbad Him, saying, "I have need to be [6]baptized [6]of Thee, and comest Thou [5]to me?"

15 And [13]Jesus answering said [10]unto him, "Suffer °*it to be so* now: for °thus °it becometh us to fulfil °all righteousness." Then he suffered Him.

16 And [13]Jesus, when He was [6]baptized, went up straightway °out of the water: and, °lo, the heavens were opened unto Him, and °He [7]saw °the Spirit of °God descending °like a °dove, and °lighting °upon Him:

17 And [16]lo °a voice °from [2]heaven, saying, "This is °My beloved Son, °in Whom °I am well pleased."

D U 1313) **4** °Then was °Jesus led up °of °the Spirit °into the °wilderness to be °tempted °of the devil.

2 And when He had fasted °forty days and forty °nights, He was afterward an hungred.

3 And °when °the tempter °came to Him, °he said,

Ὁς shall baptize. "He" is emph.=He Himself will, and no other. See Ap. 115. See Acts 1. 4, 5; 2. 3; 11. 15, Is. 44. 3. Cp. Ezek. 36. 26, 27. Joel 2. 28.

baptize . . . with. See Ap. 115. I. iii. 1. c.

the Holy Ghost=*pneuma hagion*, holy spirit, or "power from on high". No Articles. See Ap. 101. II. 14.

fire. See Acts 2. 3. Note the Fig. *Hendiadys* (Ap. 6)= with *pneuma hagion*=yea, with a burning (or purifying) spirit too, separating the chaff from the wheat (*v.* 12), not mingling them together in water. "Fire" in *v* 11 is symbolic (see Isa. 4. 3. Mal. 3. 1–4; 4. 1. Cp. Ps. 1. 4; 35. 5. Isa. 17. 13; 30. 24; 41. 16. Jer. 51. 2. Hos. 13. 3). In *v.* 12, the "fire" is literal; for destroying, not for purging.

Note the seven emblems of the Spirit (or of *pneuma hagion*) in Scripture. "Fire" (Matt. 3. 11. Acts 2 3); "Water" (Ezek. 36. 25. John 3. 5; 7. 38, 39); "Wind" (Ezek. 37. 1–10); "Oil" (Isa. 61. 1. Heb. 1. 9); a "Seal" (Eph. 1. 13; 4. 30); an "Earnest" (Eph. 1. 14); a "Dove" (Matt. 3. 16).

12 fan=winnowing shovel. God *fans* to get rid of the chaff; Satan *sifts* to get rid of the wheat (Luke 22. 31).

throughly=thoroughly.

floor=threshing-floor.

gather=gather together.

He. The 1611 edition of the A.V. omits "He".

burn up. Gr. *katakaiō*=burn down, or quite up.

13 Jesus. See Ap. 98. X.

from=away from. Gr. *apo.* Ap. 104. iv.

Jordan=the Jordan.

14 forbad=was hindering. Gr. *diakōluō.* Occ. only here.

15 it to be so: or, supply the Ellipsis by "[Me]". The Lord was now, and here, recognized by John (John 1. 31–34).

thus. In fulfilling this duty.

it becometh us. This duty was incumbent on John as the minister of that Dispensation; likewise on the Lord: hence the word "thus". The reason is given in John 1. 31. **all righteousness:** or every claim of righteous duty. This was the anointing of Messiah (see note on *v.* 17), and anointing was accompanied by washing or immersion (Ex. 29. 4–7; 40. 12. Lev. 8. 6). **16 out of**=away from. Gr. *apo.* Ap. 104. iv. **lo.** Fig. *Asterismos* (Ap. 6), for emphasis. **He saw:** i.e. the Lord saw. **the Spirit of God.** Note the Articles, and see Ap. 101. II. 3. **God.** See Ap. 98. I. 1. **like**=as if. Gr. *hōsei*=as it were (not *homoios*=resembling in form or appearance): referring to the descent, not to bodily form as in Mark 1. 10. In Luke 3. 22 *hōsei* may still be connected with the manner of descent, the bodily form referring to the Spirit. **dove.** See note on "fire", *v.* 11. **lighting**=coming. **upon.** Gr. *epi.* Ap. 104. ix. 3. **17 a voice.** There were two voices: the first "Thou art", &c. (Mark 1. 11. Luke 3. 22), while the Spirit in bodily form was descending; the second (introduced by the word "lo"), "this is", &c., after it remained ("abode", John 1. 32). This latter speaking is mentioned by John for the same reason as that given in John 12. 30. Only one voice at the Transfiguration. **from**=out of. Gr. *ek.* Ap. 104. vii. **My beloved Son.** Not Joseph's or Mary's son=My Son, the beloved [Son]. See Ap. 99. **in.** See note on "with", *v.* 11. **I am well pleased**=I have found delight. Heb. idiom, as in 2 Sam. 22. 20. Ps. 51. 16. Cp. Isa. 42. 1. Matt. 12. 18. "This is My beloved Son" was the Divine formula of anointing Messiah for the office of Prophet (Matt. 3. 17); also for that of Priest (Matt. 17. 5. See Ap. 149); and "Thou art My Son" for that of King (Ps. 2. 7. Acts 13. 33. Heb. 1. 5; 5. 5).

4. 1–11 (D, p. 1305). **THE TEMPTATION.** (*Introversion.*)

D | U | 1–3–. Before the Temptation.
V | –3–10. The Separate Temptations.
U | 11. After the Temptation.

1 Then. Immediately after His anointing as Messiah, "the second man" (1 Cor. 15. 47), "the last Adam" (1 Cor. 15. 45), must be tried like "the first man Adam" (1 Cor. 15. 45, 47), and in the same three ways (1 John 2. 16. Cp. with Gen. 3. 6). **Jesus.** See Ap. 98. X. **of**=by. Gr. *hupo.* Ap. 104. xviii. 1. **the Spirit.** Ap. 101. II. 3. **into.** Gr. *eis.* Ap. 104. vi. **wilderness.** The first man was in the garden; Messiah's trial was in the wilderness, and His agony in a garden. Contrast Israel: fed with manna and disobedient, Christ hungered and obedient. **tempted**=tried, or put to the test. Gr. *peirazō*; from *peirō*, to pierce through, so as to test. **2 forty.** The number of probation (Ap. 10). **nights.** Joined thus with "days", are complete periods of twenty-four hours. See Ap. 144. **3 when . . . came, &c.**=having approached Him and said. **the tempter**=he who was tempting Him. See Ap. 116. **came to Him:** as to our first parents, Adam and Eve. See Ap. 19. **he said.** See Ap. 116 for the two sets of three temptations, under different circumstances, with different words and expressions; and, in a different order in Matt. 4 from that in Luke 4. It is nowhere said that there were "three" or only three; as it is nowhere said that there were "three" wise men in chap. 2.

V W¹ q¹ (p. 1314)
r¹
s¹
W² q²
r²
s²
W³ q³
r³
s³
U (p. 1313)
E F X (p. 1315)
27

°"If Thou be °the Son of God, °command that °these stones °be made ᵛbread."

4 But He answered and ³said,

°"It is written, °**Man shall not live °by bread °alone, but °by every °word that proceedeth °out of the mouth of °God.'"**

5 °Then the devil °taketh Him up ¹into °the ᵛholy city, and setteth Him ᵛon °a pinnacle of the ᵛtemple,

6 And saith unto Him, ³"If Thou be ˢthe Son of God, °cast Thyself down: for °it is written, **'He shall give His angels charge °concerning Thee: and °in *their* hands they shall bear Thee up, lest at any time Thou dash Thy foot °against a stone.'"**

7 ¹Jesus said unto him, ⁴"It is written again,

°**"Thou shalt °not °tempt °the LORD thy God.'"**

8 °Again, the devil °taketh Him up¹ into an °exceeding high mountain, and sheweth Him all the ᵛkingdoms of the ᵛworld, and the glory of them;

9 And saith unto Him, °"All these things will I give Thee, ᵛif Thou °wilt fall down and °worship me."

10 Then saith ¹Jesus unto him, °"Get thee hence, °Satan:

for ⁴it is written, °**'Thou shalt ⁹worship ⁷the LORD thy ⁴God, and Him °only shalt thou serve.'"**

11 Then the devil leaveth Him, and, °behold, °angels came and ministered unto Him.

12 Now when ¹Jesus had heard that John was °cast into prison, He °departed ¹into Galilee;

4. -3-10 (V, p. 1313). THE SEPARATE TEMPTATIONS. (*Repeated and Extended Alternations.*)

V | W¹ | q¹ | -3. Temptation. "If Thou be".
r¹ | 4-. Answer. "It is written".
s¹ | -4. Scripture. Deut. 8. 3.
W² | q² | 5, 6. Temptation. "If Thou be".
r² | 7-. Answer. "It is written".
s² | -7. Scripture. Deut. 6. 16.
W³ | q³ | 8, 9. Temptation. "If Thou wilt".
r³ | 10-. Answer. "It is written".
s³ | -10. Scripture. Deut. 6. 13; 10. 20.

If. Gr. *ei*, with the indicative mood, assuming and taking it for granted as an actual fact: "If Thou art?" See Ap. 118. II. 1. Same as in *v.* 6, but not the same as in *v.* 9. the Son of God. Cp. this with 3. 17, on which the question is based. See Ap. 98. XV. command that = speak, in order that. these stones: in this the fourth temptation; but in the first temptation = "this stone" (Luke 4. 3). be made = become. bread = loaves.

4 It is written = It standeth written. This is the Lord's first ministerial utterance; three times. Cp. the last three (John 17. 8, 14, 17). The appeal is not to the spoken voice (3. 17) but to the written Word. Quoted from Deut. 8 3. See Ap. 107. I. and 117. I. Man. Gr. *anthrōpos*. Ap. 123. 1. by = upon. Gr. *epi*. Ap. 104. ix. 2. alone = only. word = utterance. out of = by means of, or through. Gr. *dia*. Ap. 104. v. 1. Note the connection of the "hunger" and the "forty" days here, and the same in Deut. 8. 3. God. See Ap. 98. I. i. 1.

5 Then. The fifth temptation. See Ap. 116. taketh. Gr. *paralambanō*. Cp. *agō*, of Luke 4. 9. See the usage of *paralambanō*, Matt. 17. 1, implying authority and constraint This is the third temptation in Luke (Luke 4. 9), and the difference of the order is explained in Ap. 116. Both Gospels are correct and true. the holy city. So called in 27. 53. Rev. 11. 2. Neh. 11. 1. Isa. 48. 2; 52. 1. Dan. 9. 24. The Arabs still call it *El Kuds* the holy place. It was so called on account of the Sanctuary. holy. See note on Ex. 3. 5. on. Gr. *epi*. Ap. 104. ix. 3. a pinnacle = the wing. Gr. *to pterugion*, used of that part of the Temple (or Holy Place where "the abomination of desolation" is to stand, according to Theodotion (a fourth reviser of the Sept about the middle of cent. 2). See note on Dan. 9. 27; and cp. Luke 4. 9 and Matt. 24. 15. temple = the temple buildings; not *naos*, the house itself or Sanctuary. See note on 23. 16.

6 cast Thyself down. An attempt upon His life. See Ap. 23, and note on 23. 16. it is written. Satan can quote Scripture and garble it by *omitting* the essential words "to keep Thee in all Thy ways", and by *adding* "at any time". Quoted from Ps. 91. 11, 12 (not *v.* 13; see note there). concerning. Gr. *peri*. Ap. 104. xiii 1. in = upon. Gr. *epi*, as "on" in *v.* 5. against. Gr. *pros*. Ap. 104. xv. 3.

7 Thou, &c. Quoted from Deut. 6. 16 (Ap. 107. II. 3. c.). not. Gr. *ou*. See Ap. 105. I. tempt. Note the words which follow: "as ye tempted Him in Massah". A reference to Ex. 17. 7 shows that there it was to doubt Jehovah's presence and care. It was the same here. the LORD = Jehovah. See Ap. VI. 1. *a*. 4. B. a

8 Again, &c This should be "The devil taketh Him again", implying that he had taken Him there before, as "It is written again" in *v.* 7. See Ap. 117. I. This is the *second* temptation in Luke (Luke 4. 5). taketh. As in *v.* 5; not *anagō*, "leadeth up", as in Luke 4. 5. exceeding. Not so in Luke 4. 5; because there it is only *oikoumene*, the inhabited world, or Roman empire (Ap. 129. 2); here it is *kosmos* (Ap. 129. 1). kingdoms. See Ap. 112. world. Gr. *kosmos*, the whole world as created. See Ap. 129. 1.

9 All these. Cp. Luke 4. 6 and see Ap. 116. if. See Ap. 118. I. 2. Not the same as in *vv.* 3 and 6. wilt fall down. Not in Luke. worship = do homage. Ap. 137. i.

10 Get thee hence = Go! This is the end, and the Lord ends it. In Luke 4. 13, after the third temptation, Satan "departed" of his own accord and only "for a season". Here, after the last, Satan is summarily dismissed, not to return. See Ap. 116. Satan = the Adversary. Sept. for Heb. *Śatan*. Thou shalt, &c. Quoted from Deut. 11. 3, 4. See Ap. 107. II. 2, and 117. I. only = alone, as in *v.* 4. Quoted from Deut. 6. 13; where the possession of the earth (*v.* 10 depends on loyalty to God (*v.* 12), Who gives it (*v.* 10); and on obedience to Him (*vv.* 17, 18).

11 behold. Fig. *Asterismos* (Ap. 6), for emphasis. angels came, &c. Thus closing the whole of the Temptations. No such ministration at the end of the third temptation in Luke 4. 13.

4. 12—26. 35. THE LORD'S FOURFOLD MINISTRY [For Structure see next page].

12 cast into prison = delivered up. There is no Greek for "into" or "prison". No disciples had yet been called (*vv.* 18-22); therefore John could not yet have been in prison; for, after the calling of disciples (John 2. 2, 11) John was "not yet cast into prison" (John 3. 24, *ou gar ēn blēthen*). There is no "inaccuracy" or "confusion". *Paradidōmi* is rendered "cast (or put) in prison" only here and Mark 1. 14, out of 122 occurrences. It means "to deliver up", and is so rendered ten times, and "deliver" fifty-three times. Cp. 5. 25, 10. 17, 19, 21; 24. 9, &c. The "not yet" of John 3. 24 (Gr. *oupō*. Ap. 105. I.) implies that previous attempts and perhaps official inquiries had been made, following probably on the unofficial inquiry of John 1 19-27. John's being "delivered up" may have led to this departure of Jesus Ap. 98. X, p 1315 from Judæa. Christ's ministry is commenced at Matt. 4. 12. Mark 1. 14. Luke 4. 14 and John 1. 35, before the call of any disciples. departed = withdrew.

27 13 And leaving °Nazareth, He came and dwelt ¯in ˋCapernaum, which is °upon the sea coast, °in the borders of Zabulon and Nephthalim:

14 °That it might be fulfilled which was °spoken °by °Esaias the prophet, saying,

15 °"**The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, °Galilee of the °Gentiles;**

Y t 1315) **16 The People which °sat [13]in darkness °saw great °light; and to them which °sat [13]in °the region and shadow of death °light is °sprung up,"**

u 17 °From that time [1]Jesus began to °preach, and to say, °"Repent: for °the kingdom of °heaven °is at hand."

Z A v 18 And [1]Jesus, walking °by the sea of Galilee, [16]saw two brethren, Simon called Peter, and Andrew his brother, casting °a net [1]into the sea: for they were fishers.

w 19 And He saith unto them, "Follow Me, and I will make you °fishers of °men."

x 20 And they straightway left *their* °nets, and followed Him.

A v 21 And going on from thence, He [16]saw °other two brethren, °James *the son* of °Zebedee, and °John his brother, [13] in °a ship ˋwith °Zebedee their father, °mending their [20]nets;

w and He called them.

x 22 And they immediately left the ship and their father, and followed Him.

X 23 And [1]Jesus went about °all Galilee, teaching [13]in their °synagogues, and [17]preaching °the gospel °of [17]the kingdom,

Y u and healing °all manner of sickness and °all manner of °disease °among the people.

t 24 And His °fame went °throughout all Syria: and they brought unto Him all sick people that were taken with divers °diseases and torments, and those which were possessed

4. 12—26. 35 (**E**, p. 1305). THE LORD'S FOURFOLD MINISTRY. (*Introversion.*) See Ap. 119.

E **F** 4. 12—7. 29. THE FIRST PERIOD. Subject: The Proclamation of The Kingdom, and Call to Repentance (4. 17). "Sermon on the Mount" unnamed (5. 1—7. 29). The Laws of the Kingdom.

G 8. 1—16. 20. THE SECOND PERIOD. Subject: The Proclamation of The King. His Person as "Lord" (8. 2, 6, 8) and "Man" (8. 20). Miracles of Creation, manifesting His Deity; and of Compassion, declaring His Humanity.

G 16. 21—20. 34. THE THIRD PERIOD. Subject: The Rejection of The King. Parabolic Miracles (Lunatic, 17. 14; Blind men, 20. 30-34).

F 21. 1—26. 35. THE FOURTH PERIOD. Subject: The Rejection of The Kingdom. Parables and Teaching as to the coming change of Dispensation, while the Kingdom should be in *abeyance*. The Sermon on the Mount (Olives), 24. 1—25. 46. Miracles: Parabolic and Prophetic: Lazarus (John 11), and the withered Fig-tree (Mark 11. 12-14, 20, 21).

4. 12—7. 29 (**F**, above). THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM.
(*Extended Alternation and Introversion.*)

F X | 4. 12-15. The Lord. Departure to Galilee.
Y t | 4. 16. Depth of the great darkness. The People sitting in it.
u | 4. 17. The Kingdom proclaimed. Words.
Z | 4. 18-22. Disciples called.
X | 4. 23-. The Lord. Going about Galilee.
Y u | 4. -23. The Kingdom proclaimed. Works.
t | 4. 24, 25. Fame of the "Great Light". The People following it.
Z | 5. 1—7. 29. Disciples taught.

13 Nazareth. Aramaic. See Ap. 94. III. 3, and 169. **in** = at. Gr. *eis*. Ap. 104. vi.
Capernaum. Jewish authorities identify *Kaphir Nakhum* with *Kaphir Temkhum*, since corrupted into the modern *Tell Hum*. Ap. 169. A Synagogue has been discovered in the present ruins. For events at Capernaum see chs. 8, 9, 17, 18. Mark 1.
upon the sea coast. Gr. *parathalassios*. Occ. only here. **in** = in. Gr. *en*. Ap. 104. viii.
14 That = In order that.
spoken. As well as written.
by = by means of. Gr. *dia*. Ap. 104. v. 1. **Esaias** = Isaiah. **15 The land, &c.** Quoted from Isa. 9. 1, 2. See Ap. 107. II. 2. "Land" is nom., not vocative. **Galilee.** See Ap. 169. **Gentiles** = nations. **16 sat** = was sitting. **saw.** Ap. 133. I. 1. **light.** Ap. 130. 1. **the region and shadow, &c.** Fig. *Hendiadys* (Ap. 6) = "darkness, [yea] the dark shadow of death", or death's darkness. **sprung up** = risen for them.

4. 18-22 (Z, above). DISCIPLES CALLED. (*Extended Alternation.*)

Z | A | v | 18. Two Brethren (Peter and Andrew).
w | 19. Their Call.
x | 20. Their Obedience.
A | v | 21-. Two Brethren (James and John).
w | -21. Their Call.
x | 22. Their Obedience.

17 From. Gk. *apo*. Ap. 104. iv. **From that time.** Each portion of the Lord's fourfold ministry had a distinct beginning or ending. See the Structure **E** (above). **preach** = proclaim. See Ap. 121. 1. **Repent.** Gr. *metanoeō*. Ap. 111. I. 1. **the kingdom of heaven.** See Ap. 114. **heaven** = the heavens. See notes on 6. 9, 10. **is at hand** = is drawn nigh. **18 by** = beside. Gr. *para*. Ap. 104. xii. 3. **a net** = a large net. Gr. *amphiblēstron*. Not the same word as in *v.* 20, or 13. 47. **19 fishers of men.** A Talmudic expression: "A fisher of the Law" (Maimonides, *Torah*, cap. 1). **men.** Gr. pl. of *anthrōpos*. Ap. 123. I. **20 nets.** Pl. of *diktuon*. Not the same word as in *v.* 18, or 13. 47. **21 other.** Gr. *allos*. Ap. 124. 1. **James . . . John.** See Ap. 141. **Zebedee.** Aram. See Ap. 94. III. 3. **a** = the. These calls were to discipleship, not apostleship. **with.** Gr. *meta*. Ap. 104. xi. 1. **mending** = setting in order. See Ap. 125. 8. **23 all** = the whole. Put by Fig. *Synecdochē* (of the Whole) for all parts. Ap. 6. **synagogues.** See Ap. 120. **the gospel** = the glad tidings. **of** = relating to. See Ap. 17. 5. **all manner of** = every. Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for some of all kinds. **disease.** Gr. *malakia*. Occ. only in Matthew: here; 9. 35; 10. 1. **among.** Gr. *en*. Ap. 104. viii. 2. **24 fame** = hearing. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for what was heard. **throughout** = unto. Gr. *eis*. Ap. 104. vi. **diseases.** Gr. *nosos*, transl. sickness in *v.* 23.

27 with ° devils, and those which ° were lunatick, and those that had the palsy; and He healed them.

25 And there followed Him great multitudes of people ° from ° Galilee, °and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

Z B (p. 1316) **5** And °seeing the multitudes, He went up °into °a mountain: and when He was °set, His °disciples came unto Him:

2 And He °opened His mouth, and °taught them, saying,

C a 3 °"Blessed *are* the °poor in °spirit: for theirs is °the kingdom of °heaven.

b 4 °Blessed *are* they that mourn: 3 for they shall be comforted.

c 5 4 Blessed *are* the °meek: 3 for they shall inherit °the earth.

d 6 4 Blessed *are* they which do °hunger and thirst after righteousness: 3 for they shall be filled.

d 7 4 Blessed *are* the °merciful: 3 for they shall obtain °mercy.

c 8 4 Blessed *are* the °pure in heart: 3 for they shall see °God.

b 9 4 Blessed *are* the °peacemakers: 3 for they shall be called the °children of °God.

a 10 4 Blessed *are* they which °are persecuted °for righteousness' sake: 3 for theirs is 3 the kingdom of 3 heaven.

11 Blessed are ye, when *men* shall °revile you, and persecute *you*, and shall say all manner of °evil °against you °falsely, for My sake.

12 °Rejoice, and be exceeding glad: 3 for great *is* your reward °in 3 heaven: °for so persecuted they the prophets which were before you.

devils = demons. Cp. 12. 28, 27. Mark 3. 22, 26.
were lunatick. Gr. *selēniazomai*. Occ. only here, and 17. 15. From *selēnē* = the moon.
25 from. Gr. *apo*. Ap. 104. iv.
Galilee. Ap. 169.
and. Note the Fig. *Polysyndeton*. Ap. 6.

5. 1—7. 29 (*Z*, p. 1315). DISCIPLES TAUGHT. "THE SERMON ON THE MOUNT". (*Introversion.*)

Z | B | 5. 1, 2 Introduction.
C | 5. 3–12. Characters. True Happiness.
D | 5. 13–16. True Disciples.
E | 5. 17—7. 12. THE KINGDOM. ITS LAWS.
E | 7. 13, 14. THE KINGDOM. ENTRANCE into it.
D | 7. 15–23. False Teachers.
C | 7. 24–27. Characters. True Wisdom.
B | 7. 28, 29. Conclusion.

1 seeing. Ap. 133. I. 1.
into. Gr. *eis*. Ap. 104. vi.
a mountain = the mountain. Well known and therefore unnamed, but corresponds with the Mount of Olives in the Structure of the Gospel as a whole. Cp. **F** and *F*, p. 1315. There is a reference also to Sinai.
set. The posture of the Oriental teacher to-day.
disciples. Note this fact in interpreting the member *Z*.
2 opened His mouth. Heb. idiom. Fig. *Metonymy* (of Adjunct), Ap. 6, for speaking (Job 3. 1. Dan. 10. 16. Acts 8. 35).
taught them. See note on 7. 29, and the Structure, above. The Structure is the commentary showing that this teaching is connected with the proclamation of the kingdom (v. 3), and is to be interpreted by it. As the kingdom was rejected and is now in abeyance, so likewise this discourse is in abeyance with all its commands, &c., until "the gospel of the kingdom" is again proclaimed, to herald its drawing nigh. Parts of this address were repeated at different times and on different occasions. Luke nowhere professes to give the whole address in its chronological setting or entirety. Only some thirty separate verses are so repeated by Luke out of 107 verses in Matthew. The later repetitions in Luke were given in "a plain" (Luke 6. 17) and *after* the calling of the Twelve (Luke 6. 13); here the whole is given *before* the calling of the Twelve (Matt. 9. 9). These are marks of *accuracy*, not of "discrepancy" as alleged. Modern critics first assume that the two accounts *are identical*, and then say: "No one now expects to find chronological accuracy in the evangelical records"! For the relation of the Sermon on the Mount to Ps. 15, see Ap. 70; and to the seven "woes" of ch. 23, see Ap. 126.

5. 3-12 (C, above). CHARACTERS. (*Introversion.*)

C | a | 3. Heirs of the Kingdom.
b | 4. Mourners. Reward for Mourners.
c | 5. Inheritance. Earthly.
d | 6. True righteousness.
d | 7. Fruits of righteousness.
c | 8. Inheritance. Heavenly.
b | 9. Peacemakers. Reward for Peacemakers.
a | 10–12. Heirs of the Kingdom.

3 Blessed. Happy, representing the Heb. *'ashrēy* (not *barak*, blessed). *'Ashrēy*. Fig. *Beatitudo*, not *Benedictio* occurs in nineteen Psalms twenty-six times; elsewhere only in eight books (Deut., 1 Kings, 2 Chron., Isa., Prov., Job, Ecc., and Dan.). The *Aramaic* equivalent for *'ashrēy* is *tob* (sing., pl., or dual). See Ap. 94. III. 3, and Ap. 63. vi. Gr. *makarios* happy (not *eulogētos*, which blessed, and is used only of God (Mark 14. 61. Luke 1. 68. Rom. 1. 25; 9. 5; 2 Cor. 1. 3; 11. 31. Eph. 1. 3. 1 Pet. 1. 3). **poor in spirit.** The equivalent for the Aramaic (Ap. 94. III. 3, p. 1315) *'anayim* (Heb. *'anah*. See note on Prov. 1. 11) poor in this world (as in Luke 6. 20), in contrast with the promise of the kingdom. Cp. Jas. 2. 5. **spirit.** Gr. *pneuma*. See Ap. 101. II. 8. **the kingdom of heaven.** Then proclaimed as having drawn nigh (3. 2; 4. 17). See Ap. 114. **heaven** = **the heavens.** See notes on 6. 9, 10. **4 Blessed.** Note the Fig. *Anaphora*. Ap. 6). The eight Beatitudes are to be contrasted with and understood by the eight "woes" of 23. 13–33. See Ap. 126. **5 meek.** Cp. Ps. 37. 11. **the earth:** or, the land. Gr. *gē*. See Ap. 129. 4. **6 hunger and thirst,** &c. The idiom for a strong desire. Cp. Ps. 42. 1, 2; 119. 103. **7 merciful** = compassionate. Cp. Ps. 41. 1. **mercy.** Not merely now, but in the manifestation of the kingdom, Jas. 2. 13 (cp. Heb. 4. 16; 8. 12; 10. 28). **8 pure in heart.** Cp. Ps. 24. 4; 73. 1. **God.** Ap. 98. I. 1. 1. **9 peacemakers.** Cp. Ps. 133. 1. Gr. *eirēnopoios*. Occ. only here. **children** sons. Gr. *huios*. See Ap. 108. III. **10** are persecuted have been persecuted. Cp. Pss. 37, 39, 40. **for** = on account of. **for righteousness' sake.** Not otherwise. **11 revile** = reproach. **evil** = harmful thing. Gr. *ponēros*. Ap. 128. IV. 1. **against.** Gr. *kata*. Ap. 104. x. 1. **falsely.** This is another condition of the happiness of v. 3. **12 Rejoice,** &c. See 1 Pet. 4. 13. Cp. Acts 16. 25. **in.** Gr. *en*. Ap. 104. viii. **for** = because. Not the same as in v. 3, &c.

D e (1317) 27

13 °Ye °are the °salt of the [5]earth: but °if the salt have lost °his savour, wherewith shall it be salted? it is thenceforth good °for nothing, but to be cast out, and to be trodden under foot °of °men.

f

14 Ye are the °light of the °world.

e

°A city that is set on an hill °cannot be hid.

f

15 °Neither do men light a °candle, and put it °under °a bushel, but °on °a candlestick; and it giveth light unto all that are [12]in the house.

16 Let your [14]light °so shine before [13]men, °that they may [1]see your good works, and glorify your Father Which is [12]in [3]heaven.

E F

17 °Think °not that °I am come to °destroy °the law, or the prophets: I am °not come to °destroy, but to fulfil.

18 For °verily I say unto you, °Till °heaven and °earth pass, one °jot or one °tittle shall °in no wise pass °from [17]the law, till all be fulfilled.

19 °Whosoever therefore shall break one of °these least commandments, and shall teach [13]men so, he shall be called the least [12]in [3]the kingdom of [3]heaven: but °whosoever shall do and teach *them*, the same shall be called great [12]in [3]the kingdom of [3]heaven.

20 For I say unto you, That except your righteousness shall exceed ° *the righteousness* of the scribes and °Pharisees, ye shall °in no case enter [1]into [3]the kingdom of [3]heaven.

G H[1]

21 Ye have °heard that °it was said °by them of old time, **Thou shalt** [17]**not kill**; and [19]whosoever shall kill shall be in danger of the judgment: '

22 But ℨ say unto you, That [19]whosoever is angry with his °brother °without a cause shall be °in danger of the °judgment: and

5. 13-16 (D, p. 1316). TRUE DISCIPLES. (*Alternation.*)

D | e | 13. In the earth. Salt.
  | f | 14–. The Light.
  | e | –14. In the earth. A City.
  | f | 15, 16. A Lamp.

13 Ye. Representing the kingdom of *v.* 3 and 4. 17.
are = represent. Fig. *Metaphor.* Ap. 6.
salt. Cp. Mark 9. 50. Luke 14. 34, 35.
if. See Ap. 118. 1 b, expressing a real contingency; for, if the salt is stored on the bare earth, or is exposed to the air or sun, it *does* lose its savour and is fit for no place but the streets (see Thomson's *The Land and the Book*, Lond., 1869, p. 381).
his = its.
for. Gr. *eis.* Ap. 104. vi.
of = by. Gr. *hupo.* Ap. 104. xiii. 1.
of men. Belongs to former clause, as well, by Fig. *Ellipsis*, Ap. 6. men. Pl. of *anthrōpos.* Ap. 123. 1.
14 light. Gr. *phōs* = light. See Ap. 130. 1.
world. Gr. *kosmos.* See Ap. 129. 1.
A city. *Safed*, so placed, was within sight.
cannot. Verb with *ou.* See Ap. 105. I.
15 Neither = and not (Gr. *ou*). Ap. 105. I.
candle = lamp. Gr. *luchnos.* Ap. 130. 5.
under. Gr. *hupo.* Ap. 104. xviii. 2.
a bushel = the measure. Gr. *modion* = a dry measure. See Ap. 51. III. 3. (2): i.e. any measure there may happen to be in the house.
on = upon. Gr. *epi.* Ap. 104. ix. 3.
a candlestick = the lampstand. Gr. *luchnia.* Ap. 130. 5.
16 so = thus. that = so that.

5. 17–7. 12 (E, p. 1316). THE KINGDOM (THE LAWS OF IT). (*Introversion.*)

E | F | 5. 17–20. They fulfil the Law and the Prophets.
  | G | 5. 21–48. They transcend the Law of Moses.
  | G | 6. 1—7. 11. They excel the Tradition of the Elders.
  | F | 7. 12. They fulfil the Law and the Prophets.

17 Think not, &c. = Deem not for a moment. A very necessary warning against making this mount another Sinai, and promulgating the laws of the kingdom proclaimed in and from 4. 17.

not. Gr. *mē.* See Ap. 105. II. I am come = I have come. Implying former existence. Cp. 8. 10. destroy = pull down, as in 26. 61. the law. The first of fifteen refs. to the Law by Christ (5. 17, 18; 7. 12; 11. 13; 12. 5; 22. 40; 23. 23. Luke 10. 26; 16. 16, 17; 24. 44. John 7. 19, 19, 23; 8. 17; 10. 34; 15. 25), five of these coupled with "Moses". not. Gr. *ou.* Ap. 105. I. **18** verily. Gr. *amēn.* Used only by the Lord. Same as Heb. *'amen*, preserved in all languages. Should be so given at the beginning of sentences. Always (except once) double in John; twenty-five times. See note on John 1. 52. Till. With A.V. implying a possibility, not a certainty. heaven = the heaven. Always in sing. when connected with the earth. (See notes on 6. 9, 10.) earth = the earth. Ap. 129. 4. jot = *yod.* Gr. *iōta.* Occ. only here. The smallest Heb. letter (י = Y). The Massorites numbered 66,420. tittle = the merest ornament. Not the difference between two similar Heb. letters, e. g. ר (*Resh* = R) and ד (*Daleth* = D), or ב (*Beth* = B) and כ (*Kaph* = K), as alleged, but a small ornament placed over certain letters in the Heb. text. See Ap. 93. III. The Eng. "tittle" is diminutive of *title* (Lat. *titulus*) = a small mark placed over a word for any purpose: e. g. to mark an abbreviation. in no wise. Gr. *ou mē.* See Ap. 105. III. 2. from. Gr. *apo.* Ap. 104. iv. **19** Whosoever = every one that (with Gr. *an.* Supposing the case). See note on "Till", *v.* 18. Note the Fig. *Anaphora* (Ap. 6). these least = these shortest. Referring not to what men might thus distinguish, but to the difference made by the Lord between the whole Law and its *minutiæ.* **20** the righteousness. Supply "[that]". Pharisees. See Ap. 120. II. in no case. See Ap. 105. III. 2.

5. 21–48 (G, above). THEY TRANSCEND THE LAW OF MOSES. (*Division.*)

G | H[1] | 21–26. The Law of Murder. Com. VI.
  | H[2] | 27–32. The Law of Adultery. Com. VII.
  | H[3] | 33–37. The Law of Perjury. Com. III.
  | H[4] | 38–42. The Law of Retaliation. (Ex. 21. 25. Lev. 24. 20. Deut. 19. 21.)
  | H[5] | 43–48. The Law of Love. (Lev. 19. 18.)

H[1]. THE LAW OF MURDER.

21 heard. In the public reading of the Law. it was said. Opp. to "I say". Cp. 19. 8, 9, where the "I" is not emphatic (as it is here). See Ex. 20. 13. Deut. 5. 17. Ap. 117. by them = or to them. **22** brother. An Israelite by nation and blood; while a neighbour was an Israelite by religion and worship (= a Proselyte). Both distinct from the heathen. So the Talmud defines them. without a cause. Omitted by LT [Trm. A], WH R. in danger of = liable to. judgment. The council of three in the local synagogue. See Ap. 120.

27 [19] whosoever shall say to his brother, °'Raca,' shall be °in danger of °the council: but [19] whosoever shall say, °'Thou fool,' shall be °in danger °of °hell fire.

23 Therefore [15] if thou °bring thy °gift °to the altar, and there rememberest that thy [22] brother hath ought [11] against thee;

24 °Leave there thy [23] gift before the altar, and go thy way; first °be reconciled to thy [22] brother, and then come and offer thy gift.

25 °Agree with thine °adversary quickly, whiles thou art [12] in the way °with him; lest at any time the °adversary deliver thee to the judge, and the judge deliver thee to the °officer, and thou be cast [1] into prison.

26 [18] Verily I say unto thee, Thou shalt °by no means come out thence, till thou hast paid the °uttermost °farthing.

H² 27 Ye have heard that it was said [21] by them
(p. 1317) of old time, °**'Thou shalt [17] not commit adultery:'**

28 But ☽ say unto you, That °whosoever °looketh on °a woman °to lust after her hath committed adultery with her already [12] in his heart.

29 And °if °thy right eye °offend thee, pluck it out, and cast *it* [18] from thee: for it is profitable for thee that one of thy members should perish, and [17] not *that* thy whole body should be cast [1] into [22] hell.

30 And [29] if °thy right hand [29] offend thee, cut it off, and cast *it* [18] from thee: for it is profitable for thee that one of thy members should perish, and [17] not *that* thy whole body should be cast [1] into [22] hell.

31 °It hath been said, [28] **'Whosoever shall put away his wife, let him give her a writing of divorcement:'**

32 But ☽ say unto you, That [28] whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

H³ 33 Again, ye have heard that °it hath been said [21] by them of old time, °**Thou shalt [17] not °forswear thyself, but shalt perform unto °the LORD thine oaths:'**

34 But ☽ say unto you, Swear [29] not °at all; neither °by [18] heaven; for it is °God's throne:

35 Nor [34] by the [5] earth; for it is His footstool: neither °by Jerusalem; for it is °the city of the great King.

36 Neither shalt thou swear [34] by thy head, because thou canst [17] not make one hair white or black.

37 But let your °communication be, °Yea, yea; °Nay, nay, for °whatsoever is more than these °cometh °of [11] evil.

H⁴ 38 Ye have heard that °it hath been said, **'An eye for an eye, and a tooth for a tooth:'**

39 But ☽ say unto you, That ye resist [17] not [11] evil: but [28] whosoever shall °smite thee [15] on thy right cheek, turn to him the °other also.

40 And °if any man °will sue thee at [17] the law, and take away thy °coat, let him have *thy* °cloke also.

Raca. In 1611 edition spelt "Racha"; changed in 1638 edition to "Raca". An *Aramaic* word, see Ap. 94. III. 3; not a contumelious epithet, but a contemptuous interjection, expressing the emotion or scorn of a disdainful mind (so Augustine), like Eng. "You!" Cp. Lat. *Heus tu*, Gr. *raka.* Occ. only here.

in danger of = liable to.

the council = the Sanhedrin. The supreme national court. See Ap. 120.

Thou fool. Gr. *mōros.* Heb. *nabal.* Always = a wicked reprobate, destitute of all spiritual or Divine knowledge (cp. John 7. 49).

of = to or unto. Gr. *eis.* Ap. 104. vi.

hell fire = the gehenna of fire, from Heb. *gēy Hinnom* = the valley of Hinnom, profaned by the fires of Moloch worship (2 Chron. 33. 6), and defiled by Hezekiah. Also called "Tophet", Isa. 30. 33. Here the refuse of Jerusalem was continually being burnt up by the perpetual fires (cp. Jer. 7. 31–33. 2 Kings 23. 10. Mark 9. 48. Isa. 66. 24). See Ap. 131. 2.

23 bring = offer, as in *v.* 24. **gift**: i.e. sacrifice.

to = up to. Gr. *epi.* Ap. 104. ix. 3.

24 Leave. An unusual practice.

be reconciled. Gr. *dialattomai.* Occ. only here.

25 Agree = Be well-minded. Gr. *eunoeō.* Occ. only here.

adversary = opponent (in a lawsuit).

with. Gr. *meta.* Ap. 104. xi. 1.

officer. Here = the tax-collector, as shown by the Papyri. See note on Luke 12. 58.

26 by no means. Gr. *ou mē.* Cp. 105. III. 2.

uttermost = last.

farthing: which shows it to be a case of debt. See Ap. 51. I. 2.

H². THE LAW OF ADULTERY.

27 Thou, &c. Quoted from Ex. 20. 14. Deut. 5. 18. Ap. 117.

28 whosoever = every one that.

looketh = keeps looking. See Ap. 133. I. 5.

a woman = a married woman.

to. Gr. *pros to.* Ap. 104. xv. 3.

29 if. Gr. *ei.* Ap. 118. II. 1.

thy right eye: i.e. thy choicest possession. Fig. *Hypocatastasis.* Ap. 6.

offend = causeth thee to stumble (morally). Cp. 18. 6. 1 Cor. 1. 23.

30 thy right. See note on *v.* 29.

31 It hath been said. It was said. See Deut. 24. 1.

H³. THE LAW OF PERJURY.

33 it hath been said = it was said. See Lev. 19. 12; also Ap. 107. II. 2 and 117. I.

Thou shalt not, &c. Quoted from Ex. 20. 7. Num. 30. 2. Deut. 23. 21.

forswear = swear falsely. Gr. *epiorkeō.* Occ. only here.

the LORD. See Ap. 98. VI. i. *a.* 1. A.

34 at all. Fig. *Synecdochē* (of Genus), Ap. 6; i.e. not lightly. The particulars given in *vv.* 35, 36.

by. Gr. *en.* Ap. 104. viii. **God's.** Ap. 98. I. i.

35 by. Gr. *eis.* Ap. 104. vi.

the city of the great King. Only here in N.T. Cp. Ps. 48. 2, referring to Zion. Contrast 2 Kings 18. 19, 28. See note on 4. 5.

37 communication = word. Gr. *logos.* Omit "be".

Yea, yea = Yes, [be] yes. Fig. *Epizeuxis.* Ap. 6.

Nay, nay = Nay, [be] nay.

whatsoever = what. **cometh** = is.

of = out of. Gr. *ek.* Ap. 104. vii.

H⁴. THE LAW OF RETALIATION.

38 it hath been said = it was said. Quoted from Ex. 21. 24. Cp. Lev. 24. 20. Deut. 19. 21. See Ap. 107. II. 2 and 117.

39 smite. Gr. *rapizō.* Occ. only in Matthew (here and 26. 67). **other.** Ap. 124. 1. **40 if any man, &c.** = to him who, wishing to go to law with thee. **will** = wishing. Gr. *thelō.* See Ap. 102. 1. **coat** = now called the *sūtta* = an outer jacket or tunic, Gr. *chitōn.* **cloke.** The *jibbeh*, *juteh*, or *benish*, a long robe or mantle, full, with short sleeves, Gr. *himation.*

41 And [28] whosoever shall °compel thee °to go °a mile, go [25] with him twain.
42 Give to him that asketh thee, and [18] from him that °would borrow °of thee turn [-17] not thou away.
43 Ye have heard that °it hath been said, **'Thou shalt love thy neighbour,'** and 'hate °thine enemy.'
44 But ☽ say unto you, Love your enemies, °bless them that curse you, do good to them that °hate you, and °pray °for them which despitefully use you, and persecute you;
45 That ye may °be the [9] children of your Father Which is [12] in [3] heaven: for He maketh His sun to rise [15] on the [11] evil and [15] on the good, and sendeth rain [15] on the just and on the unjust.
46 For [13] if ye love them which love you, °what reward have ye? do °not even the °publicans the same?
47 And [13] if ye salute your brethren only, what do ye more *than others?* do [46] not even the °publicans so?
48 Be ye therefore °perfect, even as °your Father Which is [12] in [3] heaven is °perfect.

6 Take heed that ye do °not your °alms before °men, °to be °seen °of them: otherwise ye have °no reward °of your Father Which is °in °heaven.
2 Therefore when thou doest *thine* alms, do [1] not sound a trumpet before thee, as the °hypocrites do [1] in the synagogues and [1] in the streets, °that they may have glory °of [1] men. °Verily I say unto you, °They have their reward.
3 But when thou doest alms, let [1] not thy left hand °know what thy right °hand doeth:
4 [2] That thine alms may be [1] in secret: and thy Father Which °seeth [1] in secret Himself shall reward thee °openly.
5 And when °thou °prayest, °thou shalt °not be as the [2] hypocrites *are:* for they °love to °pray standing [1] in the synagogues and [1] in the corners of the °streets, °that they may °be seen of [1] men. [2] Verily I say unto you, [2] They have their reward.
6 But thou, when thou [5] prayest, enter °into thy °closet, and when thou hast shut thy door, [5] pray to thy Father Which is [1] in secret; and thy Father Which [4] seeth [1] in secret shall reward thee [4] openly.
7 But when ye [5] pray, °use [1] not vain repetitions, as the °heathen *do:* for they think that they shall be heard °for their °much speaking.
8 Be [1] not ye therefore like unto them: for

41 **compel thee.** Referring to the custom of forced service or transport. See 27. 32. Mark 15. 21. Cp. Luke 3. 14.
to go: i.e. to carry his baggage. Cp. Luke 3. 14.
a mile. Gr. *milion* (from Lat. *miliarium*). Occ. only here.
42 **would** = would fain. Gr. *thelō*. Ap. 102. 1.
of = from. Gr. *apo*. Ap. 104. iv.

H[5]. THE LAW OF LOVE.

43 **it hath been said** = it was said. Quoted from Lev. 19. 18, see Ap. 117. I.
thine enemy = thy foe. Personal, political, or religious.
44 **bless them . . . hate you.** This clause is omitted by all the critical Greek texts. See Ap. 94. VII.
pray. Gr. *proseuchomai*. Ap. 134. I. 2.
for = on behalf of. Gr. *huper*. Ap. 104. xvii. 1.
45 **be** = become.
46 **what reward, &c.** The Lord varies the wording of this when repeating it later in Luke 6. 35.
not. Gr. *ouchi*. A strengthened form of *ou*. Ap. 105.
publicans = tax-gatherers. Hence, extortioners. Latin = *publicani*.
47 **publicans.** L. with Vulg. and some codices read "Gentiles". The publican was despised; Gentiles were detested.
48 **perfect.** In thus acting on the principles of grace, in conformity with the laws of the kingdom here promulgated. Gr. *teleios*. See Ap. 125. 1.
your . . . heaven. All the texts read "your heavenly Father". See note on 6. 14.

6. 1—7. 11 (*G*, p. 1317). THEY EXCEL THE TRADITION OF THE ELDERS.
(*Division.*)

6. 1. INTRODUCTION.

G | J[1] | 6. 2-4. As to Almsgiving.
| J[2] | 6. 5-15. As to Prayer.
| J[3] | 6. 16-18. As to Fasting.
| J[4] | 6. 19-24. As to Riches.
| J[5] | 6. 25—7. 11. As to Cares, &c.

1 **not.** Gr. *mē*. Ap. 105. II.
alms = an alms. All the critical texts read "righteousness", referring to all the subjects that follow, J[1]—J[5]. But this is conjecture, because "alms" is the first subject (*v.* 2). *Dikaiosunē*, "alms", was subsequently substituted for *eleēmosunē*, "righteousness".
men. Gr. *anthrōpos*. Ap. 128. 1.
to = in order to. Gr. *pros to*. Ap. 104. xv. 3.
seen. As in a theatre, so as to be admired. Ap. 133. I 12.
of = by (dat. not gen. case).
no. Gr. *ouk*. Ap. 105. I.
of = from. Gr. *para*. Ap. 104. xii. 2.
in. Gr. *en*. Ap. 104. viii.
heaven = heavens (pl.). See note on *vv.* 9, 10.

J[1]. AS TO ALMSGIVING (*vv.* 2-4).

2 **hypocrites** = actors: i.e. those who speak or act from under a mask. Used later of actual impiety, to which it led. Cp. 23. 28; 24. 51. Mark 12. 15.
that = so that.
of = by. Gr. *hupo*. Ap. 104. xviii. 1.
Verily. See note on 5. 18.
They have = They receive. Gr. *apechō*. In the Papyri, (Ap. 94. IV.) used constantly in formal receipts, as = it is received: i.e. those men who desired to be seen of men, were seen, and had received all they looked for. They got their reward, and had nothing more to come. So in *vv.* 5, 16. Luke 6. 24. Cp. Phil. 4. 18. Philem. 15.
3 **know** = get to know. Gr. *ginōskō*. Ap. 132. I. ii.
hand. Omitted in the 1611 edition of the A.V.
4 **seeth** = looketh, or observeth. Gr. *blepō*. Ap. 133. I. 5.
openly. Omitted by all the Gr. texts. Ap. 94. VII.

J[2]. AS TO PRAYER (*vv.* 5-15).

5 **thou prayest, thou.** All the critical Gr. texts read "ye pray, ye".
prayest . . . pray. Gr. *proseuchomai*. See Ap. 134. I. 2.
not. Gr. *ouk*. Ap. 105. I.
love = are fond of. Gr. *phileō*. Ap. 135. I. 2.
streets = open places.
that = so that.
be seen = appear. Gr. *phainō*. Ap. 106. I. i.
6 **into.** Gr. *eis*. Ap. 104. vi.
closet = store-chamber. Hence a secret chamber where treasures were stored. Occ. only here, 24. 26, and Luke 12. 3, 24. Cp. Isa. 26. 20. 2 Kings 4. 33.
7 **use not vain repetitions** = repeat not the same things over and over; explained in last clause. Gr. *battologeō*. Occ. only here.
heathen = Gentiles. Gr. *ethnikos*. Occ. only here, and 18. 17.
for = in. Gr. *en*. Ap. 104. viii.
much speaking. Gr. *polulogia*. Occ. only here.

27 your Father °knoweth what things ye have need of, ° before ye ask Him.

9 °After this manner therefore [5]pray [ye]: °Our Father °Which art [1]in °heaven, °Hallowed be ° Thy name.

10 ° Thy °kingdom °come. Thy ° will °be done °in °earth, as *it is* [1]in °heaven.

11 Give us this day our °daily bread.

12 And forgive us °our debts, as °[we] °forgive our debtors.

13 And °lead us [1]not [6]into °temptation, but °deliver us °from °evil: °For Thine is the [10]kingdom, and the power, and the glory, ° for ever. Amen.

14 For °if ye forgive [1]men their °trespasses, your °heavenly Father will °also forgive you:

15 But [14]if ye forgive [1]not [1]men their [14]trespasses, neither will your Father forgive your [14]trespasses.

J[3] 16 Moreover when ye fast, °be [1]not, as the
p. 1319) [2]hypocrites, of a sad countenance: for they °disfigure their faces, that they may °appear unto [1]men to fast. [2]Verily I say unto you, [2]They have their reward.

17 But thou, when thou fastest, anoint thine head, and ° wash thy face;

18 That thou [16]appear [1]not unto [1]men to fast, but unto thy Father Which is [1]in secret: and thy Father, Which [4]seeth [1]in secret, shall reward thee [4]openly.

J[4] 19 ° Lay [1]not up for yourselves treasures °upon [10]earth, where moth and rust doth °corrupt, and where thieves break through and steal:

20 But [19]lay up for yourselves treasures [1]in [10]heaven, where neither moth nor rust doth corrupt, and where thieves do [5]not break through nor steal:

21 For where your treasure is, there will your °heart be also.

22 The °light of the body is the eye: [14]if therefore thine eye be °single, thy whole body shall be full of light.

23 But [14]if thine eye be [13]evil, thy whole body shall be full of darkness. °If therefore the light that is [1]in thee °be darkness, how great *is* that darkness!

24 °No man °can °serve two °masters: for either he will °hate the one, and love the °other: or else he will hold to the one, and despise the °other. Ye °cannot serve °God and °mammon.

8 knoweth. Gr. *oida.* See Ap. 132. I. 1. Very significant in this connection.

before. Gr. *pro.* Ap. 104. xiv.

9 After, &c. Cp. "When". Luke 11. 2–4.

Our Father. See Ex. 4. 22. Deut. 32. 6, &c. The idolater could say to his idol "Thou art my father", so Israel was bound to do so (Isa. 63. 16; 64. 8). The Talmud so teaches. **Which** = Who.

heaven = heavens. See note on *v.* 10.

Hallowed = Sanctified.

Thy. Note that the first three petitions are with respect to God, while the next four concern those who pray. God is to be put first in all prayer.

10 Thy kingdom come. This is the great subject of the first period of the Lord's ministry. See Ap. 119, also Ap. 112, 113, 114, and the Structure on pp. 1304, 1305, and 1315. **kingdom.** See Ap. 112.

come. It was then being proclaimed, but was afterward rejected, and is now in abeyance. See App. 112–114, and cp. Ap. 63. ix. Hence this same petition is *now* correct, not the usual prayers for the "increase" or "extension" of it. **will** = desire. Gr. *thelō.* See Ap. 102. 1.

be done = be brought to pass, come to pass, be accomplished. Gr. *ginomai.* Cp. 26. 42.

in = upon. Gr. *epi.* Ap. 104. ix. 4.

earth = the earth. Gr. *gē.* Ap. 129. 4. All the texts (Ap. 94. VII.) omit the article.

heaven. Here it is sing. because it is in contrast with *earth.* Had it been sing. in *v.* 9, it would have implied that our Father was in heaven, but not on earth. In the Gr. the two clauses are reversed: "as in heaven [so] upon earth also".

11 daily. Gr. *epiousios.* A word coined by our Lord, and used only here and Luke 11. 3, by Him. Compounded from *epi* = upon (Ap. 104. ix.), and *ousios* = coming. This is derived from *eimi* = to come or go, which has the participle *epiousa* (not from *eimi* = to be, which would make the participle = *epousa*). Therefore it means *coming* or *descending upon*, as did the manna, with which it is contrasted in John 6. 32, 33. It is the true bread from heaven, by which alone man can live—the Word of God, which is prayed for here. *Epiousion* has the article and is separated from "this day" by the words "give to us"; "daily" here is from the Vulgate. *Epiousios* has been found in the *Papyri* (*Codd. Sergii*), but as these are, after all, not Greek (as shown by Prof. Nestlé in 1900) but *Armenian*; the evidence for the word being Greek is still wanting.

12 our debts. Sin is so called because failure in the obligation involves expiation and satisfaction.

we = we also = that is only what *we* mortals do. "We" is thus emphatic ("also" is ignored by the A.V.).

forgive. All editions read "have forgiven". That prayer and plea was suited for that dispensation of the kingdom, but is *reversed* in this present dispensation. See Eph. 4. 32. *Then*, forgiveness was conditioned; *now*, we forgive because we have been forgiven on account of Christ's merits. **13 lead** = bring. Not the same word as in 4. 1. **temptation** = trial. Cp. Jas. 1. 12, 13. **deliver** = rescue. **from** = away from. Gr. *apo.* Ap. 104. iv. **evil** = the evil [one]. See Ap. 128. IV. 1. **For, &c.** All the critical texts wrongly omit this doxology; for, out of about 500 codices which contain the prayer, only eight omit it. It is found also in the Syriac, Æthiopic, Armenian, Gothic, Sclavonic, and Georgian Versions. **for ever.** Gr. *eis tous aiōnas.* Ap. 151. II. A. 7. a. **14 if.** Implying a contingency. Gr. *ean* (with Subj.). See Ap. 118. I. b. Forgiveness was conditional in that dispensation of the kingdom. **trespasses** = lapses, varying in degree. Gr. pl. of *paraptōma.* Ap. 128. II. 4. **heavenly.** Here the emphasis is on Father, the adj. *ouranios* being used, instead of the noun, in regimen. It occ. only here, *vv.* 26, 32; 15. 13. Luke 2. 13. Acts 26. 19; and 1 in the critical texts, additional in 5. 48; 18. 35; 23. 9. **also forgive you** = forgive you also (emph. on "you").

J[3]. AS TO FASTING (*vv.* 16–18).

16 be = become. **disfigure . . . appear.** Note the Fig. *Paronomasia* (Ap. 6), *aphanizousin . . . phanōsin.* **appear.** Ap. 106. I. **17 wash.** Gr. *niptō.* Ap. 136. i.

J[4]. AS TO RICHES (*vv.* 19–24).

19 Lay . . up = Treasure . . . up. In the Elephantinē *Papyri* = establish a credit (*J. of Bib. Lit.*, 1912, p. 27). **upon.** Gr. *epi.* Ap. 104. ix. 1. **corrupt** = cause to vanish. **21 heart be also** = heart also be. **22 light** lamp. Gr. *luchnos.* Ap. 130. 4. **single** clear. **23 If.** Assuming it as a fact. Ap. 118. 2. a. **be** = is. **24 No man** = No one. Gr. *oudeis.* See Ap. 105. I. **can** = is able to. **serve.** As a bondservant. **masters.** Gr. *kurios.* See Ap. 98. VI. i. *a.* 4. B. **hate:** or care not for. **other.** Gr. *heteros.* See Ap. 124. 2. **cannot** = are not (Ap. 105. I) able to. **God.** Ap. 98. I. i. 1. **mammon** = riches. An Aramaic word. See Ap. 94. III. 3. Luke 16. 13.

J5 (319) 27

25 °Therefore I say unto you, °Take °no thought for your °life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is [5]not the °life °more than meat, and the body than raiment?

26 °Behold the fowls °of the °air: for they sow not, neither do they reap, nor gather [6]into barns; yet °your [14]heavenly Father feedeth them. Are ye not much better than they?

27 Which °of you by [25]taking thought can °add one °cubit °unto his °stature?

28 And why [25]take ye thought °for raiment? °Consider the lilies of the field, how they grow; they °toil [5]not, neither do they °spin:

29 And yet I say unto you, That even Solomon [1]in all his glory was [5]not arrayed like one of these.

30 Wherefore, °if God so clothe the grass of the field, which to day is, and to morrow is cast [6]into the oven, *shall He* [5]not much more *clothe* you, °O ye of little faith?

31 Therefore [25]take [25]no thought, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?'

32 (For after all these things do the °Gentiles seek:) for [14]your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first °the kingdom of God, and °His righteousness; and all these things °shall be added unto you.

34 [25]Take therefore [25]no thought for the morrow: for the morrow °shall take thought for °the things of itself. °Sufficient unto the day °*is* the [23]evil thereof.

7 Judge °not, that ye be °not judged.

2 For °with what judgment ye judge, ye shall be judged: and °with what measure ye mete, it shall be measured to you °again.

3 And why °beholdest thou the °mote that is °in thy °brother's eye, but °considerest °not the °beam that is °in thine own eye?

4 Or how wilt thou say to thy [3]brother, 'Let me pull out the [3]mote °out of thine eye;' and, °behold, a [3]beam *is* [3]in thine own eye?

5 Thou hypocrite, first cast out the [3]beam °out of thine own eye; and then shalt thou see clearly to cast out the [3]mote °out of thy [3]brother's eye.

6 Give [1]not that which is holy unto the °dogs, neither cast ye your pearls before swine, lest °they °trample them °under their feet, °and °turn again and rend you.

7 °Ask, and it shall be given you; seek, and ye shall find; knock, and °it shall be opened unto you:

8 For every one that [7]asketh receiveth; and he that seeketh findeth; and to him that knocketh [7]it shall be opened.

9 Or what °man is there [5]of you, whom °if his son [7]ask bread, will he give him a stone?

10 Or °if he [7]ask °a fish, will he give him a serpent?

11 °If ye then, being °evil, °know how to give

J5. AS TO CARES, ETC. (6. 25—7. 11).

25 Therefore=On account of this (Gr. *dia.* Ap. 104. v. 2).

Take no thought=Be not careful: i.e. full of care, or over-anxious. Cp. *vv.* 27, 28, 31, 34.

no. Gr. *mē.* Ap. 105. II.

life=soul. Gr. *psuchē.* Ap. 110. III.

more=[worth] more.

26 Behold=Look attentively (*emblepō*, Ap. 133. I. 7) at (*eis*, Ap. 104. vi).

of=which fly in. Gen. of Relation. Ap. 17. 5.

air=the heaven. Sing. in contrast with earth. See note on 6. 9, 10.

your. Speaking to disciples. Contrast "them" with their creator.

27 of=from among. Gr. *ek.* Ap. 104. vii.

add=prolong.

cubit=span. Cp. Luke 12. 26. Put by Fig. *Metonymy* (of Subject), Ap. 6, for a very small thing, as in Ps. 39. 5, where the Gr. *pēchus* is used as the rendering of Heb. *'ammah.*

unto. Gr. *epi.* Ap. 104. ix. 3.

stature. Used elsewhere of age in John 9. 21, 23. Heb. 11. 11, and of stature in Luke 19. 3. Doubtful in 6. 27. Luke 2. 52. Eph. 4. 13.

28 for=about or concerning. Gr. *peri.* Ap. 104. xiii. 1.

Consider=Consider carefully, so as to learn from. Gr. *katamanthanō.* Occ. only here.

toil not. As men.

spin. As women. Consolation for both sexes.

30 if. Assuming the fact. See Ap. 118. 2. a.

O ye of little faith. Note the four occurrences of this word (*oligopistos*). Here, rebuking *care*; 8. 26, rebuking *fear*; 14. 31, rebuking *doubt*; 16. 8, rebuking *reasoning.* Luke 12. 28 is parallel with Matt. 6. 30.

32 Gentiles=nations.

33 the kingdom of God. See Ap. 114. Occurs five times: Matt. 6. 33; 12. 28; 19. 24; 21. 31, 43.

His: i.e. God. L T [A] WH R omit, and read "His righteousness and kingdom".

shall be added. Hebraism=come on afterward, as in Acts 12. 3. Luke 20. 11. Sept. for Heb. *yāsaph.*

34 shall. Hebraism=is sure to, will certainly.

the things of. All the critical texts omit these words.

Sufficient, &c. Prob. the Fig. *Parœmia.* Ap. 6. This verse is not "omitted by Luke"; but it was not included by the Lord when repeated on a later occasion which Luke records. See Ap. 97.

is=be.

7. 1 not. Gr. *mē.* Ap. 105. II. Jewish proverb.

2 with what, &c. Fig. *Parœmia.* Ap. 6.

with. Gr. *en.* Ap. 104. viii.

again. All the critical texts omit. Ap. 94. VII.

3 beholdest. See Ap. 133. I. 5. This is in contrast with "considerest". Jewish proverb.

mote. Anglo-Saxon, *mot*=a particle of dust, something dry: i.e. any dry particle, as wood (splinter), chaff, or dust.

in. Gr. *en.* Ap. 104. viii.

brother's. See note on 5. 22.

considerest. Gr. *katanoeō.* Stronger than "beholdest" above. See Ap. 133. II. 4.

not. Gr. *ou.* Ap. 105. I. Not the same word as in *v.* 1.

beam. Gr. *dokos.* Sept. for Heb. *kōrah* in 2 Kings 6. 2, 5.

4 out of=from. Gr. *apo.* Ap. 104. iv.

behold. Fig. *Asterismos* (Ap. 6), for emphasis.

5 out of. Gr. *ek.* Ap. 104. vii.

6 dogs. Note the *Introversion* here.

K | g | dogs.
  | h | swine.
  | *h* | swine ("they").
  | *g* | dogs (and the dogs).

they: i.e. the swine.

trample. All the critical texts read "shall trample upon". **under**=with. Gr. *en.* Ap. 104. viii. **and**=and [the dogs]. **turn again and**=having turned.

7 Ask. Gr. *aiteō.* Ap. 134. I. 4. **it shall be opened.** This is never done in the East to this day. The one who knocks is always first questioned. L Tr. WHm. read "it is opened" **9 man.** Gr. *anthrōpos.* Ap. 123. 1. **if.** See Ap. 118. 1. b. **10 if he ask.** All read "if he shall ask". **a fish**=a fish also. **11 If.** Ap. 118. 2. a. **evil**=grudging, or harmful. See Ap. 128. IV. i. Scripture thus challenges man, that is why man challenges it. **know.** Gr. *oida.* Ap. 132. I. i.

27 good gifts unto your °children, how much more shall your Father Which is [3] in ° heaven give ° good things to them that ask Him?

F (p. 1317) 12 °Therefore all things whatsoever ye °would that [9]men should do to you, do *ye* even so to them: for this is °the law and the prophets.

E (p. 1316) 13 °Enter ye in °at the ° strait gate: for ° wide *is* the gate, and ° broad *is* ° the way, that ° leadeth ° to destruction, and many there be which ° go in ° thereat:

14 ° Because [13] strait *is* the gate, and ° narrow *is* the way, which leadeth ° unto ° life, and few there be that find it.

D 15 °Beware °of false prophets, which come °to you [3]in sheep's clothing, but inwardly they are ravening wolves.

16 ° Ye shall °know them °by their fruits. °Do [9]men gather grapes [15]of thorns, or figs [15]of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth [11] evil fruit.

18 A good tree can [3] not bring forth [11] evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth [1]not forth good fruit is hewn down, and cast ° into the fire.

20 Wherefore [16] by their fruits [16] ye shall [16] know them.

21 [3] Not every one that saith unto Me, °'Lord, Lord,' shall enter into °the kingdom of ° heaven; but he that doeth the ° will of My Father Which is [3] in ° heaven.

22 Many will say to Me [3]in that day, [21]'Lord, Lord, °have we [3]not °prophesied [3]in Thy name? and °in Thy name have cast out ° devils? and °in Thy name done many ° wonderful works?'

23 And then will I profess unto them, 'I never °knew you: depart °from Me, ye that work °iniquity.'

C 24 Therefore ° whosoever heareth these ° sayings of Mine, and doeth them, I will liken him unto a °wise ° man, which built his house ° upon °a ° rock:

25 °And ° the rain descended, and the ° floods came, and the ° winds blew, and °beat [24] upon that house; and it fell [3]not: for it °was founded [24] upon [24] a rock.

26 And every one that heareth these [24] sayings of Mine, and doeth them [1]not, shall be likened unto a foolish [24] man, which built his house [24] upon the sand:

27 [25] And the [25] rain descended, and the floods came, and the winds blew, and ° beat upon that house; and it ° fell: and great was the fall of it."

B 28 And it came to pass, when Jesus had °ended these [24] sayings, the °people were astonished °at His °doctrine:

29 For He °taught them as *one* °having authority, °and [3] not as the scribes.

L V[1] A[1] (p. 1324) 8 °When He was come down ° from the mountain, great multitudes followed Him.

2 And, °behold, there came a °leper and

children: pl. of *teknon*. Ap. 108. I.
heaven = the heavens. See notes on 6. 9, 10.
good things. Cp. Ps. 34. 8–10; 84. 11. Luke 11. 13. Jas. 1. 17.

12 Therefore. Summing up all that has been said in *vv.* 1–11. **would** = be willing. See Ap. 102. 1.
the law. See note on 5. 17.

13 Enter ye in, &c. Repeated on a later occasion. Luke 13. 2.
at = through, or by means of. Gr. *dia*. Ap. 104. v. 1.
strait = narrow. **wide.** Gr. *platus*. Occ. only here.
broad = extensive. Gr. *euruchōros*. Occ. only here.
the way. For "the two ways", see Deut. 30. 15. 1 Kings 18. 21. 2 Pet. 2. 2, 15. **leadeth** = leads away.
to = unto. Gr. *eis*. Ap. 104. vi. **go** = enter in.
thereat = through. Gr. *dia*. Ap. 104. v. 1.

14 Because strait. L Tr. R marg. Syr. Vulg. &c., and some fifty codices read "How strait".
narrow = straitened.
unto. Gr. *eis*. Ap. 104. vi. Same as "to", *v.* 14.
life: i.e. the life [eternal]. See note on Lev. 18. 5. Ap. 170. 1. **15 Beware** = Take heed, as in 6. 1.
of = from, or away from. Gr. *apo*. Ap. 104. iv.: i.e. Beware [and keep] away from.
to. Gr. *pros*. Ap. 104. xv. 3.

16 Ye shall know. Note the Fig. *Epanadiplōsis* (Ap. 6). See *v.* –20.
know = fully know and recognize. See Ap. 132. I. iii.
by = from. Gr *apo*. Ap. 104. iv.
Do men, &c. Fig. *Erotēsis* (Ap. 6), for emphasis.

19 into. Gr. *eis*. Ap. 104. vi.

21 Lord, Lord. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Ap. 98. VI. i. *a*. 2. B. a.
the kingdom of heaven. See Ap. 114.
heaven = heavens. All the texts read "the heavens". See notes on 6. 9, 10. **will.** Gr. *thelēma*. See Ap. 102.

22 have = did. Note the Fig. *Erotēsis*. Ap. 6.
prophesied = acted as spokesmen. See Ap. 49.
in Thy name = by or through Thy name. Note the Fig. *Anadiplosis*. Ap. 6. **devils** = demons.
wonderful works. Gr. *dunamis* (see Ap. 172. 1); in Sept. in this sense only in Job 37. 16, for Heb. *miphᵉlā'āh*.

23 knew = got to know. Gr. *ginōskō*. See Ap. 132. I. ii. **from** = away from. Gr. *apo*. Ap. 104. iv.
iniquity = lawlessness. See Ap. 128. X. 1.

24 whosoever = every one (as in *v.* 26). Fig. *Synecdochē* (of Genus), Ap. 6.
sayings = words. Gr. pl. of *logos*. See note on Mark 9. 32. **wise** = prudent.
man. Gr. *anēr*. Ap. 123. 2. **upon.** Gr. *epi*. Ap. 104. ix. 3.
a = the. **rock** = rocky ground.

25 And. Note the Fig. *Polysyndeton* (Ap. 6), emphasizing each particular.
the rain descended = down came the rain. Gr. *brochē*. Occ. only here. On the roof.
floods. At the foundation. **winds.** At the sides.
beat = broke upon, dashed against (with great violence), as in Luke 6. 48, in contrast with "beat" in *v.* 27, which is a much weaker word. **was** = had been.

27 beat upon = on the roof; stumbled against, merely impinged, or lightly struck, in contrast with *v.* 25.
fell = *did* fall.

28 ended. This marks the end of the first period and subject of the Lord's ministry. See the Structure, F, p. 1315, and Ap. 119. **people** = multitudes.
at. Gr. *epi*. Ap. 104. ix. 2. **doctrine** = teaching.

29 taught = was continually teaching.
having authority: i.e. possessing Divine authority. Gr. *exousia*. Ap. 172. 5. In the current Heb. literature of that time it denoted the Heb. *mippī haggᵉbūrah* = from the mouth of God. See notes on Matt. 26. 64. Mark 14. 62, and Heb. I. 3.
and not. Note the Fig. *Pleonasm* (Ap. 6). Jewish teachers always referred to tradition, or to what some other teacher had said; and do so to this day.

8. 1–16. 13 [For Structure see next page].

1 When = And when. (Ap. 6), for emphasis. from = away from. Gr. *apo*. Ap. 104 iv. leper. See note on Ex. 4. 6. **2 behold.** Fig. *Asterismos*

27 °worshipped Him, saying, °"Lord, if Thou wilt, Thou canst make me °clean."

3 And °Jesus put forth *His* hand, and touched him, saying, °"I will; be thou [2]clean." And immediately °his leprosy was cleansed.

4 And °Jesus saith unto him, °"See thou tell °no man; but °go thy way, °shew thyself to the priest, and offer the gift that °Moses commanded, °for a testimony unto them."

B[1] j 1323) 5 And when Jesus was entered °into °Capernaum, °there came unto Him a °centurion, [2]beseeching Him,

6 And saying, [2]"Lord, my °servant °lieth at home °sick of the palsy, grievously tormented."

7 And [3]Jesus saith unto him, "ℑ will come and heal him."

k 8 The centurion answered and said, [2]"Lord, I am °not °worthy that Thou shouldest °come °under my roof: but speak the word only, and my [6]servant shall be healed.

9 For °ℑ am °a man [3]under °authority, having soldiers [3]under °me: °and I say to °this *man*, 'Go,' °and he goeth; and to °another, 'Come,' °and he cometh; and to my °servant, 'Do this,' °and he doeth *it*."

l 10 When Jesus heard *it*, He °marvelled, and said to them that followed, °"Verily I say unto you, I have not found so great faith, °no, not °in Israel.

11 And I say unto you, That °many shall come [1]from the east and west, and shall °sit down °with Abraham, °and Isaac, °and Jacob, [10]in °the kingdom of heaven.

12 But the °children of [11]the kingdom shall be

8. 1—16. 13 (G, p. 1315). THE SECOND PERIOD OF THE MINISTRY. PROCLAMATION OF THE KING. (*Introversion and Alternations.*)

G | L | 8. 1—9. 38. The Lord. His Person. Proclaimed as "Lord" and "Son of Man". Witness and Evidences begun. Miracles and Calls.
M | N | 10. 1–42. Mission of the Twelve begun.
O | P[1] | R[1] | 11. 1, 2. Miracles.
S[1] | 11. 3–6. Effects.
Q[1] | T[1] | 11. 7–30. Teaching.
U[1] | 12. 1–8. Results. Opposition of Pharisees.
P[2] | R[2] | 12. 9–13. Miracles.
S[2] | 12. 14–50. Effects.
Q[2] | T[2] | 13. 1–53. Teaching.
U[2] | 13. 54–58. Results. Opposition of His own kindred.
M | *N* | 14. 1–12. Mission of John Baptist ended.
O | P[3] | R[3] | 14. 13–36. Miracles.
S[3] | 15. 1, 2. Effects.
Q[3] | T[3] | 15. 3–11. Teaching.
U[3] | 15. 12–20. Result. Opposition of Pharisees.
P[4] | R[4] | 15. 21–39. Miracles.
S[4] | 16. 1–4. Effect.
Q[4] | T[4] | 16. 5–12. Teaching.
U[4] | 16. 13–16. Result. Opposition complete.
L | 16. 17–20. The Lord, Messiah. Declared. Witness and Evidences ended.

8. 1—9. 38 (L, above). [For Structure see next page.] **worshipped** = did homage. See Ap. 137. i. The variations in Mark 1, and Luke 5, are due to the fact that they do not record the same miracle. See Ap. 97.

Lord. Ap. 98. VI. i. *a*. 3. B. This is the first time that Jesus is called "Lord". In this second period of His ministry, His Person is to be proclaimed as Messiah, both Divine (here), and in *v.* 20 human. When once they begin to call Him "Lord", they continue. Cp. *vv.* 6, &c. **clean.** See note on *v.* 3. Not the same miracle as in Mark 1. 40 and Luke 5. 12. Here both *without* the city (Capernaum, Ap. 169); there, both *within* (prob. Chorazin), for the leper was "full" and therefore "clean" (Lev. 13. 12, 13). Here, the leper *obeys* and is silent; there, he *disobeys*, so that the Lord could no more enter the city (Chorazin). The antecedents were different, and the consequents also, as may be seen from the two records. **3 Jesus.** All the texts (Ap. 94. VII) read "He". **I will** = I am willing. See Ap. 102. 1. **his leprosy was cleansed.** Fig. *Hypallage* (Ap. 6) = he was cleansed of his leprosy. *Katharizō* is found in the Papyri and in Inscriptions in this sense. **4 Jesus.** See Ap. 98. X. See. Gr. *horaō*. Ap. 133. I. 8. **no man** = no one. **go.** To Jerusalem. **shew thyself,** &c. See Lev. 14. 4. **Moses.** The *first* of seventy-nine occurrences of "Moses" in the N.T. *Thirty-eight* in the Gospels (see the first occurrence in each Gospel (Matt. 8. 4. Mark 1. 44. Luke 5. 14. John 1. 17); *nineteen* times in Acts (see note on Acts 3. 22); *twenty-one* times in the Epistles (see note on Rom. 5. 14; *once* in Revelation (Rev. 15. 3). See Ap. 117. I. **for.** Gr. *eis*. Ap. 104. vi.

8. 5-13 (B[1], p. 1324). THE PALSY. (*Introversion.*)

B[1] | i | 5–7. Servant sick.
k | 8, 9. Word. Sufficiency.
l | 10–12. The Divine Command.
k | 13–. Word. Efficacy.
i | –13. Servant healed.

5 into. Gr. *eis*. Ap. 104. vi. **Capernaum.** See note on 4. 13, and Ap. 169. **there came,** &c. This is in connection with the same centurion as in Luke 7. 3, 6, but on a prior occasion. See notes there. **centurion.** Commanding 100 men, the sixtieth part of a legion. **beseeching** = appealing to. Gr. *parakaleō*. Ap. 134. I. 6. **6 servant** = young man, in legal relation (like the French *garçon*). Gr. *pais*. See Ap. 108. IV. **lieth** = is thrown down. **sick of the palsy** = paralysed. **8 not.** Gr. *ou*. Ap. 105. I. **worthy** = fit. Not "worthy" (morally), but "fit" socially. **come** = enter. **under.** Gr. *hupo*. Ap. 104. xviii. 2. **9 ℑ** = I also. **a man.** Gr. *anthrōpos*. See Ap. 123. I. **authority.** Gr. *exousia*. Ap. 172. 5. **me** = myself. **and.** Note the Fig. *Polysyndeton* in this verse, Ap. 6. **this man** = this [soldier]. **another**: i. e. of the same rank (see Ap. 124. 1) = another [soldier]. **servant** = bondservant. **10 marvelled.** Only two things that the Lord marvelled at: (1) faith (here); (2) unbelief (Mark 6. 6). **Verily.** Only Matthew uses this Aramaic word here (supplementary). See note on 5. 18. **no, not** = not even. Gr. *oude*. Related to *ou*. Ap. 105. I. **in.** Gr. *en*. Ap. 104. vii. **11 many.** Used by Fig. *Euphēmismos* for *Gentiles* (Ap. 6), to avoid giving offence at this stage of His ministry. **sit down** = recline as guests (in eating, or at a feast). **with.** Gr. *meta*. Ap. 104. xi. 1. **and.** Note the Fig. *Polysyndeton* (Ap. 6). **the kingdom of heaven.** See Ap. 114. **12 children** = sons, Gr. *huios*. Ap. 108. III (and heirs). A Hebraism, denoting those who were related by any ties of friendship: e. g. followers, learners, inhabitants, &c.

27 cast out [5]into °outer darkness: there shall be °weeping and gnashing of teeth."

k 13 And Jesus said unto the centurion, "Go thy
p. 1323) way; and as thou °hast believed, *so* be it done unto thee."

i And his [6]servant was healed [10]in the °selfsame hour.

C^1 14 And when Jesus was come [5]into °Peter's
p. 1324) house, He °saw his wife's mother °laid, and sick of a fever.

15 And He touched her hand, and the fever left her: and she arose, and ministered unto them.

D^1 16 °When °the even was come, they brought unto Him many that were possessed with °devils: and He cast out the °spirits °with *His* word, and healed all that were °sick:

W^1 X^1 17 °That it might be fulfilled which was spoken °by °Esaias the prophet, °saying, "**Himself °took our infirmities, and °bare *our* °sicknesses.**"

Y^1 m 18 Now when Jesus [14]saw great multitudes °about Him, He gave commandment to depart °unto the °other side.

19 And °a certain scribe came, and said unto Him, °"Master, I will follow Thee whithersoever Thou °goest."

n 20 And Jesus saith °unto him, "The foxes have holes, and the birds of the °air *have* °nests; but °the Son of Man hath [8]not where °to lay *His* head."

m 21 And °another of His disciples said unto Him, °"Lord, °suffer me °first to go and bury my father."

n 22 But Jesus said unto him, "Follow Me; and °let °the dead °bury their dead."

V^2 A^2 o 23 And when He was entered [5]into °a ship, His disciples followed Him.

24 And, °behold, there arose a great °tempest

8. 1—9. 38 (L, p. 1323). THE LORD. HIS PERSON. PROCLAIMED AS "LORD" AND "SON OF MAN" (8. 20). MIRACLES AND CALLS.
(Repeated and Extended Alternations and Introversions.)

L | V^1 | A^1 | 8. 1–4. The Leper.
B^1 | 8. 5–13. The Palsy.
C^1 | 8. 14, 15. The Fever. } 8. 1–16. Four Miracles.
D^1 | 8. 16. Many.
W^1 | X^1 | 8. 17. Testimony. (Isaiah.)
Y^1 | 8. 18–22. Disciples. Waverers.
V^2 | A^2 | 8. 23–27. The Storm.
B^2 | 8. 28–31. Two Demoniacs.
C^2 | 8. 32–34. The Swine. } 8. 23—9. 8. Four Miracles.
D^2 | 9. 1–8. The Palsy.
W^2 | Y^2 | 9. 9. Disciple. True. (Matthew.)
X^2 | 9. 10–17. Testimony. (People.)
V^3 | A^3 | 9. 18–26. Two Women.
B^3 | 9. 27–31. Two Blind Men.
C^3 | 9. 32–34. Dumb demon. } 9. 18–35. Four Miracles
D^3 | 9. 35. Many.
W^3 | X^3 | 9. 36, 37. Testimony. (His own.)
Y^3 | 9. 38. Disciples. Prayer for.

outer = the outer. Gr. *exōteros*. Occ. only in Matthew (here, and in 22. 13, and 25. 30). Outside the place where the feast was going on in *v.* 11.

weeping and gnashing = the weeping and the grinding. The Articles denoting not a state but a definite occasion and time when this event shall take place. Used by the Lord seven times (Matt. 8. 12; 13. 42; 13. 50; 22. 13; 24. 51; 25. 30. Luke 13. 28). A study of these will show that the occasion is "the end of the age", when "the Lord and His servants shall have come", and when He will deal with the "wicked" and "unprofitable" servants, and sit down with Abraham and Isaac and Jacob in His kingdom.

13 hast believed = didst believe. **selfsame** = that.

14 Peter's house. The Lord was in Capernaum, so that He was probably lodging with Peter. Cp. Mark 1. 29. See Ap. 169. **saw.** Gr. *eidon*. Ap. 133. I. 1. **laid** = laid out for death. A Hebraism.

16 When = And when. **the even.** Probably the Sabbath, for they came straight out of the Synagogue and waited for the end of the Sabbath. **devils** = demons: i.e. evil spirits. Ap. 101. III. 12. **spirits.** Ap. 101. III. 11. **with His word** = by a word. Supply "a" instead of "His". **sick** = in evil case. Ap. 128. IV. 4. **17 That** = So that. **by** = by means of. Gr. *dia*. Ap. 104. v. 1. **Esaias** = Isaiah. See Ap. 79. I. **saying.** Quoted from the Heb. of Isa. 53. 4. Cp. 1 Pet. 2. 24. See Ap. 107. I. 3. **took . . . bare.** The two words together fulfil the sense of the Hebrew (Isa. 53. 4). The Inspirer of Isaiah adapts and deals as He pleases with His own words. **bare** = to take up for one's self; to bear our infirmities as in Luke 14. 27. Rom. 15. 1. Gal. 5. 10; 6. 17. Cp. John 4. 6. **sicknesses.** Gr. *nosos* = diseases.

8. 18–22 (Y^1, above). DISCIPLES. WAVERERS. (*Alternation.*)

Y^1 | m | 18, 19. A Scribe. Forwardness.
n | 20. Discouragement.
m | 21. A Disciple. Backwardness.
n | 22. Encouragement.

18 about = around. Gr. *peri*. Ap. 104. xiii. 3. **unto.** Gr. *eis*. Ap. 104. vi. **other side** = farther side, not either of the words in Ap. 124. **19 a** = one. A Hebraism for "a". **Master** = Teacher. Ap. 98. XIV. v. 1. **goest** = mayest go. **20 unto him.** No Preposition. **air** = heaven. **nests** = roosts. **the Son of Man.** He Who has dominion in the earth. The first of eighty-seven occurrences. See Ap. 98. XVI. **to lay** = He may lay. Cp. Rev. 14. 14. **21 another** = a different one: Gr. *heteros*. Ap. 124. 2. i.e. a disciple, not a "scribe" (*v.* 19). Ap. 124. 2. **Lord.** Ap. 98. VI. *a*. 3. A. **suffer me, &c.** = allow me, &c. This was, and is to-day, a polite way of excusing one's self, it being well understood as such, because all knew that the dead are buried on the day of the death, and no one leaves the house. **first.** No! See 6. 33. **22 let** = leave. **the dead** = corpses. Note the well-known Fig. *Antanaclasis* (Ap. 6), by which one word is used twice in the same sentence with two meanings which *clash* against each other: "leave the dead to bury their own corpses" See Ap. 139. I.

8. 23–27 [For Structure see next page].

23 a ship = the ship. Referring to *v.* 18. **24 behold.** Fig. *Asteriesmos* (Ap. 6), to call attention to another stage of "the great conflict". See Ap. 23, p. 27. This is not the same tempest as that recorded in Mark 4. 37–41, and Luke 8. 23–25. This was *before* the calling of the Twelve: the other was *after* that event. There is no "discrepancy", if we note the differences on p. 1325, and Ap. 97. **tempest** = earthquake. Always so rendered in the other thirteen occurrences. In the later event it was a squall (Gr. *lailaps*

27 [10]in the sea, insomuch that the ship °was covered ° with the waves:

p but ℌe was °asleep.

1325) 25 And His disciples came to *Him* and awoke
q Him, saying, [21]"Lord, save us: we °perish."

q 26 And He saith unto them, ° "Why are ye fearful, ° O ye of little faith?"

p Then He arose, and rebuked the winds and the sea;

o and there °was a great calm.

27 But the °men °marvelled, saying, "What °manner of man is This, that even the winds and the sea obey Him!"

B² 28 And °when He was come °to the other
1324) side [5]into the country of the °Gergesenes, there met Him °two °possessed with devils, coming °out of the tombs, exceeding fierce, so that °no man might pass [17]by that way.

29 And, [2]behold, they cried out, saying, °"What have we to do with Thee, °Jesus, Thou °Son of God? °art Thou come hither to torment us °before the time?"

30 And there was a good way off [1]from them an herd of many swine feeding.

31 So the °devils [5]besought Him, saying, °"If Thou cast us out, suffer us to go away [5]into the herd of swine."

C² 32 And He said unto them, °"Go." And when they were come out, they went [5]into the herd of swine: and, [2]behold, the whole herd of swine ran violently °down °a steep place [5]into the sea, and °perished [10]in the waters.

33 And they that kept them fled, and went their ways [5]into the city, and told every thing, and what was befallen to the [28]possessed of the devils.

34 And, [2]behold, °the whole °city came out [c]to meet Jesus: and when they saw Him, they °besought *Him* that He would depart °out of their coasts.

D² r 1325) **9** And He entered °into °a ship, and passed over, and came °into °His own °city.

2 And, °behold, they brought to Him °a man sick of the palsy, lying °on a °bed: and Jesus °seeing °their faith said unto the sick of the palsy;

s °"Son, be of good cheer; thy °sins °be forgiven thee."

8. 23-27 (A², p. 1324). THE STORM. (*Introversion.*)

A² | o | 23, 24–. Tempest arising.
p | –24. The Lord asleep.
q | 25. Disciples awakening Him.
q | 26–. Disciples reproached by Him.
p | –26–. The Lord arising.
o | –26. Tempest calmed.

was covered = was getting covered. Hence it was a *decked* boat. In the later miracle it was an *open* boat, "filled". **with** = by. Gr. *hupo*. Ap. 104. xviii. 1. **asleep** = sleeping. **25 perish** = are perishing. **26 Why . . .?** Fig. *Erotēsis* (Ap. 6). Here the danger was not so imminent, for He first rebuked the disciples. In the later miracle the danger was greater, and He rebuked the storm first. See Ap. 97. **O ye of little faith.** The second occurrence of this word (*oligopistoi*). See note on 6. 30. **was** = became. **27 men.** Pl. of *anthrōpos*. Ap. 123. 1. **marvelled.** In 14. 33 "worshipped". **manner, &c.** = kind of a Being. **28 when He was come.** This miracle of the two demoniacs was not the same as that recorded in Mark 5. 1–20 and Luke 8. 26–40. Here, there were *two* men; in the later miracle there was *one*; here, they landed opposite the place whence they set sail (Gergesenes); there, the Gadarenes (not Gadera) not opposite; here, no name is asked; there, the name is "Legion"; here, no bonds used; there, many; here, the two were *not* afterwards used, and the Twelve not yet called; there, the one man *was* used, and the Twelve had been called. The consequents also are different. See Ap. 97. **to** = into. Gr. *eis*. Ap. 104. vi. **Gergesenes.** Prob. Girgashites, so called from one of the original Canaanite nations (Gen. 10. 16; 15. 21; Deut. 7. 1. Josh. 3. 10; 24. 11. 1 Chron. 1. 14. Neh. 9. 8). Not Gadarenes, as in Mark and Luke. "Gergesenes is the reading of the vast majority of MSS. of both families; of the Coptic, Æthiopic, and Armenian versions". Origen is the great authority; but Wetstein "imagined" that it was Origen's "gratuitous conjecture". Critics have followed Wetstein, but Scrivener is right (as usual) in retaining Gergesenes. **two.** In the later miracle only one. Cp. "we", *v.* 29. **possessed with devils:** i.e. demoniacs. Gr. *daimonizomai*. **out of.** Gr. *ek*. Ap. 104. vii. **no.** Gr. *mē*. Ap. 105. I. **no man might pass** = one was not able to pass. **29 What have we to do with Thee?** A Hebraism. See note on 2 Sam. 16. 10. Occ. Mark 1. 24; 5. 7. Luke 4. 34; 8. 28; and John 2. 4. **Jesus.** All the texts (Ap. 94. VII) omit "Jesus" here. **Son of God.** See Ap. 98. XV. **art . . .?** Fig. *Erotēsis*. Ap. 6. **before.** Gr. *pro*. Ap. 104. xiv. **31 devils** = demons. **If.** See Ap. 118. 2. a. Assuming that He would do so. **32 Go.** Gr. *hupagō* = go forth, i. e. *out of* the man. **down.** Gr. *kata*. Ap. 104. x. 1. **a** = the. Evidently, the well-known precipice. **perished** = died. Those who defiled the temple (21. 12, 13. John 2. 14–16) lost their trade; and those who defiled Israel (here) lost their animals. **34 the whole.** Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part. **city.** Prob. Gergasa. See note on *v.* 28. **to meet** = for a meeting with. Gr. *sunantēsis*. Occ. only here, but L T Tr. WH read *hupantēsin*, which occurs also as the same reading in 25. 1 and John 12. 13. **besought.** Same word as in *vv.* 5, 31. See note on Mark 5. 12. **out of** = away from. Gr. *apo*. Ap. 104. iv.

9. 1-8 (D², p. 1324). THE PALSY. (*Introversion.*)

D² | r | 1, 2–. Palsied Man brought.
s | –2. Forgiveness declared.
t | 3. Scribes. Evil thoughts entertained.
t | 4. Scribes. Evil thoughts challenged.
s | 5, 6. Forgiveness. Power claimed.
r | 7, 8. Palsied Man healed.

1 into. Gr. *eis*. Ap. 104. vi. **a ship** = the boat. The one already mentioned in ch. 8. **His own.** See note on "private" (2 Pet. 1. 20). **city.** Capernaum. See note on 4. 13, and Ap. 169. **2 behold.** Fig. *Asterismos*. Ap. 6. **a man sick of the palsy** = a paralytic. **on.** Gr. *epi*. Ap. 104. ix. 1. **bed** = couch. **seeing** = on seeing. See Ap. 133. I. 1. **their faith.** Including of course that of the paralytic. **Son** = Child. Gr. *teknon*. See Ap. 108. I. **sins.** Gr., pl. of *hamartia*. Ap. 128. II. 1. **be forgiven** = stand remitted. L T Tr. and WH read the Indicative = "have been and are forgiven", marking the Lord's authority. Not the ambiguous "be forgiven".

t (p. 1325)
27 t
s
r
W² Y² p. 1324
X² t p. 1326)
u
v
t
x
A³ w p. 1327)

3 And, [2]behold, certain of the scribes said °within themselves, "This *man* blasphemeth."

4 And °Jesus °knowing their thoughts said, "Wherefore think ye °evil °in your hearts?

5 For whether is easier, to say, '*Thy* [2]sins [2]be forgiven thee'; or to say, 'Arise, and walk?'

6 But that ye may [4]know that °the Son of man hath °power [2]on °earth to forgive [2]sins," (then saith He to [2]the sick of the palsy,) "Arise, take up thy [2]bed, and go °unto thine house."

7 And he arose, and departed °to his house.

8 But when the °multitudes [2]saw *it*, they marvelled, and glorified God, Which had given such [6]power unto °men.

9 And as [4]Jesus passed °forth from thence, He [2]saw a [3]man, named °Matthew, sitting °at °the receipt of custom: and He saith unto him, "Follow Me." And he arose, and followed Him.

10 °And it came to pass, as [4]Jesus °sat at meat °in °the house, [2]behold, many °publicans and °sinners came and °sat down with Him and His disciples.

11 And when the °Pharisees [2]saw *it*, they said unto His disciples, "Why eateth your °Master °with [10]publicans and [10]sinners?"

12 But when [4]Jesus heard *that*, He said unto them, °"They that be °whole need °not a physician, but they that are sick.

13 °But °go ye and learn what *that* °meaneth, '**I °will have °mercy, and [12]not sacrifice:**' for °I am [12]not come to call °the righteous, but [10]sinners °to repentance."

14 Then °came to Him the disciples of John, saying, "Why do we and the [11]Pharisees °fast oft, but Thy disciples fast [12]not?"

15 And [4]Jesus said unto them, °"Can °the °children of the bridechamber mourn, as long as the bridegroom is [11]with them? but the days will come, when the bridegroom shall be taken °from them, and then °shall they fast.

16 °No man putteth a piece of °new cloth °unto an old garment, for °that which is put in to fill it up °taketh [15]from the garment, and °the rent is made worse.

17 Neither do men put °new wine [1]into °old °bottles: °else the °bottles °break, and the wine runneth out, and the °bottles °perish: but they put °new wine [1]into °new °bottles, and both are °preserved."

18 While He spake these things unto them, [2]behold, there came °a certain °ruler, and °worshipped Him, saying, "My daughter

3 within = among. Gr. *en*. Ap. 104. viii. 2.
4 Jesus. Ap. 98. X.
knowing = perceiving. Gr. *oida*. Ap. 132. I. i. Same word as "seeing" in *v.* 2. Not the same as "know", *v.* 6, or as in *v.* 30.
evil = mischief. Gr. *ponēros*. Ap. 128. III. i.
in, &c. = among [you] in your hearts. Gr. *en*. Ap. 104. viii. 2.
6 the Son of man. See Ap. 98. XVI.
power = authority. See Ap. 172. 5.
earth = the earth. Gr. *gē*. Ap. 129. 4.
unto. Gr. *eis*. Same as "into", *v.* 1.
7 to. Gr. *eis*. Same as "unto", *v.* 6.
8 multitudes = crowds. So *vv.* 33, 36; "people" in *vv.* 23, 25.
men. Gr *anthrōpos*. Ap. 123. 1.
9 forth = along.
Matthew. An Aramaic word. See Ap. 94. III. 3.
at = over. Gr. *epi*. Ap. 104. ix. 3.
the receipt of custom = the custom house.

9. 10-17 (X², p. 1324). TESTIMONY. TWO QUESTIONS. (*Extended Alternation.*)

X² | t | 10, 11. Question of Pharisees to His disciples.
u | 12. Proverb. } Answer.
v | 13. Application. }
t | 14. Question of John's disciples to Him.
u | 15. Proverb. } Answer.
v | 16, 17. Application. }

10 And it came to pass. A Hebraism: frequent in O.T. See note on Gen. 1. 2.
sat at meat = was reclining.
in. Gr. *en*. Ap. 104. viii. 1.
the house = his house: i.e. Matthew's house. Cp. Luke 5. 29; so in *v.* 28.
publicans = tax-gatherers.
sinners. Especially in a religious sense. This usage is common in the Inscriptions in Asia Minor (Deissmann).
11 Pharisees. See Ap. 120.
Master = Teacher. See Ap. 98. XIV. v. 1.
with. Gr. *meta*. Ap. 104. xi. 1.
12 They that be, &c. Fig. *Paræmia* (Ap. 6). See "u" above.
whole = strong. Eng. "whole" is from Anglo-Saxon *hael* = our "hale", healthy or strong.
not. Gr. *ou*. Ap. 105. I.
13 But, &c. This is the application. Hos. 6. 6 is quoted with evident reference to Hos. 6. 1; 5. 13 and 7. 1. See Ap. 117. I.
go ye. To your teachers.
meaneth = is.
will have = require. See Ap. 102. 1.
mercy = compassion. Gr. *eleos*.
I am not come = I came not.
the righteous = just ones.
to repentance. All the texts omit: also wanting in Syr. and Vulg. both here and in Mark 2. 17.
14 came = come.
fast oft. Cp. Luke 18. 12.
15 Can, &c. Fig. *Paræmia* (Ap. 6). See "u" above.
the children, &c. A Hebraism. Used in various connections. Cp. 23. 15. Deut. 13. 13. 1 Sam. 2. 12 (marg.); 20. 31. 2 Sam. 12. 5 (marg.). John 17. 12. Acts 3. 25.
children = sons. Gr. pl. of *huios*. Ap. 108. III.
from. Gr. *apo*. Ap. 104. iv.
16 No man = No one.
new cloth = new flannel: i.e undressed or unfulled.
In this condition it is less supple and will tear away.
unto = on or upon. Gr. *epi*. Ap. 104. ix. 2.
that which is put in, &c. = the insertion: i.e. the patch put on.
taketh = teareth away.
the rent is made worse = a worse rent takes place.
17 new = freshly made: i.e. young. Gr. *neos* = new as to time.
old bottles = old or dried skins.
bottles = wine skins.
else = otherwise.
break = burst.
perish = are ruined.
new bottles = fresh wineskins of newer quality or character. Gr. *kainos*.
preserved = preserved together.

9. 18-26, A³, p. 1324 [For Structure see next page].

18 a certain = one. A Hebraism. and Luke 8. 41. See Ap. 138.
ruler = a civil ruler. Not the same miracle as that in Mark 5. 22,
worshipped = began doing homage. Ap. 137. I.

27 °is even now dead: but come and lay Thy hand °upon her, and she shall °live."
19 And [4]Jesus arose, and followed him, and *so did* His disciples.

x (1327) 20 (And, [2]behold, °a woman, which was diseased with °an issue of blood twelve years, came behind *Him*, and touched the °hem of His garment:
21 For she °said °within herself, °"If I may but touch His garment, I shall be °whole."

x 22 But [4]Jesus turned Him about, and when He [2]saw her, He said, "Daughter, be of good °comfort; thy faith hath °made thee whole." And the woman was °made whole [15]from that hour.)

w 23 And when [4]Jesus came [1]into the ruler's house, and [2]saw the °minstrels and the °people °making a noise,
24 He said unto them, °"Give place: for the °maid is [12]not dead, but °sleepeth." And they laughed Him to scorn.
25 But when the people were put forth, He went in, and took her by the hand, and the [24]maid arose.
26 And the °fame hereof went abroad [1]into all that land.

B³ y 27 And when [4]Jesus departed thence, two blind men followed Him, crying, and saying, "*Thou* °Son of David, have [13]mercy on us."

z 28 And when He was come [1]into °the house, the blind men came to Him: and [4]Jesus saith unto them, "Believe ye that I am able to do this?" They °said unto Him, "Yea, °Lord."
29 Then touched He their eyes, saying, °"According to your faith be it unto you."
30 And their eyes were opened;

z and [4]Jesus straitly charged them, saying, "See *that* [16]no man know *it*."

y 31 But they, °when they were departed, °spread abroad His °fame [4]in all that country.

C³ (1324) 32 °As they went out, [2]behold, they brought to Him a dumb [8]man °possessed with a devil.
33 And when the °devil was cast out, the dumb spake: and the [8]multitudes marvelled, saying, "It was never so seen [4]in Israel."
34 But the [11]Pharisees said, "He casteth °out [32]devils °through the prince of the [32]devils."

D³ 35 And [4]Jesus went about all the cities and villages, teaching [4]in their °synagogues, and °preaching °the °gospel °of the kingdom, and healing °every °sickness and °every disease °among the People.

V³ X³ 36 But when He saw the [8]multitudes, He was moved with compassion °on them, because they °fainted, and were scattered abroad, °as sheep having °no shepherd.
37 Then saith He unto His disciples, "The harvest °truly *is* °plenteous, but the labourers *are* few;

Y³ 38 °Pray ye therefore °the Lord of the harvest, that He will send forth labourers [1]into His harvest."

9. 18-26 (A³, p. 1324). TWO WOMEN.
(*Introversion.*)

A³ | w | 18,19. The Ruler's daughter. Dead.
x | 20, 21. The Woman's faith. Exercised.
x | 22. The Woman's faith. Rewarded.
w | 23-26. The Ruler's daughter. Raised.

is even now dead = hath just now died.
upon. Gr. *epi.* Ap. 104. ix. 3.
live = come to life again. Especially to live again in resurrection. See Mark 16. 11. Luke 24. 5, 23. John 11. 25, 26. Acts 1. 3; 9. 41; 25. 19. Rom. 6. 10. 2 Cor. 13. 4. Rev. 1. 18; 2. 8; 13. 14; 20. 4, 5.
20 a woman, &c. Not the same miracle as in Mark 5. 25 and Luke 8. 43. See Ap. 138.
an issue of blood = a hæmorrhage. Gr. *haimorroeō.* Occ. only here.
hem: the tassel at one of the four corners, to touch which was a mark of profound respect. But see Ap. 138, and cp. Num. 15. 37-41. **21 said** = kept saying.
within herself. The second woman seems to have spoken to others. **within.** Gr. *en.* Ap. 104. viii.
If I may, &c. See Ap. 118. I. b. The condition being quite hypothetical.
whole = saved: i.e. healed. A Hebraism. Cp. Ps. 42. 11; 43. 5; 67. 2 = saving health. Not the same word as in *v.* 12.
22 comfort = courage.
made thee whole = saved. As in *v.* 21.
23 minstrels = flute-players, or pipers.
people = crowd. See *v.* 8.
making a noise = loudly wailing.
24 Give place = Go out [of the room].
maid. Gr. *korasion.* The same as "damsel" in Mark 6. 22, 28: not the same as "damsel" in Mark 5. 39 (Ap. 108. IX), which is *paidion* (Ap. 108. V).
sleepeth. Gr. *katheudō.* Ap. 171. 1.
26 fame hereof = this report.

9. 27-31 (B³, p. 1324). TWO BLIND MEN.
(*Introversion.*)

B³ | y | 27. Blind men. Their prayer.
z | 28-30-. The Lord. Compliance.
z | -30. The Lord. Command.
y | 31. Blind men. Their disobedience.

27 Son of David. The second of nine occurrences in Matthew. See notes on 1. 1; 21. 9; 22. 42. See Ap. 98. XVIII.
28 the house, or his house. See note on *v.* 10.
said = say. **Lord.** Ap. 98. VI. i. *a.* 3. B.
29 According to. Gr. *kata.* Ap. 104. x 2.
31 when they were departed...(32) As they went out = when they had gone out . . . but as they were leaving. **spread . . . fame** = made Him known.
32 As they went = As they were going.
possessed with a devil = a demoniac.
33 devil = demon.
34 out devils. The 1611 edition of the A.V. reads "out the devils".
through = by. Gr. *en.* Ap. 104. viii. See note on "with", 3. 11.
35 synagogues. See Ap. 120.
preaching = heralding. Gr. *kērussō.* See Ap. 121. 1.
the gospel of the kingdom = the glad tidings of the kingdom. See Ap. 140.
gospel = glad tidings, good news.
of = concerning. Genitive of Relation. Ap. 17. 5.
every. Fig. *Synecdoche* (of Genus), Ap. 6. Put for every kind.
sickness. Gr. *malakia.* Occ. only in Matthew (here; 4. 23; 10. 1).
among the People. All omit these words.
36 on = concerning. Gr. *peri.* Ap. 104. xiii. 1.
fainted = were wearied. All the texts (Ap. 94. VII) read "were harassed". **as.** Fig. *Simile.* Ap. 6.
no. Gr. *mē.* Ap. 105. II. Read this with having = feeling as if they had, &c.
37 truly = indeed. **plenteous** = great.
38 Pray. Gr. *deomai.* Ap. 134. I. 5.
the Lord. Ap. 98. VI. i. *a.* 1. A. b.

M N E p. 1328) 27

10 And when He had called unto *Him* ° His twelve ° disciples, He gave them ° power ° *against* unclean ° spirits, ° to cast them out, and to heal ° all manner of ° sickness and ° all manner of disease.

2 Now the names of [1] the twelve ° apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of ° Zebedee, and John his brother;

3 Philip, and ° Bartholomew; ° Thomas, and ° Matthew ° the publican; James *the son* of ° Alphæus, and Lebbæus, whose surname was ° Thaddæus;

4 Simon the ° Canaanite, and ° Judas Iscariot, who ° also ° betrayed Him.

F 5 These [1] twelve Jesus sent forth, and commanded them, saying, ° "Go ° not ° into the way of the Gentiles, and ° into *any* city of the Samaritans enter ye ° not:

6 But go rather ° to the ° lost sheep of ° the house of Israel.

G H 7 And as ye go, ° preach, saying, ° 'The kingdom of ° heaven ° is at hand.'

8 Heal ° the sick, cleanse ° the lepers, raise ° the dead, cast out ° devils: freely ye have received, freely give.

9 Provide neither ° gold, nor ° silver, nor ° brass ° in your ° purses,

10 Nor ° scrip ° for *your* journey, neither two coats, neither ° shoes, nor yet ᵕ staves: for the workman is worthy of his ° meat.

11 And [5] into whatsoever city or ° town ye shall enter, enquire who ° in it is worthy; and there abide till ye go thence.

12 And when ye come [5] into ° an house, ° salute it.

13 And ° if the house be worthy, let your ᵕ peace come ° upon it: but ° if it be not worthy, let your peace return [6] to you.

J 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, ° shake off the dust of your feet.

15 ° Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha [11] in ° the day of judgment, than for that city.

E 16 ° Behold, ℨ send you forth as ° sheep [11] in the midst of ° wolves:

F ° be ye therefore wise as ° serpents, and ° harmless as ° doves.

17 But beware ° of ° men:

J K a[1] p. 1329) for they will deliver ° you up ° to ° the councils, and they will scourge you [11] in their synagogues;

10. 1–42 (N, p. 1323). MISSION OF THE TWELVE (BEGUN). (*Extended Alternation and Introversion.*)

N | E | 1–4 Mission.
F | 5, 6. Injunctions.
G | H | 7–13. Their reception.
J | 14, 15. Their rejection.
E | 16–. Mission.
F | –16, 17–. Injunctions.
G | J | –17–38. Their rejection.
H | 40–42. Their reception.

1 His twelve. See Ap. 141. disciples = learners. power = authority. See Ap. 172. 5. against = over. Gr. Gen. of Relation. Ap. 17. 5. spirits. Pl. of Gr. *pneuma.* See Ap. 101. II. 12. to = so as to. all manner of = every. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for all kinds of, as in 9. 35. sickness. See note on 9. 35.

2 apostles = those sent forth. See note on Mark 3. 14. Zebedee. See note on 4. 21.

3 Bartholomew, Thomas, and Matthew . . . Alphæus . . . Thaddæus. These are all Aramaic words. See Ap. 94. III. 3. the publican = the tax-gatherer. Note the Fig. *Ampliatio.* Ap. 6. Alphæus. Heb. *ḥalphāh.* Same root as Cleophas; and probably the same name, if not the same person, as John 19. 25.

4 Canaanite. The Aramaic word for the Greek *Zēlōtēs* (Luke 6. 15. Acts 1. 13) = Zealot: so called from his *zeal* for the Law. See Ap. 94. III. 3. Josephus (*Bell. Jud.* 4. 3, 9) says the sect of "Zealots" did not arise till just before the fall of Jerusalem. Judas Iscariot. The only apostle not from Galilee. He belonged to Judah. also betrayed Him = even betrayed Him. betrayed = delivered up.

5 Go not = Go nŏt abroad: i.e. from the land. not. Gr. *mē.* Ap. 105. II. into. Gr. *eis.* Ap. 104. vi.

6 to. Gr. *pros.* Ap. 104. xv. 3. [Luke 19. 10. lost sheep. Cp. Ezek. 34. 16; and Matt. 15. 24; 18. 11. the house of Israel. A *Hebraism* = the family of Israel. See note on 1 Kings 12. 17.

7 preach = herald. Gr. *kērussō.* See Ap. 121. 1. The kingdom of heaven. See Ap. 114. heaven = the heavens. See note on 6. 9, 10. is at hand = is drawn nigh. Cp. 4. 17.

8 the sick = sick ones. the lepers = leprous ones. the dead = dead people. See Ap. 139. 2. devils = demons. Cp. *v.* 1.

9 gold . . . silver . . . brass. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the money made from them. in. Gr. *eis.* Ap. 104. vi. purses = girdles, some of which contain pockets for money and valuables.

10 scrip = that which is written: then a small wallet that holds such a writing. Gr. *pēra.* Only here, Mark 6. 8. Luke 9. 3; 10. 4; and 22. 35, 36. Not a "purse", because no money: not a "bread bag" because no bread (Luke 9. 4. Deissmann quotes an Inscription at *Kefr-Hauar*, in Syria, in which a slave of a temple, "sent by the lady" on a begging expedition, brought back each journey seventy bags (*pēra*) of money which he had collected. The Lord means they were *not to beg.* shoes = sandals (i.e. not a spare pair). staves = a staff (for walking), not clubs. See note on 26. 47. meat. Put by Fig *Metonymy* (of Adjunct), Ap. 6, for all kinds of food.

11 town = village, as in 9. 35. in. Gr. *en.* Ap. 104. viii. 1.

12 an house = a man's house. salute it: i.e. make your *salaam* = pronounce "peace". peace. Referring to the *salaam* of *v.* 12. upon. Gr. *epi.* Ap. 104. ix. 3. if it be not. See Ap. 118. 2 c.

13 if, &c. See Ap. 118. 1 b. Cp. 18. 17. See Acts 13. 51.

14 shake off, &c. Fig. *Parœmia.* Ap. 6.

15 Verily, &c. See note on 5. 18. the day of judgment. Which the Lord spoke of as imminent, and coming at the end of that dispensation, had the nation repented.

16 Behold. Fig. *Asterismos* (Ap. 6), for emphasis. sheep . . . wolves. No Art., for *all* sheep are *not* in the midst of wolves. be ye = become ye. serpents . . . doves. With Art., because all serpents are prudent, and all doves harmless. harmless = guileless.

17 of = away from: i.e. beware [and keep] away from. Gr. *apo.* Ap. 104. iv. men. Pl. of *anthrōpos.* Ap. 123. 1.

10. 17–39 [For Structure see next page].

you. This was true of the Twelve ("them that heard Him": Heb. 2. 3) in the dispensation of the Acts. to = unto. Gr. *eis.* Ap. 104. vi. the councils = councils. Courts of justice.

18 °And ye shall be brought ° before governors and kings °for My sake, °for a testimony °against them and the ° Gentiles.

19 But when ° they deliver you up, °take no thought how or what ye ° shall speak: for it shall be given you [11] in that same hour what ye shall speak.

20 For it is ° not ye that speak, but ° the Spirit of your Father Which speaketh [11] in you.

21 And the brother shall deliver up the brother [17] to death, and the father the ° child: and the ° children shall rise up ° against *their* parents, and ° cause them to be put to death.

22 And ye ° shall be hated ° of ° all *men* ° for My name's sake:

but he that endureth [17] to the °end ° shall be saved.

23 But when they persecute you [11] in this city, flee ye [5] into ° another:

for [15] verily I say unto you, Ye shall ° not have ° gone over the cities of Israel, °till ° the Son of man ° be come.

24 ° The disciple is [20] not ° above *his* ° master, nor the ° servant ° above his ° lord.

25 It is ° enough for the disciple that he ° be as his [24] master, and the [24] servant as his [24] lord. ° If they ° have called the master of the house ° Beelzebub, how much more ° *shall they call* ° them of his household?

26 ° Fear them [5] not therefore: for there is nothing ° covered, that shall [20] not be revealed; and hid, that shall [20] not be known.

27 What I tell you [11] in ° darkness, ° *that* speak ye [11] in ° light: and what ye ° hear °in the ear, *that* [7] preach ye ° upon the ° housetops.

28 And °fear [5] not °them which kill the body, but are [5] not able to ° kill ° the soul: but rather fear Him Which is able to ° destroy both soul and body [11] in ° hell.

10. -17-39 (*J*, p. 1328). THEIR REJECTION. (*Alternation.*)

J | K | -17-23. Enmity.
  | L | 24-33. Encouragement.
  | K | 34-36. Enmity.
  | L | 37-39. Encouragement.

-17-23 (K, above). ENMITY. (*Repeated Alternation.*)

K | a[1] | -17, 18. Enmity. Men.
  | b[1] | 19, 20. Promise. Defence.
  | a[2] | 21-22-. Enmity. Brethren.
  | b[2] | -22. Promise. Endurance.
  | a[3] | 23-. Enmity. Men.
  | b[3] | -23. Promise. Endurance.

18 And = Yea and; or And . . . kings also.
before. Gr. *epi*. Ap. 104. ix. 3.
for My sake = on account of Me. Gr. *eneken*.
for = with a view to.
against = unto.
Gentiles = nations.

19 they deliver you up. All texts read "they shall have delivered you up".
take no thought = be not anxious (as in 6. 25, 27, 28, 31, 34). no. Gr. *mē*. Ap. 105. II.
shall. should.

20 not. Gr. *ou*. Ap. 105. I.
the Spirit = the Spirit (Himself). See Ap. 101. II. 3.

21 child . . . children. Gr. pl. of *teknon*. Ap. 108. I.
against. Gr. *epi*. Ap. 104. ix. 3. Not the same as in *v.* 18.
cause them to be put to death = will put them to death.

22 shall = will.
of = by. Gr. *hupo*. Ap. 104. xviii. 1.
all. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for the greater part.
for = on account of. Gr. *dia*. Ap. 104. iv.
end. Gr. *telos* (not *sunteleia*). See notes on 24. 3, and Ap. 114): i.e. of that dispensation, which would have thus ended had the nation repented at the call of Peter (Acts 3. 19-26). As it did not repent, this is of course now future. Cp. 1 Cor. 1. 8.
shall be saved = he shall be saved (escape or be delivered). Cp. 24. 4-14.

23 another = into the other: i.e. the next. Gr. *allos* (Ap. 124. 1), but all texts read *heteros*. Ap. 124. 2.
not = by no means; in no wise. Gr. *ou mē*. See Ap. 105. III.
gone over = completed, or finished [going over]. till. See the four: 10. 23; 16. 28; 23. 39; 24. 34. the Son of man. See Ap. 98. XVI. be come = may have come. This is rendered hypothetical by the Particle *an* (which cannot be translated), because His coming depended on the repentance of Israel (Acts 3. 19-26). It would then have been (and will now yet be) the judicial coming of "the Son of Man". Cp. Acts 17. 31.

10. 24-33 (L, above). ENCOURAGEMENT. (*Repeated Alternation.*)

L | c[1] | 24, 25. Encouragement.
  | d[1] | 26. "Fear not".
  | c[2] | 27. Encouragement.
  | d[2] | 28. "Fear not".
  | c[3] | 29, 30. Encouragement.
  | d[3] | 31. "Fear not".
  | c[4] | 32, 33. Encouragement.

24 The disciple = a pupil. above. Gr. *huper*. Ap. 104. xvii. 2. master = teacher. Ap. 98. XIV. v. 4. servant = bondservant. lord = master. Ap. 98. VI. i. *a*. 4. A. **25** enough = sufficient. be = become. If, &c. See Ap. 118. 2 a. have called. All the texts read "have surnamed". Beelzebub. Aramaic, *Beelzeboul*. Ap. 94. III. 3. Beelzebub = the lord of flies (2 Kings 1. 2), was the god of the Ekronites. It was changed in contempt by the Israelites to Baalzebel = lord of the dunghill, and thence used of the prince of the demons. shall they call. These italics are unnecessary. them of his household. Gr. *oikiakos*. Occ. only here, and *v.* 36. **26** Fear . . . not = Ye should not fear. covered = concealed. **27** darkness = the darkness. that. For this word italics are not needed. light = the light. hear in the ear. A Hebraism. Fig. *Polyptōton*. Ap. 6. Cp. Gen. 20. 8; 23. 16. Ex. 10. 2. Isa. 5. 9. Acts 11. 22. in = into. Gr. *eis*. Ap. 104. vi. upon. Gr. *epi*. Ap. 104. ix. 1. housetops. The usual place of proclamation. **28** fear not. Heb. *yārē' mīn*. Deut. 1. 29; 5. 5. Ps. 3. 6; 27. 1. them = [and flee] from them. Gr. *apo*. Ap. 104. iii. kill. Man causes the loss of life, but he cannot kill: i.e. [5] destroy" it. Only God can do that. the soul. Gr. *psuchē*. See Ap. 110. III. destroy. Note the difference. Not "kill" merely. Cp. Luke 12. 4, 5. hell. Gr. *geenna*. See note on 5. 22, and Ap. 131. I.

c[3] 29 °Are not two sparrows sold °for a farthing? and one °of them shall [20]not fall °on
p. 1329) the ground °without your Father.
27 30 But the very °hairs of your head are all °numbered.

d[3] 31 [28]Fear ye [5]not therefore, ye are of more value than many sparrows.

c[4] 32 Whosoever therefore shall °confess Me before [17]men, him will °ℨ confess also before My Father Which is [11]in heaven.
33 But whosoever shall deny Me before [17]men, him will ℨ also deny before My Father Which is [11]in heaven.

K 34 Think [6]not that °I am come to °send peace [29]on °earth: I came [20]not to °send peace, but a °sword.
35 For [34]I am come to °set a [17]man at variance °against his father, and °**the daughter °against her mother, and the daughter in law °against her mother in law.**
36 **And a [17]man's foes *shall be* [25]they of his own household.**

L 37 He that °loveth father or mother °more than Me is [20]not worthy of Me: and he that °loveth son or daughter more than Me is [20]not worthy of Me.
38 And he that taketh [20]not his °cross, and followeth after Me, is [20]not worthy of Me.
39 °He that findeth his °life shall lose it: and he that °loseth his °life °for My sake shall °find it.

H 40 He that receiveth °you °receiveth Me, and
p. 1328) he that °receiveth Me receiveth Him That sent Me.
41 He that receiveth °a prophet °in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man °in the name of a righteous man shall receive a righteous man's reward.
42 And whosoever shall give to drink unto one of °these little ones a cup °of cold *water* only [27]in the name of a disciple, [16]verily I say unto you, he shall °in no wise lose his reward."

) P[1] R[1] **11** And it came to pass, when °Jesus had made an end of commanding His twelve
p. 1323) disciples, He departed thence to teach and to °preach °in their cities.
2 Now when John had °heard [1]in the prison the works of °Christ, °he sent °two of his disciples,

S[1] 3 And said unto Him, "Art Thou °He That should come, or °do we look for °another?"
4 °Jesus °answered and said unto them, "Go and °shew John °again those things which ye do hear and °see:

29 are not. See Ap. 105. I.a.
for a farthing. Gr. *assarion.* Cp. Luke 12. 6, "five sold for two *assarions*" is not the same; but the difference may arise from the market price, which varied from time to time. Deissmann tells us that a fragment of a papyrus was discovered at Aegira (in Achaea, on the Corinthian gulf), in 1899, containing part of a market tariff of Diocletian (third century, A.D.), showing that sparrows were sold in *tens*. The tariff fixed the *maximum* price of ten for sixteen *denarii* (about 3½*d.* Eng. In our Lord's day, therefore, the market value would be nearly 1*d.* Eng.). See Ap. 51. I. 2 (2).
of=from among. Gr. *ek.* Ap. 104. vii.
on. Gr. *epi.* Ap. 104. ix. 3.
without your Father: i.e. without His knowledge or will.
30 hairs . . . numbered. Note the Fig. *Parēchēsis.* Ap. 6. In Aramaic, hairs=*mene.*
numbered=*mana.*
32 confess Me. Gr. confess in (*en.* Ap. 104. viii) Me. Aramaic idiom.
ℨ confess also=ℨ also confess. Cp. *v.* 33.
34 I am come=I came. Cp. *v.* 6, and 15. 24.
send=cast, as seed. Cp. Mark 4. 26.
earth. Gr. *gē.* See Ap. 129. 4.
sword. Put by Fig. *Metonymy* (of Cause), Ap. 6, for "war" or "fightings".
35 set . . . at variance. Gr. *dichazō.* Occ. only here. Quoted from Mic. 7. 6.
against. Gr. *kata.* Ap. 104. x. 1.
the daughter, &c. See Ap. 117. II.
37 loveth=is fonder of. See Ap. 135. 2.
more than=above. Gr. *huper.* Ap. 104. xvii. 2.
38 cross. Gr. *stauros.* See Ap. 162. All criminals bore their own cross (John 19. 17). Cp. 16. 25.
39 He that findeth=He that has found. Note the *Introversion* in this verse (find, lose; lose, find).
life=soul. See Ap. 110. III. **loseth**=has lost.
for My sake=on account of Me. Luke 14. 14; 20. 35, 36. John 5. 29; 11. 25.
find it. In resurrection. Cp. 1 Pet. 4. 19.
40 you. Those to whom the Lord spoke cannot be excluded.
receiveth. Note the Fig. *Anadiplosis* (Ap. 6), in *vv.* 40, 41.
41 a prophet. See Ap. 49.
in the name of: i.e. because he is. A Hebraism (*b'shem*). Ex. 5. 23. Jer. 11. 21.
in. Gr. *eis.* As in *v.* 27.
42 these little ones: i.e. the Twelve. Cp. 18. 6.
of=full of or containing. Gen. of the contents. Ap. 17. 7. **in no wise.** See Ap. 105. III.

11. 1 Jesus. Ap. 98. X.
preach=proclaim. Ap. 121. 1. Continuing His mission (4. 17).
in. Gr. *en.* Ap. 104. viii. 1.
2 heard in the prison. John's arrest had been mentioned in 4. 12.
Christ=the Messiah. See Ap. 98. XI.
he sent. Gr. *pempō.* Sent as envoys. See notes on Luke 7. 3 and 6. This is not the same mission as that in Luke 7. (1) In this (the former) no number of those sent is given (see note on "two" below): in the latter there were "two" (Luke 7. 19). The antecedents and consequents are different. (2) In the former, the Twelve had just been appointed, which may have raised questions in John's mind; in the latter, the antecedent was the raising of the widow's son, *before* the calling of the Twelve. (3) In the former case, the Lord called them to see and note what He *was then doing*, "which ye are hearing and seeing" (*v.* 4). NB, the tenses are all *Present.* See *v.* 5.) In the latter case, they are to tell John "what ye have seen and heard" (*v.* 23). The consequents are *repetitions* suited to the different circumstances. See Ap. 97. **two.** All the texts read *dia*=by means of (Ap. 104. v. 1), instead of *duo*=two, as in Luke 7. 18. **3 He That should come**=He Who cometh, or the coming One: i.e. He Who was expected to come. Cp. 3. 11; 21. 9; 23. 39. John 3. 31. Ps. 118. 26. Gen. 49. 10. Isa. 35. 4. Ezek. 21. 27. Zech. 9. 9. **do we look for**=are we to expect. **another**=a different [one]. Gr. *heteros.* Ap. 124. 2. **4 Jesus**=And Jesus. Ap. 98. X. **answered and said.** A Hebraism. See note on Deut. 1. 41. **shew**=report. **again.** Not in the Greek. **see** Gr. *blepo.* Ap. 133. 1. 5. Not the same word as in *vv.* 7, 8.

27 5 °The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, °the dead are °raised up, and the poor °have the gospel preached to them.

6 And °blessed is *he*, whosoever shall °not be offended [1] in °Me."

T¹ M¹ 1331) 7 And as they °departed,[1] Jesus began to say unto the multitudes °concerning John, °"What went ye out °into the wilderness °to see? A reed shaken °with the wind?

8 But [7] what went ye out °for to see? A °man clothed [1] in °soft raiment? °behold, they that wear °soft *clothing* are [1] in kings' houses.

9 But [7] what went ye out [8] for to see? A °prophet? yea, I say unto you, and °more than a °prophet.

N¹ 10 For this is *he*, °of whom °it is written, **'Behold, °ℨ send My °messenger °before Thy face, which shall prepare Thy way before Thee.'**

M² 11 °Verily I say unto you, °Among them that are °born of women there hath °not risen a greater than John the Baptist: notwithstanding he that is °least [1] in °the kingdom of °heaven is greater than °he.

12 °And °from the days of John the Baptist until now [11] the kingdom of [11] heaven °suffereth violence, and °the violent °take it by force.

13 For °all the prophets and °the law prophesied °until John.

N² 14 And °if ye °will °receive *it*, °this °is °Elias, which °was for to come.

15 °He that hath ears to hear, let him hear.

M³ 16 But whereunto shall I liken °this generation? It is like unto °children sitting [1] in the markets, and calling unto their °fellows,

17 And saying, 'We have piped unto you, and ye °have [11] not °danced; we have mourned unto you, and ye °have [11] not °lamented.'

5 The blind = Blind (no Art. in this verse, because only some of each kind are meant. Not all the blind, &c.). These were the miracles foretold of Him (Isa. 35. 5, 6; 61. 1). No others (*quâ* miracles) would have sufficed as His credentials.

the dead = dead (persons). No Art. See Ap. 139. 2.

raised up = raised to life.

have the gospel preached to them. This is one word in the Greek (*euangelizō*) = are told the good news or glad tidings (Isa. 61. 1).

6 blessed = happy. See note on 5. 3.

not. Gr. *mē*. See Ap. 105. 2.

not be offended = find nothing to stumble at.

Me: i.e. in My Person, My teachings, My grace, &c.; as many did. Cp. Luke 4. 22 with 28.

11. 7-30 (T¹, p. 1323). TEACHING.
(*Repeated Alternation.*)

T¹ | M¹ | 7–9. Ministry of John.
N¹ | 10. Word of God. Fulfilment of "Messenger".
M² | 11–13. Ministry of John.
N² | 14, 15. Word of God. Fulfilment of Elijah.
M³ | 16–24. Ministry of Messiah.
N³ | 25–30. Will of God. Rest in.

7 departed = were going forward. See note on *v.* 1.

concerning. Gr. *peri*. Ap. 104. xiii. 1.

What . . . ? Fig. *Erotēsis* (Ap. 6), and *Anaphora*. See *vv.* 8, 9.

into. Gr. *eis*. Ap. 104. vi.

to see = to gaze on. Gr. *theaomai*. Ap. 133. I. 12.

with = by. Gr. *hupo*. Ap. 104. xviii. 1.

8 for to see = to see. Gr. *eidon*. Ap. 133. I. 1.

man. Gr. *anthrōpos*. Ap. 123. 1.

soft raiment = soit, or effeminate [raiment]. Mantles are meant, made of silk or linen, as worn by the *effendis* or gentry, in the East, to-day.

behold. Fig. *Asterismos*. Ap. 6.

9 prophet. See Ap. 49.

more than = far more than.

10 of = concerning. Gr. *peri*, as in *v.* 7.

it is written = it standeth written.

ℨ send, &c. Quoted from Mal. 3. 1. See Ap. 107. I. 1 and 117. I. Cp. Mark 1. 2. Luke 1. 17, 76; 7. 27.

messenger = angel. Gr. *angelos*.

before. Gr. *pro*. Ap. 104. xiv.

11 Verily. See note on Matt. 5. 18.

Among. Gr. *en* with pl. Ap. 104. viii. 2.

born of women = brought forth by women (see note on Matt. 1. 2, 16, 18). A Hebraism (*yᵉlūd ’ishshah*). See Job 14. 1; 15. 14; 25. 4. **not.** Gr. *ou*. Ap. 105. I. **least** = less: i.e. younger, meaning Himself. **the kingdom.** John was only proclaiming it (but not "in" it). The kingdom was rejected both as announced by John (3. 2), by Christ (4. 17), and by Peter (Acts 2. 38; 3. 19–26); and, since its final rejection in Acts 28. 25, 26, is postponed, and is now in abeyance. See Heb. 2. 8 ("not yet"). The possessor is greater than the proclaimer. **the kingdom of heaven.** See Ap. 114. **heaven** = the heavens (pl.). See notes on 6. 9, 10. **he:** i.e. John. **12 And** = But. **from.** Gr. *apo*. Ap. 104. iv. **suffereth violence** forceth itself upon men's attention. Gr. *biazomai*. Occ. only here and Luke 16. 16. Supposed to be only passive (as rendered here), but this agrees neither with the facts nor with the context. Deissmann (*Bib. Stud.*, p. 258) tells of the discovery of an inscription of Xanthus the Lycian, found near Sunium (E. Attica), containing the regulations as to approaching the healing divinity of the sanctuary of *Men Tyrannos*: "If any one *forces himself in*, his offering was not acceptable." Those who fulfilled the conditions had the founder's good wishes. This last clause is conclusive and agrees with Luke 16. 16. **the violent** = forceful ones. No Art. Gr. *biastēs*. Occ. only here. **take it by force** = lay hold of it. **13 all the prophets.** See Acts 3. 21. **the law.** See note on 5. 17. **until John.** And all would have been fulfilled then had the nation repented. **14 if,** &c. Assuming it as a fact. See Ap. 118. II. 1, as in *vv.* 21, 23. **will** = are willing. Gr. *thelō*. Ap. 102. 1. **receive** = to receive. Cp. Acts 2. 41. **this is** = he represents. Had the nation repented, John would have been reckoned as Elijah. **is** = represents. Fig. *Metaphor*. Ap. 6. **Elias** = Elijah. **was for to come** = is about to come. See Mal. 4. 5, and Luke 1. 17. **15 He that hath ears to hear.** A Hebraism. Fig. *Polyptōton*. Ap. 6. Used only by the Lord, and marking a dispensational crisis (as this was) on fourteen different occasions. See Ap. 142. **16 this generation?** A significant expression, occurring sixteen times (11. 16; 12. 41, 42; 23. 36; 24. 34. Mark 8. 12, 12; 13. 30. Luke 7. 31; 11. 30, 31, 32, 50, 51; 17. 25; 21. 32). Characterized by other epithets, "evil" and "adulterous" (12. 39, 45; 16. 4. Mark 8. 38. Luke 11. 29); "faithless and perverse" (17. 17. Mark 9. 19. Luke 9. 41); "untoward" (Acts 2. 40). All this because it was the particular generation that rejected the Messiah. **children** = little children. Dim. of *pais*. Ap. 108. iv. **fellows** = companions. Gr. *hetairos*. Some of the texts read "others" (i.e. *heteros* for *hetairos*). Occ. only here; 20. 13; 22. 12; and 26. 50 ("friend"). **17 have not** = did not. **danced . . . lamented.** Fig. *Paromnusia* (Ap. 6) in the Gr. *ōrchesasthe . . . ekopsasthe*; but Fig. *Parēchēsis*, also (Ap. 6) in Aramaic—*rakkedtōn . . . arkkedtōn*. In Eng. "ye did not leap . . . did not weep"; or "stept not . . . wept not". A common custom to this day; such response on the part of the audience being greatly appreciated.

27 18 For John °came neither °eating nor drinking, and they say, 'He hath a °devil.'
19 °The Son of man [18]came [18]eating and drinking, and they say, [s]'Behold a man gluttonous, and a °winebibber, a friend of publicans and sinners.' °But Wisdom is justified °of her °children."
20 °Then began He to upbraid the °cities °wherein most of His °mighty works °were done, because they °repented [11]not:
21 °"Woe unto thee, °Chorazin! woe unto thee, °Bethsaida! for [14]if the [20]mighty works, which were done [1]in you, had °been done [1]in °Tyre and °Sidon, they would have [20]repented long ago [1]in sackcloth and ashes.
22 But I say unto you, It shall be more tolerable for [21]Tyre and [21]Sidon °at °the day of judgment, than for you.
23 And thou, °Capernaum, which °art exalted unto °heaven, shalt be brought down to °hell: for [14]if the [20]mighty works, which have [21]been done [1]in thee, had been done [1]in Sodom, it would have remained until this day.
24 But I say unto you, That it shall be more tolerable for the land of Sodom [1]in the day of judgment, than for thee."

N³ O¹ (p. 1332) 25 [22]At °that °time [1]Jesus °answered and said, °"I thank Thee, O °Father, °Lord of [23]heaven and °earth, because Thou °hast hid these things [12]from °the wise and °prudent, and hast °revealed them unto babes.
26 Even so, [25]Father: for so it °seemed good in Thy sight.
27 All things °are delivered unto Me °of My [25]Father: and °no man °knoweth the Son, but the [25]Father; neither °knoweth any man the [25]Father, save the Son, and *he* to whomsoever the Son °will [25]reveal *Him*.

O² P 28 °Come °unto Me, °all *ye* that °labour and are °heavy laden,

Q and I will °give you rest.

R 29 Take My yoke upon you, and learn [19]of

R Me; for I am °meek and lowly in heart:

Q and ye shall find °rest unto °your °souls.

P 30 For My yoke *is* easy, and My burden is light."

U¹ **12** °At that °time °Jesus went on the °sabbath day °through the °corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

18 came. In the Greek this is the Fig. *Hyperbaton* (put out of its place by commencing the verse), causing the Fig. *Anaphora* (Ap. 6).
eating nor drinking. Supply the *Ellipsis* (Ap. 6), eating nor drinking [with others]. **devil** = demon.
19 The Son of Man. See Ap. 98. XVI.
winebibber = drinking to excess.
publicans and sinners. See notes on 5. 46; 9. 10
But = And: i.e. And [for all that] Wisdom was [in each case] vindicated by her children; so with Messiah (the Wisdom of God. 1 Cor. 1. 24, 30. Cp. Matt. 23. 34 with Luke 11. 49). **of** = by. Gr. *apo.* Ap. 104. iv.
children. Ap. 108. I. Tr. reads "work".
20 Then. Marking another stage of His rejection. Fig. *Chronographia.* Ap. 6.
cities. Put by Fig. *Metonymy* (of Subject) for their inhabitants. Ap. 6.
wherein = in which. Gr. *en*, as in *v.* 1.
mighty works. Gr. pl. of *dunamis* (Ap. 172. 1). See note on John 2. 18. **were done** = had taken place.
repented. Gr. *metanoeō.* Ap. 111. 1.
21 Woe, &c. Fig. *Maledictio.* Ap. 6. A testimony as to His rejection.
Chorazin. Not named elsewhere, and no miracles recorded as performed there, or at Bethsaida. See Ap. 169.
Bethsaida. Aramaic. Ap. 94. III. 3. Now *et Tell*; then a fishing suburb of Capernaum; Roman name, *Julias.* **been done** = taken place.
Tyre and Sidon. No mention of the Lord's having been there. **Tyre.** Now *es Sūr.*
Sidon. The Zidon of the O.T.; now *Saida*, twenty-five miles south of *Beirout.* **22 at** = in, as in *v.* 1.
the day, &c. Now drawing near. See note on 16. 23.
23 Capernaum. See note on 4. 13, and Ap. 169.
art = wast.
heaven = the heaven. Sing. because in contrast with the earth. See note on 6. 9, 10. **hell.** Gr. *Hades.* See Ap. 131. 2.

11. 25-30 (N³, p. 1331). THE WILL OF GOD. REST IN. (*Division.*)

N³ | O¹ | 25–27. Rest. Christ's rest: found.
| O² | 28–30. Rest. Our rest: given and found.

25 that time. Of His rejection. Fig. *Chronographia* (Ap. 6), emphasising the lesson. **time** = season.
answered and said = prayed and said. A Hebraism. See note on Deut. 1. 41.
I thank Thee = I openly confess to Thee.
Father. See Ap. 98. IV.
Lord. See Ap. 98. VI. i. *a.* 4. B. b.
earth = the earth. Ap. 129. 4. **hast hid** = didst hide.
the wise = wise ones (no Art.).
prudent = prudent ones: i.e. in their own eyes.
26 seemed good = became well-pleasing. Occ. with *ginomai*, only here and Luke 10. 21.
27 are delivered = were [at some definite time] delivered. **of** = by. Gr. *hupo.* Ap. 104. xviii. 1.
no man = no one. Gr. *oudeis*, or compound of. Ap. 105. I.
knoweth = fully knoweth. See Ap. 132. I. 3.
will reveal = intendeth (Gr. *boulomai.* Ap. 102. 2) to reveal.
reveal = unveil. Gr. *apokaluptō.*

11. 28-30 (O², above). REST. OURS. GIVEN AND FOUND. (*Introversion.*)

O² | P | 28–. Our burden heavy.
| Q | –28. His rest given.
| R | 29–. Command. "Take", &c.
| *R* | –29–. Command. Reason, "for"
| *Q* | –29. Our rest found.
| *P* | 30. His burden light.

28 Come, &c. Here Christ refers, not to sins, but to service; not to guilt, but to labour; not to the conscience, but to the heart; not to repentance, but to learning; not to finding forgiveness, but to finding rest. **unto.** Gr. *pros.* Ap. 104. xv. 3. **all.** Here limited to those seeking "rest". **labour** = toil. **heavy laden** = burdened. **give.** His rest is *given.* Ours must be found in His gift. We have none to give. **29 meek . . . rest.** Note the Fig. *Parēchēsis* (Ap. 6). In the Aramaic or Syriac (Peshito) we have *nīch . . . nᵉṣīchā'*, but in the Lewis Codex it is better still: *nich . . . vᵉnichkōn.* **your souls** = your own selves (emph.). Ap. 110. IV. **souls.** Gr. pl. of *psuchē.* Ap. 110. IV.

12. 1 At. Gr. *en.* Ap. 104. viii. **time** = season. **Jesus.** Ap. 98. X. **sabbath.** See Luke 6. 1. Gr. *sabbata*, Aram. See Ap. 94. III. 3. **through.** Gr. *dia.* Ap. 104. v. 1. **corn** = cornfields.

27 2 But when °the Pharisees °saw *it*, they said unto Him, °"Behold, Thy disciples do that which is °not lawful to do °upon the sabbath day."

3 But He said unto them, °"Have ye [2]not read °what David did, when he was an hungred, and they that were °with him;

4 How he entered °into °the house of God, and did eat °the shewbread, °which was [2]not lawful for him to eat, neither for them which were [3]with him, °but only for the priests?

5 Or [3]have ye [2]not read °in the law, how that on °the [1]sabbath days the priests [1]in the temple °profane °the [1]sabbath, and are °blameless?

6 But I say unto you, That °in this place is *One* °greater than the temple.

7 But °if ye °had known what *this* °meaneth, °'**I will have °mercy, and [2]not sacrifice**,' ye would [2]not have condemned the °guiltless.

8 For °the Son of man is °Lord °even °of the sabbath day."

R² e (333) 9 And when He was departed thence, He went [4]into °their °synagogue:

10 And, [2]behold, there was a °man which had *his* hand withered.

f And they asked Him, saying, "Is it lawful to heal °on the [1]sabbath days?"

g °that they might accuse Him.

f 11 °And He said unto them, "What [10]man shall there be °among you, that shall have one sheep, and °if it fall [4]into a pit on the [1]sabbath day, will he °not lay hold on it, and lift *it* out?

12 °How much then is a [10]man better than a sheep? Wherefore it is lawful to do °well on the [1]sabbath days."

e 13 Then saith He to the [10]man, "Stretch forth thine hand." And he stretched *it* forth; and it was restored whole, like as the °other.

S² S 14 °Then [2]the Pharisees went out, and °held a council °against Him, how they might destroy Him.

T 15 But when Jesus [7]knew *it*, He withdrew Himself °from thence: and great multitudes followed Him, and He healed them all;

16 And charged them [10]that they should °not make Him °known:

17 °That it might be fulfilled which was °spoken °by °Esaias the prophet, saying,

2 the Pharisees. See Ap. 120.
saw. Gr. *eidon*. Ap. 133. I. 1.
Behold. Fig. *Asterismos*. Ap. 6.
not. Gr. *ou*. Ap. 105. I.
upon. Gr. *en*. Ap. 104. viii. 1.

3 Have ye not read . . .? This question was asked by the Lord on six different occasions, and referred to seven different books of the O.T., and to ten distinct passages. See Ap. 143.
what David did. Ref. to 1 Sam. 21. 6. Ap. 117. I.
with. Gr. *meta*. Ap. 104. xi. 1.

4 into. Gr. *eis*. Ap. 104. vi.
the house of God: i.e. the tabernacle.
the shewbread. See Ex. 25. 30. Lev. 24. 5–8.
which was . . . but only, &c. See Lev. 24. 9.

5 in the law. See note on 5. 17. Cp. Num. 28. 9, 10 and Ap. 143. in. Gr. *en*. Ap. 104. viii.
the sabbath. (Num. 28. 9, 10. Cp. Neh. 13. 17. Ezek. 24. 21. John 7. 22, 23.) There were more sacrifices on the sabbath than on any other day.
profane. Our Eng. word "profane"=far from the temple. The Greek word here=to trample down and thus treat as common. Cp. Acts 24. 6.
blameless=guiltless, as in *v.* 7. Gr. *anaitios*. Occ. only here and *v.* 7. **6** in this place=here.
greater than the temple. Cp. *v.* 41, a greater prophet; and *v.* 42, a greater king; who can be only God Himself.

7 if, &c. Implying that it was not the fact. See Ap. 118. 1 a. Not the same condition as in *vv.* 11, 26, 27, 28.
had known=were aware of. Gr. *ginōskō*. Ap. 132. I. ii.
meaneth=is.
I will=I desire. Gr. *thelō*. Ap. 102. I. Quoted from Hos. 6. 6. See Ap. 107. II. 1.
mercy=lovingkindness, or grace.
guiltless. Gr. *anaitios*. See note on blameless, *v.* 5.

8 the Son of man. See Ap. 98. XVI.
Lord. See Ap. 98. VI. i. *a*. B. a.
even. All the texts omit this word.
of the sabbath. As the Son of man. Cp. *v.* 6, Lord of the Temple as the Son of God.

9 their. Probably inhabitants of Tiberias. For, in Mark 3. 6, the Pharisees conferred with the Herodians, so that the Lord was in Herod's jurisdiction.
synagogue. See Ap. 120.

12. 9-13 (R², p. 1323). MIRACLES.
(*Introversion.*)

R² | e | 9, 10–. Withered hand.
f | –10–. Question of the enemies.
g | –10. Purpose. Accusation.
f | 11, 12. Questions of the Lord.
e | 13. Withered hand.

10 man. Gr. *anthrōpos*. Ap. 123. 1.
on the sabbath days. This was the first of seven miracles wrought on the sabbath. See Mark 1. 21–31. Luke 13. 11; 14. 2. John 5. 8, 9; 9. 14.
that=in order that.

11 And=But.
among=of. Gr. *ek*. Ap. 104. vii.
if . . .? The condition is hypothetical. Ap. 118. 1 b.
not. Gr. *ouchi*. Ap. 105. I (a).
well: i.e. a good deed. **13** other. Gr. *allos*. Ap. 124. I.

12 How much? Fig. *Erotēsis*, for emphasis. Ap. 6.

12. 14-50 (S², p. 1323). EFFECTS.
(*Introversion.*)

S² | S | 14. Proposed destruction of the Lord by enemies.
T | 15–21. The Word of God. Fulfilled.
U | 22. Miracle (demoniac) wrought.
U | 23–37. Miracle. Consequences.
T | 38–45. The Word of God. Better than a sign.
S | 46–50. Proposed capture by kindred.

14 Then=But. held a council. Occ. only in 22. 15; 27. 1, 7; 28. 12. Mark 3. 6; 15. 1. against. Gr. *kata*. Ap. 104. x. 1. **15** from thence=thence, as in *v.* 9. **16** not. Gr. *mē*. Ap. 105. II.
known=publicly known. Gr. *phaneros*. Cp. Ap. 106. I. v. **17** That=To the end that. spoken. As well as written. by=by means of. Gr. *dia*. Ap. 104. v. 1. Esaias=Isaiah (Ap. 79. I). Quoted from Isa. 42. 1–4. See Ap. 107. II. 1. From the Hebrew direct; but the last clause differs, because the Holy Spirit is recording the act of *fulfilment*, and varying it by way of Divine comment.

18 °"Behold My °Servant, Whom I have °chosen; My Beloved, °in Whom °My soul °is well pleased: I will put My °spirit °upon Him, and He shall °shew judgment to the °Gentiles.
19 He shall [2]not °strive, nor °cry; neither shall any man hear His voice [5]in the streets.
20 A bruised reed shall He [2]not break, and °smoking flax shall He [2]not quench, till He °send forth [18]judgment °unto victory.
21 And °in °His name shall the [18]Gentiles °trust."

22 Then was brought unto Him °one possessed with a devil, blind, and dumb: and He healed him, °insomuch that the blind and dumb both spake and saw.

23 And all the °people were amazed, and said, °"Is [16]not This ° the son of David?"

24 But when the °Pharisees heard *it*, they said, °"This *fellow* doth [2]not cast out °devils, °but °by °Beelzebub the prince of the °devils."
25 And °Jesus [7]knew their thoughts, and said unto them, "Every kingdom divided [14]against itself is brought to desolation; and every city or house divided [14]against itself °shall [2]not stand:
26 And [11]if Satan cast out Satan, he is divided °against himself; how [25]shall then his kingdom stand?

27 And [11]if ℨ [24]by [24]Beelzebub cast out [22]devils, [24]by whom do your °children cast *them* out? °therefore they shall be your judges.
28 But [11]if ℨ cast out [22]devils by ° the Spirit of God, °then °the kingdom of God is come °unto you.

29 Or else how can one enter [4]into a ° strong man's house, and °spoil his goods, except he first bind the ° strong man? and then he will °spoil his house.

30 He that is [16]not [3]with Me is [14]against Me; and he that gathereth [16]not [3]with Me scattereth abroad.

31 °Wherefore I say unto you, All manner of °sin and °blasphemy [25]shall be forgiven unto [10]men: but the blasphemy ° *against* the *Holy* Ghost shall [2]not be forgiven °unto [10]men.
32 And whosoever speaketh a word [14]against [8]the Son of man, it shall be forgiven him: but whosoever speaketh [14]against °the Holy Ghost, it shall [2]not be forgiven him, neither [5]in this °world, neither [5]in °the *world* to come.

18 Behold, &c. Quoted from Isa. 41. 8; 42. 1. See Ap. 107. I. 1. Servant. Gr. *pais*. See Ap. 108. iv.
chosen. Gr. *hairetizo*. Occ. only here.
in. Gr. *eis* (Ap. 104. vi); but L A WH omit. Tr. reads *en* (Ap. 104. viii).
My soul = I (emph.). Heb. *nephesh*. Ap. 9. Gr. *psuchē*. Ap. 110. IV.
is well pleased = hath found delight.
spirit. See Ap. 101. III. 8.
upon. Gr. *epi*. Ap. 104. ix. 3.
shew = declare. Gentiles = nations.
19 strive = contend. Gr. *erizō*. Occ. only here.
cry = make outcry or clamour.
20 smoking. Gr. *tuphoomai*. Occ. only here. 1 Tim. 3. 6; 6. 4. 2 Tim. 3. 4.
send forth = bring forth (what was before hidden), as in *v.* 35 and 18. 52. Cp. Deut. 32. 34.
unto. Gr. *eis*. Ap. 104. vi.
21 in. All omit this, and read "on".
His name. A Hebraism. See note on Ps. 20. 1.
trust = hope. Cp. Isa. 41. 8; 42. 1. One of eighteen passages where "trust" should be thus rendered.
22 one possessed with a devil = a demoniac. Gr. *daimonizomai*. insomuch that = so that.

12. 23-37 (*U*, p. 1333). MIRACLE. CONSEQUENCES. (*Division.*)

U | V[1] | 23. People. Amazement.
| V[2] | 24-37. Pharisees. Blasphemy.

23 people = multitude.
Is not This . . . ? The 1611 edition of the A.V. reads "Is This?" = May not This be? Since 1638 it reads "Is not This".
the son of David. The third of nine occurrences of this Messianic title in Matthew. See Ap. 98. XVIII.

12. 24-37 (V[2], above). PHARISEES. BLASPHEMY. (*Division.*)

V[2] | W[1] | 24-30. Confutation.
| W[2] | 31-37. Condemnation.

12. 24-30 (W[1], above). CONFUTATION. (*Alternation.*)

W[1] | h | 24-26. Illustration. Divided kingdom.
| i | 27, 28. Application.
| *h* | 29. Illustration. Strong man's house.
| *i* | 30. Application.

24 Pharisees. See Ap. 120.
This fellow = this [man]. Not emphatic.
devils = demons. but = except.
by = in [the power of]. Gr. *en*. Ap. 104. viii.
Beelzebub. See note on 10. 25.
25 Jesus = He. All texts omit "Jesus" here.
shall = will. 26 against. Gr. *epi* Ap. 104. ix. 3.
27 children = sons: i.e. disciples. The Pharisees believed in and practised exorcism. See Josephus (*Ant.* viii. 2-5), and cp. Acts 19. 13.
therefore = on account of this. Gr. *dia touto*. Ap. 104. iv. 2.
28 the Spirit. There is no Art. Gr. *pneuma* (Ap. 101. III. 4) by God's *pneuma*, put for Divine power. In Luke 11. 20 God's "finger" put for the power exercised by it by Fig. *Metonymy* (of Cause). So in Ex. 8. 19. then = it follows that. the kingdom of God. The second of five occurrences in Matthew. See note on 6. 33 and Ap. 114. unto = upon. Gr. *epi*. Ap. 104. ix. 3. 29 strong man's = the strong [one's]. spoil = plunder.

12. 31-37 (W[2], above). CONDEMNATION. (*Introversion.*)

W[2] | X | 31, 32. Words. Forgiven and unforgiven.
| Y | 33. Illustration. Trees.
| Z | 34-. Expostulation.
| *Z* | -34. Reason.
| *Y* | 35. Illustration. Characters.
| *X* | 36, 37. Words. Justified and condemned.

31 Wherefore = On this account. Gr. *dia touto*, same as "therefore", *v.* 27. sin. Gr. *hamartia*. See Ap. 128. II. 1. blasphemy = impious or evil speaking. against the Holy Ghost = [concerning] the Spirit. Gr. *pneuma* with Art. See Ap. 101. III. 8. unto men. Omit LT Tr. [A] WH R. 32 the Holy Ghost = the Spirit, the Holy [Spirit], emph. Ap. 101. III. 8. world = age, age-time, or dispensation. Gr. *aiōn*. Ap. 129. 2. It must refer to one age-time in contradistinction to another, called "the coming age". Cp. Heb. 1. 2 and see note on Heb. 11. 3. the world to come = [the age] about to be. Ap. 129. 2

Y (334) 27 33 Either make the tree good, and °his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree °is known °by *his* fruit.

Z 34 O °generation of vipers, how can ye, being °evil, speak good things?

Z for °out of the °abundance of the heart the mouth speaketh.

Y 35 °A good [10]man [34]out of the good °treasure of °the heart bringeth forth good things: and °an [34]evil [10]man [34]out of the [34]evil treasure bringeth forth [34]evil things.

X 36 But I say unto you, That every °idle °word °that [10]men shall speak, they shall °give account °thereof [5]in the day of judgment.

37 For [33]by thy °words thou shalt be justified, and [33]by thy °words thou shalt be condemned."

T A (335) 38 Then certain of the scribes and of the [24]Pharisees answered, saying, °"Master, we °would °see °a sign °from Thee."

39 But He answered and said unto them, "An [34]evil and °adulterous °generation °seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet °Jonas:

40 For °as [39]**Jonas was °three days and °three nights [5]in °the whale's belly**; so shall [2]the Son of man be three days and °three nights [5]in °the heart of the °earth.

B j 41 The °men of Nineveh shall °rise [5]in °judgment [3]with this [39]generation, and shall condemn it:

k because they °repented °at the °preaching of [39]Jonas;

l and, [2]behold, a °greater than [39]Jonas *is* here.

j 42 °The queen of the south shall °rise up [5]in the judgment [3]with this [39]generation, and shall condemn it:

k for °she came °from the uttermost parts of the earth to hear the wisdom of Solomon;

l and, behold, a [41]greater than Solomon *is* here.

A m (336) n 43 °When °the unclean °spirit °is gone °out of °a [10]man,

°he [9]walketh [1]through °dry places, seeking rest, and °findeth none.

33 his=its.
is known=getteth known. Gr. *ginōskō*. Ap. 132. I. ii.
by=from. Gr *ek*. Ap. 104. vii.
34 generation=offspring or brood. Cp. 3. 7; 23. 33.
evil. See Ap. 128. IV. 1. out of. Gr. *ek*. Ap. 104. vii.
abundance: or overflow.
35 A=The. treasure=treasury
the heart. All the texts omit "the heart". an=the.
36 idle=careless or useless. Cp. 20. 3. 1 Tim. 5. 13. Tit. 1. 12. 2 Pet. 1. 8.
word=saying. Not the same as in *v.* 37. that=which.
give account thereof=suffer its consequences. A Hebraism. thereof=concerning (Ap. 104. xiii. 1) it.
37 words. Gr. pl. of *logos*. Not the same as in *v.* 36. See note on Mark 9. 32. "Words" are reckoned as "deeds" (2 Cor. 5. 10). See Ap. 121. 10.

12. 38-45 (*T*, p. 1333). THE WORD OF GOD. BETTER THAN A SIGN. (*Alternation.*)

T | A | 38-40. Sign given. Asked for. (Historic.)
B | 41, 42. Application.
A | 43-45-. Sign given. Unasked. (Experimental.)
B | -45. Application.

38 Master=Teacher. See Ap. 98. XIV. v. 1.
would=desire. Gr. *thelō*. Ap. 102. 1.
see=to see. Gr. *eidon*. Ap. 133. I. 1.
a sign. The first of *six* "signs" asked for. Cp. 16. 1; 24. 3. Luke 11. 16. John 2. 18; 6. 30.
from. Gr. *apo*. Ap. 104. iv.
39 adulterous. Spiritually. See Jer. 3. 9. Ezek. 23. 37, &c.
generation. Gr. *genea*. Not the same as in *v.* 34. See note on 11. 16. seeketh: or, is for ever seeking.
Jonas=Jonah. See Ap. 117. I.
40 as=just as. The Lord was dead, therefore Jonah must have been. Nothing is said about his being "preserved alive". That "sign" would have had no relation to what is here *signified*. See notes on Jonah.
three nights. Apart from these words, "three days" might mean any portion of a day. But "three nights" forbids this interpretation. See Ap. 144 and 156. Quoted from Jonah 1. 17.
the whale's. Gr. *kētos*. Occ. only here. There is nothing about "a whale" either in the Heb. of Jonah (1. 17) or in the Greek here. The "great fish" was specially "prepared" by its Creator. See Jon. 1. 17.
the heart of the earth=in the earth: i.e. the sepulchre, or tomb, 27. 60. Mark 15. 46. Luke 23. 53. John 19. 40. Acts 13. 29. It is the Fig. *Pleonasm* (a Hebraism), Ap. 6, =the midst, or "in". See Ex. 15. 8. Ps. 46. 2 2 Sam. 18. 14. Deut. 4. 11. In any case it is not "the centre", any more than the heart is in the centre of the body, instead of near the top. We are to conclude that the Lord establishes "the literal validity of the history of Jonah", inasmuch as He spoke "not His own words but only the words of the Father" (see John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8); so that the assertions of modern critics are perilously near blasphemy against God Himself. earth. Gr. *gē*. Ap. 129. 4.

12. 41, 42 (B, above). APPLICATION. (*Extended Alternation.*)

B | j | 41-. Persons. Ninevites ("rise").
k | -41-. Reason. Proclamation of Jonah.
l | -41. Greater reason.
j | 42-. Person. Queen of the South ("rise").
k | -42-. Reason. Wisdom of Solomon.
l | -42. Greater reason.

41 men. Gr. No Art., pl. of *anēr*. Ap. 123. 2. rise=stand up. Not the same word as in *v.* 42.
judgment=the judgment, as in *v.* 42. Cp. Ps. 1. 5. repented. The last reference to repentance in Matthew. See Ap. 111. II. 1. preaching=proclamation. Cp. Ap. 121. I. at. Gr. *eis*. Ap. 104. vi.
greater. See note on *v.* 6. **42** The queen=A queen. rise up. In resurrection. Not the same word as "rise" in *v.* 41. she came. See 1 Kings 10. 1, &c. from=Out of. Gr. *ek*. Ap. 104. vii.

12. 43-45- [For Structure see next page].

43 When=But when. Introducing the allegory. the=an. The Art. being inclusive and hypothetic as "a man", which also has the Art. and is rendered "a". spirit. Gr. *pneuma*. See Ap. 101. XII.
is gone out. If of its own accord, it have gone out, it returns (*v.* 44). But not when it is "bound" and cast out, as in *v.* 29. out of=away from (Gr. *apo*. Ap. 104. iv) temporarily, as at the proclamation of John. a=the he=it. walketh=roameth Cp. Acts 8. 4. dry=waterless: i.e. where no human beings are. findeth none=findeth [it] not; has no respite. Gr. *ou*, as in *v.* 2.

o (p. 1336) 44 Then [43]he saith, 'I will return [4]into my house °from whence I came out;'

p and when [43]he is come, he findeth *it* empty, 27 swept, and °garnished.

m 45 Then goeth [43]he,

n and taketh with °himself seven other [43]spirits °more wicked than °himself,

o and they enter in and dwell there:

p and °the last *state* of that [10]man °is worse than the first.

B (p. 1335) Even so shall it be °also unto °this °wicked [39]generation."

S C q (p. 1336) 46 While He yet °talked to the °people, [2]behold, *His* mother and His brethren °stood without, °desiring to speak with Him.

r 47 Then one said unto Him, [2]"Behold, Thy mother and Thy brethren °stand without, [46]desiring to speak with Thee."

D 48 But He answered and said unto him that told Him, "Who is My mother? and who are My brethren?"

C q 49 And He °stretched forth His hand °toward His disciples, and said, "Behold My mother and My brethren!

r 50 For °whosoever shall °do the will of My Father Which is [5]in °heaven, °the same is My brother, and sister, and mother."

T² E¹ **13** °The same day went °Jesus °out of °the house, and °sat °by the sea °side.

2 And great multitudes were °gathered together °unto Him, so that He went °into °a ship, and sat; and the whole multitude stood °on the shore.

F G 3 And He spake °many things °unto them °in °parables, saying, °"Behold, °a sower went forth to sow;

12. 43-45 (*A*, p. 1335). SIGN GIVEN. UNASKED. (*Extended Alternation.*)

A | m | 43–. The going out of an unclean spirit.
n | –43. Action. Seeking rest.
o | 44–. Return. Purposed.
p | –44. Condition of house.
m | 45–. The going out of an unclean spirit.
n | –45–. Action. Seeking other spirits.
o | –45–. Return. Effected.
p | –45. Condition of house.

44 from whence = whence.
garnished = decorated. **45 himself** = itself.
more wicked. Showing that there are degrees of wickedness among spirits and demons. See 17. 21. Acts 16. 16, 17, &c.
the last state. See Dan. 9. 27; 11. 21, 23, &c. Rev. 13; and cp. John 5. 43. **is** = becometh.
also . . . generation = generation also.
this = this [present].
wicked. Gr. *ponēros*. Ap. 128. IV. 1.
wicked generation. See notes on 11. 16; 23. 35; 24. 34. Mark 13. 30. Luke 21. 32. Acts 2. 40.

12. 46-50 (*S*, p. 1333). PROPOSED CAPTURE BY KINDRED. (*Introversion and Alternation.*)

S | C | q | 46. Mother and brethren. (Natural.) "Without".
r | 47. Their will. Reported (Mark 3. 21–31).
D | 48. The Lord's Question.
C | *q* | 49. Mother and brethren. (Spiritual.) "Within".
r | 50. God's will. Declared.

46 talked = was talking.
people = multitudes. **stood** = were standing.
desiring to speak = seeking to speak. Their *avowed* purpose. But in Mark 3. 21, 31 their *real* purpose was to "lay hold on Him", and the reason is given: "for they said 'He is beside Himself'". This accounts for the Lord's answer.
47 stand without = are standing without. The reason for not going in is obvious.
49 stretched forth His hand toward = He pointed to.
toward. Gr. *epi*. Ap. 104. ix. 1.
50 whosoever. Fig. *Synecdochē* (of Genus), Ap. 6, defined by obedience, and made an hypothesis by the particle "*an*". **do** = have done.
heaven = [the] heavens. Plural, because there is no contrast with the "earth". See note on 6. 9, 10. **the same** = he.

13. 1-53 (T^2, p. 1323). TEACHING. (*Alternation and Introversion.*)

T^2 | E^1 | 1, 2. Place. Departure. "Out of the house".
F | G | 3–9. ONE Parable. (The Sower.)
H | 10–23. Question *of* Disciples. Answer *not* understood.
J | 24–33. THREE Parables. "Another", "Another", "Another".
K | 34, 35. Multitudes.
E^2 | 36–. Place. Departure. "Into the house".
F | *K* | –36–43. Disciples.
J | 44–50. THREE Parables. "Again", "Again", "Again".
H | 51. Question *to* Disciples. Answer understood.
G | 52. ONE Parable. (The Scribe.)
E^3 | 53. Place. Departure. "Thence".

1 The same day. Gr. *en* (Ap. 104. viii). The day referred to in 12. 46–50. **Jesus.** Ap. 98. X. **out of the house.** The teaching from *vv.* 3–35 was public; from *vv.* 36–52 was within the house, in private. **out of.** Gr. *apo*, as in 12. 43. But Tr. reads [*ek*] and *apo* in marg. WH omit *apo* and read *ek* in marg. L and T read *ek* (104. vii.) in text. **the house**: or His house, at Capernaum (9. 28). Ap. 169. **sat** = was sitting. **by . . . side** = beside. Gr. *para*. Ap. 104. xii. 3. **2 gathered together.** Not the same as in *vv.* 28, 29, 30, 40, 41, 48, but same as in *vv.* 30, 47. **unto.** Gr. *pros*. Ap. 104. xv. 3. **into.** Gr. *eis*. Ap. 104. vi. **a** = the. See notes on 4. 21; 8. 23. **on.** Gr. *epi*. Ap. 104. ix. 3. **3 many things.** Some of these parables were repeated (and varied) on other occasions. There are no "discrepancies". **unto.** Gr. *pros*. Ap. 104. xv. 3. **in** = by. Gr. *en*. Ap. 104. viii. **parables.** Here, *eight* (not "seven" as sometimes alleged) are selected for the special purpose of the Holy Spirit in this Gospel. See Ap. 96 and 145. **Behold.** Fig. *Asterismos*. Ap. 6. **a sower** = the sower. As these eight parables relate to "the Kingdom of the Heavens" (Ap. 114, the sowing must relate to the proclamation of it (*v.* 19): (1 by John, "the wayside", 3. 2, 5, 6; (2 by Christ, the Twelve, and the Seventy, "the stony ground", 4. 12—26. 35; (3 by the Twelve in the land, and Paul in the synagogues of the Dispersion (the Acts); (4 still future Matt. 24. 14) and on "good", because prepared ground. See Ap. 140. I. 1, and 145.

27 4 And °when he sowed, °some *seeds* fell [1]by the °way side, and the °fowls came and devoured them up:
5 °Some fell °upon °stony places, where they had °not much earth: and °forthwith they sprung up, °because they had °no deepness of earth:
6 And when the sun was up, they were scorched; and [5]because they had [5]no root, they withered away.
7 And some fell °among thorns; and the thorns sprung up, and choked them:
8 But other fell °into °good ground, and °brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9 °Who hath ears to hear, let him hear."

L[1] M 337) 10 And the disciples came, and said unto Him, "Why speakest Thou unto them [3]in parables?"
N 11 °He answered and said unto them, "Because it °is given unto you °to know °the mysteries °of °the kingdom of °heaven, but to them °it is [5]not given.
12 For °whosoever hath, to him shall be given, and he shall °have more abundance: but whosoever hath [5]not, °from him shall be taken away even that he hath.

M 13 °Therefore speak I to them [3]in parables:

N s because they °seeing see [5]not; and °hearing they °hear [5]not, neither do they understand.

t 14 And °in them is °fulfilled the prophecy of °Esaias, which saith, '**By ˇhearing ye shall [13]hear, and shall °not understand; and [13]seeing ye shall °see, and shall °not perceive:**
15 For this people's heart is °waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should °see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should °be converted, and I should heal them.'

s 16 But °blessed *are* ° your eyes, for they [13]see: and °your ears, for they hear.

t 17 For °verily I say unto you, That many prophets and righteous *men* °have desired °to see *those things* which °ye see, and °have [5]not °seen *them;* and to hear *those things* which ye hear, and °have [5]not heard *them.*

O u 18 Hear ye therefore the parable of the sower.
19 When any one heareth °the °word of the kingdom, and understandeth *it* °not, then

4 when he sowed = in (as in *v.* 3): in his sowing.
some = some indeed.
way side. The part of the field beside the way.
fowls = birds.
5 Some = And some.
upon. Gr. *epi.* Ap. 104. ix. 3.
stony places = rocky or broken land.
not. Gr. *ou.* Ap. 105. I.
not much earth. Not depth enough of earth.
forthwith = immediately.
because = through (Gr. *dia.* Ap. 104. v. 1) not (Ap. 105. II) having depth of earth. **no.** Gr. *mē.* Ap. 105. II.
7 among = upon. Gr. *epi.* Ap. 104. ix. 3.
8 into = upon. Gr. *epi.* Ap. 104. ix. 3.
good ground = the ground, the good [ground]. Good, because *prepared.*
brought forth. All the verbs are in past tenses.
9 Who: i. e. Him who hears.

13. 10-23 (H, p. 1336). QUESTION OF DISCIPLES. (*Division.*)

H | L[1] | 10–17. Colloquy.
H | L[2] | 18–23. Interpretation of Parable.

13. 10-17 (L[1], above). COLLOQUY. (*Alternation.*)

L[1] | M | 10. Question of Disciples. Put.
L[1] | N | 11, 12. Answer. Reason. "Because".
L[1] | *M* | 13–. Question of Disciples. Answered.
L[1] | *N* | –13–17. Answer. Reason. "Because".

11 He = And He.
is given = hath been given: i. e. is permanently given.
to know = to get to know. Gr. *ginōskō.* Ap. 132. I. ii.
the mysteries = the secrets; or the things hitherto kept secret.
of = belonging to. Gen. of Relation. Ap. 17. 5.
the kingdom of heaven. See Ap. 114.
heaven = the heavens (pl.). See notes on 6. 9, 10.
it is not given = it hath not been given.
12 whosoever. Fig. *Synecdochē* (of Genus).
whosoever hath, &c. Fig. *Paramia.* Ap. 6. Cp. 25. 29.
have more abundance = be made to abound.
from. Gr. *apo.* Ap. 104. iv.

13. –13–17 (*N*, above). ANSWER. REASON. (*Alternation.*)

N | s | –13. Condition of the People. Apathy.
N | t | 14, 15. Prophet. Isaiah. Foreseen.
N | *s* | 16. Condition of Disciples. Happy.
N | *t* | 17. Prophets. Desired to see and hear.

13 Therefore = On this account. Gr. *dia touto.* See Ap. 104. v. 2.
seeing see . . . hearing . . . hear. Fig. *Polyptōton.* Ap. 6.
14 in = upon. Gr. *epi.* Ap. 104. ix. 2.
fulfilled = is fulfilling. See Ap. 107. I. 1; II. 3; and 117. Isa. 6. 9. Cp. John 12. 40. Acts 28. 26.
Esaias = Isaiah. Quoted from Isa. 6. 9, 10. Cp. the other two: John 12. 39. Acts 28. 25–27.
hearing . . . hear . . . seeing . . . see. Fig. *Polyptōton.* Ap. 6.
not = by no means. Gr. *ou mē.* See Ap. 105. III.
15 waxed gross = grown fat. **see.** Gr. *blepō.* Ap. 133. I. 5. **be converted** = be turned to [the Lord]. **16 blessed** = happy, as in 5. 3, &c. **your eyes . . . your ears** . . . ye. "Eyes" and "ears" being put by Fig. *Synecdochē* (of the Part), Ap. 6, for the persons themselves. **17 verily.** See note on 5. 18. **have desired** = desired [earnestly]. **to see** = to get a sight of. Gr. *eidon.* Ap. 133. I. 1. **ye see** = ye are seeing. Gr. *blepō.* Ap. 133. I. 5. **have not seen** = never saw. **seen.** Gr. *eidon.* Ap. 133. I. 1. **have not heard** = never heard.

13. 18-23 (L[2], above). INTERPRETATION OF THE SOWER. (*Introversion and Alternation.*)

L[2] | O | u | 18, 19–. Interpretation.
L[2] | O | v | –19. Wayside.
L[2] | O | *v* | 20–. Stony ground.
L[2] | O | *u* | –20, 21. Interpretation.
L[2] | *O* | w | 22–. Thorns.
L[2] | *O* | x | –22. Interpretation.
L[2] | *O* | *w* | 23–. Good ground.
L[2] | *O* | *x* | –23. Interpretation.

19 the word of the kingdom: i. e. the proclamation of its having drawn nigh, as in 3. 2; 4. 17. Acts 2. 28; 3. 19–26. **word.** Gr. *logos.* See note on Mark 9. 32. **not.** Gr. *mē.* Ap. 105. II.

27 cometh °the wicked *one*, and catcheth away that which was sown [3]in his heart.

v This is he which °received seed [1]by the way
p. 1337) side.

p 20 But he that [19]received the seed [8]into stony places,

u the same is he that heareth the [19]word, and °anon °with joy receiveth it;

21 Yet hath he [5]not root [3]in himself, °but dureth for a while: for when tribulation or persecution ariseth [8]because of the [19]word, °by and by he °is offended.

0 w 22 He also that [19]received seed °among the thorns

x °is he that heareth the [19]word; and the care of this °world, and the deceitfulness of riches, choke the [19]word, and °he becometh unfruitful.

w 23 But he that [19]received seed [8]into the good ground

x [22]is he that heareth the [19]word, and understandeth *it;* °which also beareth fruit, and bringeth forth, °some an hundredfold, °some sixty, °some thirty."

J 24 °Another parable put He forth unto them,
p. 1336) saying, °"The kingdom of °heaven is likened unto a °man which sowed good seed [3]in his field:

25 But while [24]men °slept, his enemy came and °sowed °tares °among the wheat, and °went his way.

26 But when the blade was sprung up, and brought forth fruit, then °appeared the [25]tares also.

27 So the °servants of the °householder came and said unto him, °'Sir, didst °not thou sow good seed [3]in thy field? from whence then hath it [25]tares?'

28 °He said unto them, °'An enemy °hath done this.' The servants said unto him, °'Wilt thou then that we go and °gather them up?'

29 But he said, °'Nay; lest while °ye [28]gather up the [25]tares, ye root up also the wheat with them.

30 Let both °grow together until the harvest: and [3]in the time of harvest I will say to the °reapers, [28]'Gather ye together first the [25]tares, and bind them °in °bundles °to burn them: but [2]gather the wheat [2]into my barn.'"

31 [24]Another parable put He forth unto them, saying, [24]"The kingdom of [24]heaven is like to a grain of mustard seed, which a [24]man took, and sowed [3]in his field:

32 Which indeed is °the least °of all seeds: but when °it is grown, it is °the greatest among herbs, and becometh a tree, so that the birds of °the air come and °lodge [3]in the branches thereof."

33 [24]Another parable spake He unto them; [24]"The kingdom of [24]heaven is like unto °lea-

the wicked one = the evil [one]. See Ap. 128. IV. 1.
received. Cp. Acts 2. 41. 1 Thess. 2. 13. Not the same word in Greek, but the same truth.
20 anon = immediately. The same word as "by and by" in *v.* 21. with. Gr. *meta.* Ap. 104. xi. 1.
21 but dureth for a while = but is temporary, or endureth but for a season.
by and by = immediately. Same word as "anon", *v.* 20. The offence is as immediate as the joy.
is offended = stumbles.
22 among. Gr. *eis.* Ap. 104. vi. Not the same word as in *v.* 5. is he = this is he.
world = age. Gr. *aiōn.* See Ap. 129. 2. he = it.
23 which also = who indeed.
and bringeth forth = produceth also.
some = some indeed.
some = but other.
24 Another. Gr. *allos.* Ap. 124. 1. The parables spoken outside (*v.* 1) are introduced thus; those within the house by the word "again" (*v.* 36): marking off the Structure *J*, p. 1336; and Ap. 144.
The kingdom of heaven. See Ap. 114.
heaven = the heavens. See note on 6. 9, 10.
man. Gr. *anthrōpos.* Ap. 123. 1.
25 slept. Ap. 171. 1.
sowed = sowed upon [and therefore among]. Gr. *epispeirō* = sowed. Occ. only here. All the texts read "sowed over".
tares. Gr. *zizania* (occ. only in this chapter, *vv.* 25, 36.) Not "darnel" (the *Lolium temulentum* of naturalists), but *zewan* as known to-day in Palestine. While growing it looks like wheat, but when full grown the ears are long and the grains almost black. Each grain of *zewan* must be removed before grinding wheat, or the bread is bitter and poisonous. Wheat is golden; but tares show their true colour as they ripen.
among = in (Gr. *ana*, Ap. 104. i) the midst.
went his way. He had no doubt as to the result. Nor should those have doubt who sow "the good seed" of the Word of God. They should have as much confidence in their sowing as the "enemy" had in his; and go their way, and sow more.
26 appeared. Gr. *phainō.* Ap. 106. I. i.
27 servants = bondservants.
householder = master of the house. See Ap. 98. XIV. iii.
Sir. Gr. *kurios.* Ap. 98. VI. i. *a.* 4. B.
not. Gr. *ouchi*, a strengthened form of *ou.* See Ap. 105. I (a).
28 He = And he.
An enemy = A man an enemy. Fig. *Pleonasm* (Ap. 6), for emphasis. hath done = did.
Wilt. Gr. *thelō.* See Ap. 102. 1.
gather them up? = collect them together?
29 Nay. Gr. *ou.* Ap. 105. I.
ye gather up = [while] gathering them together.
30 grow together. Gr. *sunauxanomai.* Occ. only here.
reapers. Gr. *theristēs.* Occ. only here, and in *v.* 39.
in = into. Gr. *eis.* Ap. 104. vi.
bundles. Gr. *desmē.* Occ. only here, in this form.
to. Gr. *pros.* Ap. 104. xv. 8.
to burn = in order to burn.
32 the least = less indeed.
of all seeds. Supply the Ellipsis from *v.* 31 = "than all the seeds [that a man sows in his field]".
it is grown = it shall or may have grown. This growth is contrary to nature: to show that it symbolizes an unnatural result, with its consequences.
the greatest among herbs = greater than [garden] herbs.
the air = the heaven (sing.). lodge = perch.
33 leaven = sour dough. Always used in a bad sense, as meal is in a good sense: therefore the common interpretation as to the Gospel's improving the world is the exact contrary of the leaven corrupting the whole of the meal. The same is true of the symbol of the "woman", see below. The Lord mentions *three* kinds of leaven, all of which were evil in their working: the leaven 1 of the Pharisees—hypocrisy or formalism (Luke 12. 1); 2 of the Pharisees and Sadducees—evil doctrine or teaching (Matt. 16. 11, 12); 3 of Herod—political religion, or worldliness (Mark 8. 15). Cp. also Gen. 19. 3. 1 Cor. 5. 6–8. Matt. 23. 14, 16, 23–28.

ven, which °a woman took, and °hid [30]in three °measures of meal, till the whole was °leavened."

K 34 All these things spake [1]Jesus unto the °multitude [3]in parables; and without a parable
336) °spake He [5]not unto them:

35 °That it might be °fulfilled which was spoken °by the prophet, saying, "**I will open my mouth [3]in parables; I will °utter things which have been kept secret [12]from the °foundation of the °world.**"

E² 36 Then °Jesus sent the [34]multitude away,
339) and °went [2]into °the house:

K y and His disciples came unto Him, saying,

z °"Declare unto us the parable of the [25]tares of the field."

y 37 He answered and said unto them,

z "He That soweth the good seed is °the Son of man;

38 The field is the [35]world; the good seed °are the °children of the kingdom; but the [25]tares are the °children of [19]the wicked *one;*

39 The enemy that sowed them is the devil; the harvest is °the °end of the [22]world; and the [30]reapers are °the angels.

40 As therefore the [25]tares are [28]gathered and burned [3]in the fire; so shall it be [3]in [39]the [39]end of °this [22]world.

41 [37]The Son of man shall send forth His angels, and they shall [28]gather °out of His kingdom all things that °offend, and them which do °iniquity;

42 And shall cast them [2]into °a furnace of fire: there shall be °wailing and °gnashing of teeth.

43 Then shall the righteous °shine forth as the sun [3]in °the kingdom of their °Father. °Who hath ears to hear, let him hear.

J 44 °Again, [24]the kingdom of heaven is like
36) unto treasure °hid [3]in a field; the which when a [24]man hath found, he hideth, and °for joy thereof goeth and selleth all that he hath, and °buyeth that field.

45 [44]Again, [24]the kingdom of [24]heaven is like unto °a merchant [24]man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, °went and sold all that he had, and [44]bought it.

47 [44]Again, [24]the kingdom of [24]heaven is like unto °a net, that was cast [2]into the sea, and [2]gathered °of every kind:

48 Which, when it was full, they °drew °to shore, and sat down, and [28]gathered the good [2]into vessels, but cast °the bad °away.

49 So shall it be °at [39]the [39]end of the [22]world: the angels shall °come forth, and °sever the °wicked °from among the °just,

50 And shall cast them [2]into the furnace of fire: there shall be [42]wailing and [42]gnashing of teeth."

H 51 °Jesus saith unto them, "Have ye understood all these things?" They say unto him, "Yea, °Lord."

a woman. A common symbol of evil in the moral or religious spheres. See Zech. 5. 7, 8. Rev. 2. 20; 17. 1–6.
hid. Cp. *v.* 44, and see the Structure. Ap. 145.
measures. Gr. *saton.* See Ap. 51. III. 3 (ii) (9).
leavened = corrupted.
34 multitude = multitudes (pl.).
spake He not = was He not speaking.
35 That = So that.
fulfilled. Quoted from Ps 78. 2. See Ap. 107. I. 3, and 117.
by = by means of. Gr. *dia.* Ap. 104. v. 1.
utter = pour forth. Gr. *ereugomai.* Occ. only here.
from the foundation of the world. Note the *seven* occurrences of this expression (here; 25. 34. Luke 11. 50. Heb. 4. 3; 9. 6. Rev. 13. 8; 17. 8). Contrast "before the overthrow", &c. (John 17. 24. Eph. 1. 4. 1 Pet. 1. 20).
foundation = overthrow. See Gen. 1. 2. Ap. 146.
world. Gr. *kosmos.* Ap. 129. 1.

13. 36–43 (*K*, p. 1336). DISCIPLES.
(*Alternation.*)

K | *y* | 36–. Disciples come.
| *z* | –36. Explanation requested.
| *y* | 37–. The Lord's answer.
| *z* | –37–43. Explanation given (*vv.* –37–39). Application made (*vv.* 40–43).

36 went into the house. This determines the Structure E², on p. 1336. **the house.** Peter's house.
Declare = Expound. Gr. *phrazō.* Occ. only here, and in 15. 15.
37 the Son of man. See Ap. 98. XVI. Cp. 8. 20.
38 are = these are: i. e. represent. Fig. *Metaphor.* Ap. 6.
children = sons. Ap. 108. III.
39 the end of the world = the end of the age, age-time, or dispensation. The expression occurs six times (here, *vv.* 40, 49; 24. 3; 28. 20. Heb. 9. 26), always in this sense. See Ap. 129. II; 151.
end. Gr. *sunteleia* (not "*telos*") = closing time, denoting the joining of two age-times: i. e. the closing time of one leading on to the other. The *sunteleia* mark the closing period, while *telos* marks the actual and final end.
the angels = angels. In *v.* 41 "His angels".
40 this world = this [present] age-time (cp. *vv.* 22, 39).
41 out of. Gr. *ek.* Ap. 104. vii.
offend = cause offence, or stumbling.
iniquity = lawlessness. See Ap. 128. X. 1.
42 a furnace = the furnace, as in *v.* 50.
wailing and gnashing. See note on 8. 12.
gnashing = the grinding.
43 shine forth. Gr. *eklampō.* Occ. only here.
the kingdom, &c. See Ap. 112. 3.
Father. Ap. 98. III.
Who hath, &c. See note on 11. 15. See Ap. 142.
44 Again. This word marks and links together the last three parables. See the Structure "*J*", p. 1336 (Ap. 145), and note on "another", *v.* 24.
hid = lying hidden. Cp. *vv.* 33 and 35.
for = from. Gr. *apo.* Ap. 104. iv.
buyeth. Not the word for "redeem". See note on 2 Pet. 2. 1.
45 a merchant man = a man, a merchant. Cp. *v.* 28, "an enemy".
46 went. The 1611 edition of the A.V. reads "he went".
47 a net = a drag-net, or seine. Gr. *sagēnē.* Occ. only here. **of** = out of. Gr. *ek.* Ap. 104. vii.
48 drew = drew up. Gr. *anabibazō.* Occ. only here.
to shore = upon (Gr. *epi.* Ap. 104. ix. 3) the shore.
the bad = the useless: i. e. the cat-fish, plentiful in the Sea of Galilee.
away = out.
49 at = in, as in *v.* 3.
come forth = go out. The Lord was speaking on earth.
sever = separate.
wicked = evil ones. Gr. pl. of *ponēros.* Ap. 128. IV. i.
just = righteous ones. **51 Jesus saith unto them.** All the texts omit this clause. **Lord.** Ap. 98. VI. i. *a.* 4. B. All the texts omit "Lord" here.

G (p. 1336) 27 **52** Then said He unto them, [13] "Therefore every scribe *which is* °instructed °unto [24] the kingdom of heaven is like unto a [24] man *that is* °an householder, which bringeth forth [41] out of his treasure *things* °new and old."

E[3] **53** And it came to pass, *that* when [1] Jesus had °finished these parables, He °departed thence.

U[2] P a (p. 1340) **54** And when He was come [2] into His own country,

b He °taught them [3] in their °synagogue,

Q insomuch that they were astonished, and said,

R "Whence hath °this *man* this wisdom, and *these* °mighty works?

S c **55** Is [5] not [54] This the carpenter's son?

d is [27] not His mother called Mary?

S c °and His brethren, James, °and Joses, °and Simon, °and Judas?

d **56** And His sisters, are they [27] not all °with us?

R Whence then hath [54] this *man* all these things?"

Q **57** And they were °offended °in Him.

P a But [1] Jesus said unto them, "A prophet is [5] not without honour, save [3] in his own country, and [3] in °his own house."

b **58** And He did [5] not many [54] mighty works there [5] because of their unbelief.

M N T **14** °At that °time °Herod the °tetrarch °heard of the °fame °of °Jesus,
2 And said unto his °servants, "This is John the Baptist; he is risen °from °the dead; and °therefore °mighty works do shew forth themselves °in him."

U V e **3** For °Herod had laid hold on John, and bound him, and °put *him* [2] in prison °for Herodias' sake, his brother °Philip's °wife.

f **4** For John °said unto him, "It is °not lawful for thee to have her."

e **5** And °when he would have put him to death, he feared the multitude,

f because they °counted him as a prophet.

52 instructed = discipled, or initiated as a disciple. **unto.** All the texts omit *eis* (Ap. 104. vi). L reads *en* (Ap. 104. viii), reading "in the kingdom", for "unto the kingdom". **an householder** = a man a householder. Fig. *Pleonasm* (Ap. 6), for emphasis. See *v.* 27. **new** = new (in character). Gr. *kainos*; not *neos*, which = new (in time). See notes on 9. 17; 26. 28, 29.

53 finished. Thus marking the end of this special collocation of parables, showing them to be one whole. **departed.** Gr. *metairō*. Occ. only here and 19. 1; referring probably to His going by water.

13. 54–58 (U^2, p. 1323). RESULTS OPPOSITION OF HIS OWN KINDRED. (*Introversion and Alternation.*)

U^2 | P | a | 54–. "His own country."
b | 54–. His words.
Q | –54–. Effect of His teaching. "Astonished".
R | –54. Question. "Whence", &c.
S | c | 55–. Father. (Male.)
d | –55–. Mother. (Female.)
S | c | –55. Brethren. (Males.)
d | 56–. Sisters. (Females.)
R | –56. Question. "Whence", &c.
Q | 57–. Effect of His teaching. "Offended".
P | a | 57. "His own country."
b | 58. "His works."

54 taught = was teaching. **synagogue.** See Ap. 120. **this** = this [fellow]. **mighty works.** Pl. of *dunamis*. Ap. 172. 1. Cp. John 2. 18. Heb. 2. 4, &c.

55 and. Note the Fig. *Polysyndeton* (Ap 6), emphasising each one individually.

56 with. Gr. *pros*. Ap. 104. xv. 3.

57 offended = stumbled. **in** = at. Gr. *en*. Ap. 104. viii. **his own house.** His own family: "house" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the family dwelling within it.

14. 1–12 (*N*, p. 1323). MISSION OF JOHN BAPTIST. ENDED. (*Introversion.*)

N | T | 1, 2. Herod hearing of John.
U | 3–11. John's death.
U | 12–. John's burial.
T | –12. Jesus hearing of Herod.

1 At = In. Gr. *en*. Ap. 104. vii. **time** = season. **Herod** = Herod Antipas. Son of Herod the Great by Malthace. See Ap. 109. **tetrarch.** The Greek word transliterated = a governor over the *fourth* part of any region; but the word subsequently lost its strict etymological meaning, and came to denote any petty prince not ruling over an entire country. So called from *tetartos* = fourth. **heard of the fame.** Fig. *Polyptōton*. Ap. 6. Gr. *ēkousen . . . akoēn*. **fame** = hearing, or report. **of** = concerning. Gen. (of Relation). Ap. 17. 5. **Jesus.** Ap. 98. X. **2 servants** = young men or courtiers. Gr. *pais*. Ap. 108. iv. **from.** Gr. *apo*. Ap. 104. iv. **the dead.** With Art. See Ap. 139. 1. **therefore** = on this account. Gr. *dia* (Ap. 104. v. 2) *touto*. **mighty works.** See note on 13. 54, above. **in.** Gr. *en*. Ap. 104. viii.

14. 3–11 (U, above). JOHN'S DEATH. (*Introversion and Alternations.*)

U | V | e | 3. Herod's imprisonment of John (from enmity).
f | 4. Reason. John's reproof. } John's death desired.
e | 5–. Herod's imprisonment of John (from fear).
f | –5. Reason. People's opinion.
W | 6. Opportunity given.
V | g | 7. Herod's promise to Herodias. Made. }
h | 8. John's head asked. } John's death effected.
g | 9, 10. Herod's promise to Herodias. Kept. }
h | 11. John's head given.

3 Herod. One of eleven rulers offended with God's reprovers. See note on Ex. 10. 28. **put:** i. e. had him put. **for . . . sake** = on account of. Gr. *dia*. Ap. 104. v. **Philip's** = Philip I, son of Herod the Great and Mariamne II. See Ap. 109. **wife:** i. e. widow. **4 said** = used to say. **not.** Gr. *ou*. Ap. 105. I. **5 when he would have put him to death** = wishing (Ap. 102. 1) to kill him. **counted** = held. Cp. 21. 26, 46.

6 But when Herod's birthday was °kept, °the daughter of ° Herodias danced ° before them, and pleased [1] Herod.

7 Whereupon he promised °with an oath to give her whatsoever she would ask.

8 And she, being ° before instructed °of her mother, said, "Give me here John Baptist's head °in a ° charger."

9 And the king was sorry: nevertheless [3]for °the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And °he sent, and beheaded John [2]in the prison.

11 And his head was brought [8]in a [8]charger, and given to the ° damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the °body, and buried it,

and went and told [1] Jesus.

13 When [1]Jesus heard *of it*, He °departed thence °by ship °into a desert place apart:

and when the °people had heard *thereof*, they followed Him on foot °out of the cities.

14 And [1] Jesus ° went forth, and saw a great multitude, and was moved with compassion °toward them, and He healed their sick.

15 And when it was evening, His disciples came to Him, saying, "This is a desert place, and the °time is °now past; send the multitude away, that they may go [13]into the villages, and buy themselves victuals."

16 But [1] Jesus said unto them, "They need [4]not depart; give ye them to eat."

17 °And they say unto Him, "We °have here but five loaves, and two fishes."

18 He said, "Bring them hither to Me."

19 And He commanded the multitude to sit down ° on the grass, and took the five loaves, and the two fishes, and looking up °to °heaven, He blessed, and ° brake,

and gave the loaves to *His* disciples, and the disciples ° to the multitude.

20 And they did all eat, and were ° filled: and they took up of the fragments that remained twelve ° baskets full.

21 And they that had eaten were about five thousand ° men, beside women and children.

22 And °straightway [1]Jesus constrained His disciples to get [13]into °a ship, and to go before Him ° unto the other side, while °He sent the multitudes away.

23 And when He had sent the multitudes away, He went up [13]into [22]a mountain apart to pray: and when the evening was come, He was there alone.

24 But the ship was now in the midst of the sea, tossed ° with ° waves:

for the wind was contrary.

25 And in °the fourth watch of the night [1]Jesus went °unto them, walking [19]on the sea.

6 kept = being celebrated.
the daughter. Salome (Josephus, *Ant.* xviii. 5. 4).
Herodias. See Ap. 109.
before them = in the midst of them: i.e. in public.
7 with. Gr. *meta*. Ap. 104. xi. 1.
8 before instructed = prompted, or instigated.
of = by. Gr. *hupo*. Ap. 104. xviii. 1.
in = upon. Gr. *epi*. Ap. 104. ix. 2.
charger = a wooden trencher, or dish. Gr. *pinax*. Occ. only here, *v.* 11. Mark 6. 25, 28 and Luke 11. 39 ("platter"). The Eng. is from the French *charger* = to load. Then by Fig. *Metonymy* (of the Subject) Ap. 6, put for *what is laden*; hence, used of a horse, as well as a dish.
9 the oath's = his great or solemn oath.
11 damsel. Gr. *korasion*. Ap. 108. ix.
12 body. Mark 6. 29 reads *ptōma* = corpse.

14. 13-36 (R^3, p. 1323). MIRACLES.
(*Alternations and Introversion.*)

R^3 | X | 13–. Departure from the people.
Y | Z | i | –13. Concourse.
k | 14. Many Miracles.
A | 15–21. One Miracle. Feeding the Five Thousand.
X | 22, 23. Departure from the people.
Y | A | 24–33. One Miracle. Walking on the Sea.
Z | i | 34, 35–. Concourse.
k | –35–36. Many Miracles.

13 departed = withdrew.
by = in. Gr. *en*. Ap. 104. viii.
into. Gr. *eis*. Ap. 104. vi. people = multitudes.
out of = from. Gr. *apo*. Ap. 104. iv.
14 went forth. From His solitude, *v.* 13.
toward. Gr. *epi*. Ap. 104. ix. 3.

14. 15-21 (A, above). ONE MIRACLE. FEEDING THE FIVE THOUSAND. (*Introversion.*)

A | l | 15. Multitudes. Hungry.
m | 16. "Give ye them".
n | 17. Supply. Insufficient.
n | 18, 19–. Supply. Sufficient.
m | –19. "He gave".
l | 20, 21. Multitudes. Filled.

15 time = hour. now = already. **17** And = But.
have here but = have not (Gr. *ou*, as in *v.* 4) here [anything] except.
19 on = upon. Gr. *epi*. Ap. 104. ix. 3.
to = into. Gr. *eis*. Ap. 104. vi.
heaven = the heaven (sing.). See note on 6. 9, 10.
brake = after breaking. The bread was made in thin cakes, which had to be broken (not cut) before they could be eaten. Hence the idiom "to break bread" means to eat bread, as in Luke 24. 35; Acts 27. 35. See notes on Num. 18. 19, and Isa. 58. 7. Put by Fig. *Metonymy* (of the Adjunct). Ap. 6.
to = [gave] to. The Ellipsis must be thus supplied from the preceding clause. **20** filled = satisfied.
baskets. Gr. *kophinos*. A small wicker hand-basket.
21 men = males. Gr. pl. of *anēr*. See Ap. 123. 2.
22 straightway = immediately, as in *v.* 31.
a = the.
unto. Gr. *eis*. Ap. 104. vi.
He sent, &c. This was a miracle in itself.

14. 24-33 (*A*, above). ONE MIRACLE. WALKING ON THE SEA. (*Extended Alternation.*)

A | B | 24–. The ship.
C | –24. The wind. Contrary.
D | 25–31. The miracle. Wrought.
B | 32–. The ship.
C | –32. The wind. Ceased.
D | 33. The miracle. Effect.

24 with = by. Gr. *hupo*. Ap. 104. xviii. 1.
waves = the waves.

14. 25-31 [For Structure see next page].

25 the fourth watch. See Ap. 51. III. 4. (6).
unto. Gr. *pros*. Ap. 104. xv. 3.

p (p. 1342) 28 q

26 And when the disciples saw Him walking [19]on the sea, they were troubled, saying, "It is °a spirit;" and they cried out ° for fear.

27 But [22]straightway [1] Jesus spake unto them, saying, "Be of good cheer; ° it is ℨ; be ° not afraid."

o

28 And Peter answered him and said, ° "Lord, °if it be Thou, bid me come [23]unto Thee [19]on the water."

29 And He said, "Come." And when Peter was come down [13] out of the ship, he walked [19] on the water, to go ° to [1] Jesus.

p

30 But when ° he saw the wind boisterous, he was afraid; and beginning to ° sink, he cried, saying, [28] "Lord, save me."

q

31 And immediately [1] Jesus stretched forth *His* hand, and caught him, and said unto him, ° "O thou of little faith, ° wherefore didst thou ° doubt?"

B

32 And when they were come [13] into the ship,

C

the wind ceased.

D

33 Then they that were [2]in the ship came and worshipped Him, saying, "Of a truth Thou art ° the Son of God."

Z i (p. 1341)

34 And when they were gone over, they came [13] into the land of ° Gennesaret.

35 And when the [21] men of that place ° had knowledge of Him, they sent out [13] into all that country round about,

k

and brought unto Him all that were diseased;

36 And besought Him that they might only touch the °hem of His garment: and as many as touched were °made perfectly whole.

S (p. 1323)

15 Then ° came to ° Jesus ° scribes and ° Pharisees, which were ° of ° Jerusalem, saying,

2 "Why do Thy disciples °transgress the tradition of ° the elders? for they ° wash ° not their hands when they eat °bread."

T² r (p. 1342)

3 But He answered and said unto them, "Why do °ye °also transgress the commandment of ° God °by your tradition?

s

4 For [3] God °commanded, saying, '**Honour thy father and mother:**' and, '**He that curseth father or mother, °let him die the death.**'

t

5 But [3] ye say, 'Whosoever shall say to *his* father or *his* mother, °'*It is* °a gift, by whatsoever ° thou mightest be °profited ° by ° me;'

6 ° And honour ° not his father or his mother, °*he shall be free.*' Thus have ye made the commandment of [3] God of none effect [3] by your tradition.

r

7 *Ye* hypocrites, well did ° Esaias prophesy °of you, saying,

s

8 °'**This people draweth nigh unto Me with**

14. 25-31 (D, p. 1341). THE MIRACLE WROUGHT. (*Extended Alternation.*)

D | o | 25. The Lord walking on the sea.
p | 26. Disciples troubled.
q | 27. Be not afraid.
o | 28, 29. Peter essaying to walk, &c.
p | 30. Peter afraid.
q | 31. Wherefore didst thou doubt?

26 a spirit = a phantom. Gr. *phantasma.* Occ. only here and Mark 6. 49.
for = from. Gr. *apo.* Ap. 104. iv.
27 it is ℨ = ℨ am [He].
not. Gr. *me.* Ap. 105. II.
28 Lord. Gr. *Kurios.* Ap. 98. VI. i. *a*. 3. A.
if, &c. See Ap. 118. 2 *a*. Assuming it as a fact.
29 to. Gr. *pros.* Ap. 104. xv. 3.
30 he saw the wind boisterous. He looked at the circumstances instead of the Lord. This was the secret of his (and of our) failure.
sink = be overwhelmed in the sea. Gr. *katapontizomai.* Occ. only here and 18. 6.
31 O thou of little faith. See note on 6. 30.
wherefore = why, or for what. Gr. *eis* (Ap. 104. vi.) *ti.*
doubt = waver, or hesitate. Gr. *distazō.* Occ. only here and 28. 17.
33 the Son of God = God's Son (no Art.). Ap. 98. XV.
34 Gennesaret. It was at the northern end of the lake and to the west of the Jordan (Ap. 169). The Talmud identifies it with Chinnereth of the O.T. Josephus says it was about four miles long by two and a half broad.
35 had knowledge of = having recognized.
36 hem = border, or fringes. Cp. 9. 20.
made perfectly whole = completely saved or healed. Gr. *diasōzō* = to save throughout. Occ. eight times (here; Luke 7. 3. Acts 23. 24; 27. 43, 44; 28. 1, 4. 1 Pet. 3. 20). All are interesting and used of bodily saving.

15. 1 came = come.
Jesus. See Ap. 98. X.
scribes, &c. = the scribes. Note the four parties addressed in this chapter: (1) scribes, &c. from Jerusalem, *vv.* 1-9; (2) the multitudes, *vv.* 10, 11; (3) the disciples, *vv.* 12-14; (4) Peter, *vv.* 15-20.
Pharisees. See Ap. 120. II.
of = away from. Gr. *apo.* Ap. 104. iv.
Jerusalem. The seat of authority in these matters.
2 transgress. Gr. *parabainō.* Ap. 128. VII. 1.
the elders. Gr. *presbuteroi.* Always used in the Papyri officially, not of age (old men), but of communal officers and heathen priests.
wash not. To wash before eating is still a rigorous custom in Palestine. See Ap. 136.
not. Gr. *ou.* Ap. 105. I.
bread. Put by Fig. *Synecdochē* (of Species), Ap. 6, for all kinds of food.

15. 3-11 (T², p. 1323). TEACHING. (*Extended Alternation.*)

T² | r | 3. Pharisees. Transgression.
s | 4. God's Commandment.
t | 5, 6. "Ye say".
r | 7. Pharisees. Hypocrisy.
s | 8, 9. God's Word.
t | 10, 11. "I say".

3 ye. Emphatic. Note the Fig. *Anteisagōge.* Ap. 6.
also. Connect "also" with "ye", not with "transgress".
God. Ap. 98. I. i. 1.
by = on account of. Gr. *dia.* Ap. 104. v. 2.

4 commanded. Quoted from Ex. 20. 12; 21. 17. Ap. 117. I.
let him die the death = he shall surely die. Fig. *Polyptōton.* Ap. 6. See Ex. 21. 17. Lev. 20. 9. Deut. 5. 16; 27. 16. Prov. 30. 17.
5 It is. Supply ["Be that"] instead of "It is".
a gift = dedicated to God.
thou: i.e. the parent.
profited = helped.
by = of. Gr. *ek.* Ap. 104. vii.
me: i.e. the son.
6 And = And [in consequence of this evasion].
not you certainly do not. Gr. *ou me* = by no means, in no wise. Ap. 105. III.
he shall be free. There is no *Ellipsis* here if it be supplied as in *v.* 5.
7 Esaias = Isaiah. See Ap. 79. I.
of = concerning. Gr. *peri.* Ap. 104. xiii. 1.
8 This people. Quoted from Isa. 29. 13. See Ap. 107. I. 3 and 117. I.

their mouth, and honoureth Me with *their* lips; but their heart °is far °from Me.
9 But in vain they do worship Me, °teaching *for* doctrines the commandments of °men.'"

10 And He °called °the multitude, and said unto them, "Hear, and understand:
11 [2]Not that which goeth °into the mouth defileth °a °man; but that which cometh °out of the mouth, this defileth °a °man."

12 Then °came °His disciples, and said unto Him, "Knowest Thou that the Pharisees were °offended, after they heard this °saying?"

13 But He answered and said, °"Every °plant, which My °heavenly Father hath [2]not planted, shall be rooted up.
14 Let them alone: °they be blind leaders of the blind. And °if the blind lead the blind, both shall fall [11]into the ditch."

15 Then answered °Peter and said unto Him, °"Declare unto us this parable."

16 And [1]Jesus said, "Are [3]ye [3]also °yet without understanding?
17 Do not ye yet understand, that whatsoever entereth °in at the mouth goeth [11]into the belly, and is cast out [11]into the °draught?
18 °But those things which proceed [11]out of the mouth come forth °from the heart; and they defile the [11]man.
19 For [11]out of the heart proceed °evil °thoughts, murders, adulteries, fornications, thefts, °false witness, blasphemies:
20 These are *the things* which defile [11]a man: but to eat with unwashen hands defileth [2]not [11]a man."

21 Then [1]Jesus went thence, and departed [11]into the °coasts of Tyre and Sidon.

22 And, °behold, a woman of Canaan came °out of °the same °coasts, and cried unto Him, saying, °"Have mercy on me, O °Lord, *Thou* °Son of David; my daughter is °grievously °vexed with a devil."

23 °But He answered her [2]not a word.

And His disciples came and besought Him, saying, "Send her away; for she crieth after us."

24 But He answered and said, °"I am [2]not sent °but °unto the °lost sheep of °the house of Israel."

25 Then came she and °worshipped Him, saying, °[22]"Lord, help me."

26 But He answered and said, "It is [2]not

is far = keepeth far distant.
from = away from. Gr. *apo.* Ap. 104. iv.
9 teaching for doctrines. Gr. teaching teachings.
Fig. *Polyptōton.* Ap. 6.
men. See Ap. 123. 1.
10 called = called to [Him].
the multitude. See note on "scribes", *v.* 1.
11 into. Gr. *eis.* Ap. 104. vi.
a = the. man. Ap. 123. 1.
out of. Gr. *ek.* Ap. 104. vii.

15. 12–20 (U[3], p. 1323). RESULT. OPPOSITION OF THE PHARISEES. (*Alternation.*)

U[3] | u | 12. Disciples. Report. Opposition of Pharisees.
v | 13, 14. The Lord. Explanation of opposition.
u | 15. Disciples. Peter's request.
v | 16–20. The Lord. Explanation of statement.

12 came = came unto [Him].
His disciples. See note on "scribes", *v.* 1.
offended = stumbled.
saying. Gr. *logos.* See note on Mark 9. 32.
13 Every plant. Implying the scribes, &c., by the Fig. *Hypocatastasis.* Ap. 6. See note on "dogs", *v.* 26, and on "leaven" (16. 6).
plant. Gr. *phuteia.* Occ. only here.
heavenly. Gr. *ouranios.* See note on 6. 14.
14 they be, &c. Fig. *Paræmia,* Ap. 6.
if, &c.: i.e. experience will show it. Ap. 118. 1 b.
15 Peter. See note on "scribes", &c., *v.* 1.
Declare = Expound. See note on 13. 36.
16 yet = still. Gr. *akmēn.* Occ. only here.
17 in at = into. Gr. *eis.* Ap. 104. vi.
draught = sewer, or sink. Gr. *aphedrōn,* a Macedonian word.
18 But those, &c. Fig. *Epimonē, vv.* 18–20.
from = out of. Gr. *ek,* as in preceding clause.
19 evil. Gr. *ponēros.* Ap. 128. IV. 1.
thoughts = reasonings.
false witness. Gr. *pseudomarturia.* Occ. only in Matthew (here, and 26. 59).

15. 21–39 (R[4], p. 1323). MIRACLES. (*Repeated Alternation.*)

R[4] | E[1] | 21. Departure.
F[1] | 22–28. Miracle. Woman of Canaan.
E[2] | 29. Departure.
F[2] | 30–38. Miracle. The Four Thousand.
E[3] | 39. Departure.

21 coasts = parts. Tyre. See Ap. 169.

15. 22–28 (F[1], above). MIRACLE. WOMAN OF CANAAN. (*Repeated Alternation.*)

F[1] | w[1] | 22. Woman. Her Prayer. "Have mercy".
x[1] | 23–. The Lord. No answer. No claim.
w[2] | –23. Woman. Disciples' prayer. "Send her away."
x[2] | 24. The Lord. Answer. Explanation of silence.
w[3] | 25. Woman. Prayer. "Lord, help."
x[3] | 26. The Lord. Answer delayed.
w[4] | 27. Woman. Plea. Confession. I have no claim.
x[4] | 28. The Lord. Answer. Healing given.

22 behold. Fig. *Asterismos.* Ap. 6.
out of = from. Gr. *apo.* Ap. 104. iv.
the same = those.
coasts = borders.

Have mercy = Pity. Lord. Gr. *Kurios.* Ap. 98. VI. i. *a.* 3. B. Son of David. The fourth of nine occurrences of this title (Ap. 98. XVIII). The woman (a "dog" of the Gentiles) had no claim on the "Son of David". Hence the silence of the Lord. grievously = miserably. vexed with a devil = possessed by a demon; Gr. *daimonizomai.* **23** But, &c. Because a Gentile had no claim on the Son of David. Fig. *Accismus.* Ap. 6. **24** I am, &c. = I was. but = except. unto = to. Gr. *eis.* Ap. 104. vi. lost. Because being without a shepherd. But see note on 1 Kings 12. 17. the house of Israel. Therefore it was still represented by those in the Land. See note on and cp. Acts 2. 14, 22, 36. **25** worshipped Him = threw herself at His feet [and remained there]. Imperfect tense. Cp. John 9. 38. See Ap. 137. 1. Lord, help me. This was a better plea, but there was no definition of the "me", as with the publican: "me, a sinner" (Luke 18. 13).

28 °meet to take °the °children's [2]bread, and to cast *it* to °dogs."

W[4] (p. 1343) 27 And she said, °"Truth, [22]Lord: °yet the [26]dogs eat [1]of the °crumbs which fall [8]from their masters' table."

X[4] 28 Then [1]Jesus °answered and said unto her, °"O woman, °great *is* thy faith: be it unto thee even as thou wilt." And her daughter was made whole [8]from that very hour.

E[2] 29 And [1]Jesus departed from thence, and came °nigh unto the sea of Galilee; and went up [11]into °a mountain, and °sat down there.

F[2] 30 And great multitudes came unto Him, having °with them *those that were* lame, blind, dumb, maimed, and many °others, and cast them down °at [1]Jesus' feet; and He healed them:

31 Insomuch that the multitude wondered, when they saw the dumb °to speak, the maimed °to be whole, the lame °to walk, and the blind °to see: and they glorified °the God of Israel.

32 Then [1]Jesus °called His disciples *unto Him*, and said, "I have compassion °on the multitude, because they continue with Me °now °three days, and have °nothing to eat: and °I will [2]not send them away fasting, lest they faint °in the way."

33 And His disciples say unto Him, "Whence should °we have so much bread [32]in °the wilderness, as to °fill so great a multitude?"

34 And [1]Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few little fishes."

35 And He commanded the multitude to °sit down [32]on the ground.

36 And He took the seven loaves and the fishes, and gave thanks, and °brake *them*, and gave to His disciples, and the disciples °to the multitude.

37 And they did all eat, and were [33]filled: and they took up of the °broken *meat* that was left seven °baskets full.

38 And they that did eat were four thousand °men, beside women and children.

E[3] 39 And He sent away the multitude, and °took ship, and came [11]into the coasts of °Magdala.

S[4] y (p. 1344) **16** The °Pharisees also with the °Sadducees °came, and tempting desired Him that He would shew them °a sign °from °heaven.

z 2 °He answered and said unto them, "When it is evening, ye say, °'*It will be* °fair weather: for °the sky is °red.'

3 And in the morning, '*It will be* °foul weather to day: for [2]the sky is [2]red and lowring.'

z O *ye* hypocrites, ye °can °discern the face of [2]the sky; but can ye °not *discern* the signs of the times?

y 4 A °wicked and °adulterous generation °seeketh after a sign; and there shall °no sign be given unto it, but the sign of the prophet °Jonas." And He left them, and departed.

Q' T' a (p. 1345) 5 And when His disciples were come °to the other side, they had forgotten to °take °bread.

26 meet = fair.
the children's bread = the bread of the children, with emphasis on children. Fig. *Enallagē*. Ap. 6.
children's. See Ap. 108. i.
dogs = puppies, or little household dogs; this is true only of such. Dogs are not cared for (in the East) when grown. The Lord used the Fig. *Hypocatastasis* (Ap. 6), implying that she was only a Gentile, and thus had still no claim even on that ground. Gentiles were known as "dogs" by the Jews, and despised as such (7. 6. 1 Sam. 17. 43. 2 Sam. 3. 8; 9. 8. 2 Kings 8. 13. Phil. 3. 2).
27 Truth = Yea.
yet = for even: assenting to the Lord's words, while using them as an additional ground of her plea.
crumbs = scraps.
28 answered and said = exclaimed and said. A Hebraism. See note on Deut. 1. 41.
O woman. Fig. *Ecphonēsis*. Ap. 6.
great is thy faith. Contrast the disciples (16. 8), where the same Fig. *Hypocatastasis* (Ap. 6), is used, and ought to have been understood.
29 nigh unto = beside. Gr. *para*. Ap. 104. xii. 3.
a = the, as in 14. 23.
sat down = was sitting down.
30 with = Gr. *meta*. Ap. 104. xi.
others = differently affected. Gr. *heteros*. Ap. 124. 2.
at = beside. Gr. *para*. Ap. 104. xii. 3.
31 to speak = speaking. to be whole = sound.
to walk = walking. to see = seeing.
the God of Israel. See Isa. 29. 23.
32 called = called to [Him].
on = upon. Gr. *epi*. Ap. 104. ix. 3.
now = already.
three days = the third day. Observe, not "and nights". See note on 12. 40, and Ap. 144 and 156.
nothing = not (Ap. 105. I.) anything.
I will not = I am not willing. See Ap. 102. 1.
in. Gr. *en*. Ap. 104. viii.
33 We. Emphatic, as are the words which follow.
the wilderness = a desert place. These are emphatic also, in addition to "we". fill = satisfy.
35 sit down = recline.
36 brake. See note on 14. 19.
to = [gave] to. Supplying the Ellipsis from the preceding clause.
37 broken meat = fragments, or crumbs.
baskets = large baskets. Gr. *spuris*. Cp. 14. 20. Acts 9. 25. Our modern clothes-basket.
38 men. Ap. 123. 2.
39 took ship = entered into (Gr. *eis*. Ap. 104. vi.) the ship (mentioned above, in 14. 22, &c.).
Magdala. See Ap. 169.

16. 1-4 (S[4], p. 1323). EFFECTS. (*Introversion.*)

S[4] | y | 1. Sign desired.
z | 2, 3–. Discernment. (Positive.)
z | –3. Discernment. (Negative.)
y | 4. Sign refused.

1 Pharisees . . . Sadducees. See Ap. 120. II.
came = having come to [Him]. a sign. Cp. 12. 38.
from = out of. Gr. *ek*. Ap. 104. vii.
heaven = the heaven, or sky (sing.), same as in *vv.* 2, 3.
2 He = And He. It will be. Omit.
fair weather. Gr. *eudia*. Occ. only here, and in *v.* 3.
the sky = the heaven (sing.), as in *v.* 1 (see note on 6. 9, 10). This is the point of the question.
red. Gr. *purrazō*. Occ. only here, and in *v.* 3.
3 foul weather = a storm.
can = get to know by experience. Ap. 132. I. ii.
discern. Gr. *diakrinō*. Ap. 122. 4.
not. Gr. *ou*. Ap. 105. I.
4 wicked = evil. Ap. 136. IV. 1. See note on 11, 16.
adulterous: spiritually. See 12. 39. Jer. 3. 9. Ezek. 23. 37. Hos. 1. 2, &c. seeketh = is (constantly) seeking.
no. Gr. *ou*. Ap. 105. I. Jonas = Jonah. See 12. 39.

16. 5-12 [For Structure see next page].

5 to = unto. Gr. *eis*. Ap. 104. vi.
take = bring. bread = loaves.

b 6 Then Jesus said unto them, °"Take heed
345) and °beware °of the °leaven of the [1]Pharisees
28 and of the [1]Sadducees."

a 7 And they reasoned °among themselves,
saying, "*It is* because we have [5]taken [4]no
[5]bread."

8 *Which* when Jesus perceived, He said unto
them, °"O ye of little faith, why reason ye
[7]among yourselves, because ye have brought
[4]no [5]bread?

9 Do ye [3]not yet understand, neither remem-
ber the five loaves of the five thousand, and
how many °baskets ye took up?

10 Neither the seven loaves of the four thou-
sand, and how many °baskets ye took up?

b 11 How is it that ye do [3]not understand that
I spake *it* [3]not to you °concerning [5]bread,
that ye should [6]beware [6]of the [6]leaven [6]of the
[1]Pharisees and [6]of the [1]Sadducees?"

12 Then understood they how that He bade
them [3]not [6]beware [6]of the [6]leaven of bread,
but [6]of the °doctrine of the [1]Pharisees and of
the [1]Sadducees.

T[4] c 13 When Jesus came °into the °coasts of
Cæsarea Philippi, He asked His disciples, say-
ing, °"Whom do °men say that ☽ °the Son of
man am?"

d 14 And they said, °"Some *say that Thou art*
°John the Baptist: °some, °Elias; and °others,
Jeremias, or one of the prophets."

c 15 He saith unto them, "But [13]whom say ye
that ☽ am?"

d 16 And Simon Peter answered and said,
"Thou art °the Christ, °the Son of the living
God."

L e 17 And Jesus answered and said unto him,
°"Blessed art thou, °Simon °Bar-jona: for
°flesh and blood hath [3]not revealed *it* unto
thee, but My °Father Which is °in °heaven.

f 18 And °☽ say also unto thee, That °thou art
°Peter,

f and °upon °this °rock I °will build My

16. 5-12 (T[4], p. 1323). TEACHING. (*Alternation.*)

T[4] | a | 5. Bread. Forgetfulness.
b | 6. Leaven. Warning.
a | 7-10. Bread. Remembrance.
b | 11, 12. Leaven. Instruction.

6 Take heed=Look well. Gr. *horaō*. Ap. 133. I. 8. **beware of the leaven.** Fig. *Hypocatastasis* (Ap. 6), leaven put by implication for "doctrine" (*v.* 12), because of its evil effects. Cp. notes on 15. 26, and 13. 33. **beware**=pay attention to, so as to be careful of. **of**=from. Here, away from: i. e. beware [and keep] away from, or keep clear of, as in 7. 15. Gr. *apo*. Ap. 104. iv. **leaven.** See note on 13. 33.

7 among. Gr. *en*. Ap. 104. viii. 2.

8 O ye of little faith. See note on 6. 30; and cp. 8. 26; 14. 31, and Luke 12. 28.

9 baskets. Gr. *kophinos*. Used in connection with the five thousand and the twelve full baskets left in 14. 20.

10 baskets. Gr. *spuris*. A larger plaited basket or hamper. Used in connection with the seven baskets left in 15. 37.

11 concerning. Gr. *peri*. Ap. 104. xiii. 1.

12 doctrine=teaching. This was the word which the Lord had been *implying* in *v.* 6, using the Fig. *Hypocatastasis*. Ap. 6. The woman of Canaan saw what was *implied* in the word "dog"; and her faith was called "great" (15. 28); the disciples did *not* understand what the Lord implied by the word "leaven", and their faith was "little".

16. 13-16 (U[4], p. 1323). RESULT. OPPOSITION COMPLETED. (*Alternation.*)

U[4] | c | 13. Question. Who say men?
d | 14. Answer of Disciples.
c | 15. Question. Who say ye?
d | 16. Answer of Peter.

13 into. Gr. *eis*. Ap. 104. vi. **coasts**=parts. **Whom**=Who. The pronoun being governed by the verb "am", not by the verb "say", it must be "who" as in Acts 13. 25 also. **men.** Gr. pl. of *anthrōpos*. Ap. 123. 1. **the Son of man.** See Ap. 98. XVI.

14 John. Risen from the dead. **some**=others. Gr. *allos*. Ap. 124. 1. **Elias**=Elijah. **others**=different ones. Gr. *heteros*. Ap. 124. 2.

16 the Christ=the Messiah. The 1611 edition of the A.V. reads "Thou art Christ". **the Son,** &c. See Ap. 98. XV.

16. 17-20 (*L*, p. 1323). JESUS. THE MESSIAH DECLARED. WITNESS AND EVIDENCES. ENDED. (*Introversion.*)

L | e | 17. Divine revelation.
f | 18–. The Foundation itself. Peter's Confession.
f | –18, 19. The Foundation. To be built on.
e | 20. Divine Injunction.

17 Blessed=Happy. See note on 5. 3. **Simon Bar-jona**=Simon, son of Jonah. The Lord uses his human name and parentage in contrast with the divine origin of the revelation made to him. **Bar-jona.** Aramaic. See Ap. 94. III. 3. 28. Occ. only here. **flesh and blood.** Put by Fig. *Synecdochē* (of the Part), Ap. 6, for a mortal human being in contrast with God the Father in the heavens. See 1 Cor. 15. 50. Gal. 1. 16. Eph. 6. 12. Heb. 2. 14. **Father.** Ap. 98. III. **in.** Gr. *en*. Ap. 104. viii. **heaven**=the heavens (pl.). See note on 6. 9, 10. **18 ☽ say also**=☽ also say (as well as the Father), looking back to a preceding Agent with Whom the Lord associates Himself. **thou art Peter.** See Ap. 147. **Peter.** Gr. *petros*. A stone (loose and movable), as in John 1. 42. **upon.** Gr. *epi*. Ap. 104. ix. 2. **this.** Very emphatic, as though pointing to Himself. See notes on John 2. 19; 6. 58. One of three important passages where "this" stands for the speaker. See notes on John 2. 19, and 6. 58. **this rock**=Gr. *petra*, *Petra* is Fem., and therefore could not refer to Peter; but, if it refers to Peter's confession, then it would agree with *homologia* (which is Fem.), and is rendered *confession* in 1 Tim. 6. 13, and *profession* in 1 Tim. 6. 12. Heb. 3. 1; 4. 14; 10. 23. Cp. 2 Cor. 9. 13. Whether we are to understand it (with Augustine and Jerome) as implying "thou hast said [it]" (see Ap. 147), or "thou art Peter", most Protestants as well as these ancient "Fathers" agree that Peter's *confession* is the foundation to which Christ referred, and not Peter himself. He was neither the foundation nor the builder—(a poor builder, *v.* 23)—but Christ alone, Whom he had confessed (1 Cor. 3. 11). Thus ends the great subject of this second portion of the Lord's ministry. See Ap. 119. **rock.** Gr. *petra*. A rock (*in situ*) immovable: the Messiah, as being "the Son of the living God", Who is the foretold "foundation-stone" (Isa. 28. 16); and the rejected stone (Ps. 118. 22). **will**=shall. Therefore then future, as in Hos. 1. 10; 2. 23.

28 °church; and °the gates of °hell shall [3] not °prevail against it.

19 And I will give unto thee °the keys of °the kingdom of [17]heaven: °and whatsoever °thou shalt bind °on earth shall be bound [17] in [17] heaven: and whatsoever thou shalt loose °on earth shall be loosed [17] in [17] heaven."

e (p. 1345) 20 Then charged He His disciples that they should tell no man that ℌe was °Jesus °the Christ.

G K Q[1] R g (p. 1346) 21 °From that time forth °began Jesus to shew unto His disciples, how that He °must go °unto Jerusalem, and suffer many things [6]of the elders and chief priests and scribes °and be killed,

h °and °be raised again °the third day.

S 22 Then Peter °took Him, and began to rebuke Him, saying, °"Be it far from Thee, °Lord: this shall °not be unto Thee."

S 23 But He turned, and said unto Peter, °"Get thee behind Me, °Satan: thou art °an offence unto Me: for thou °savourest [3] not the things that °be of °God, but those that be of [13] men."

R g 24 Then said Jesus unto His disciples, °"If any *man* °will °come after Me, let him deny himself, and °take up his °cross, and follow Me.

25 For whosoever °will save °his °life shall lose it: and whosoever will lose °his °life for My sake shall find it.

church = assembly. Defined as "Israel", and the "Remnant" (Rom. 9. 25–27). Not the *ecclesia* of the mystery (or secret) revealed in Ephesians; but that referred to in Ps. 22. 22, 25, &c.

the gates. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for power.

the gates of hell = the gates of *Hades* (= THE grave), denoting the power of the grave to retain, as in Isa. 38. 10. Job 38. 17 (Sept.). Ps. 9. 13; 107. 18.

hell = THE grave. Gr. *Hades.* See Ap. 181. II.

prevail. Gr. *katischuō.* Occ. only here and Luke 23. 23 = have full strength, to another's detriment: i.e. THE grave shall not have power to retain its captives, because Christ holdeth the keys of those gates, and they shall not be strong enough to triumph (Rev. 1. 18. Cp. Ps. 68. 20). Resurrection is the great truth asserted here. Cp. Ezek. 37. 11–14. Acts 2. 29–31. 1 Cor. 15. 55. Hos. 13. 14.

19 the keys. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power to open. Christ has the keys of Hades; Peter had the keys of the kingdom. See next note.

the kingdom of heaven = the kingdom of the heavens. See Ap. 112. 1, and 114. This power Peter exercised in Acts 2 in Israel, and Acts 10 among the Gentiles. Not the "Church" of the mystery (Eph. 3).

and. The 1611 edition of the A.V. omits this "and".

thou shalt bind, &c. This power was given to the others (18. 18. John 20. 23), and exercised in Acts 5. 1–11, 12–16. Whatever authority is implied, no power was given to communicate it to others, or to them in perpetuity. Binding and loosing is a Hebrew idiom for exercising authority. To bind = to declare what shall be binding (e.g. laws and precepts) and what shall be not binding.

on. Gr. *epi.* Ap. 104. ix. 1.

20 Jesus. All the texts omit this, here, with Syr.

the Christ = the Messiah. See Ap. 98. IX.

16. 21—20. 34 (*G*, p. 1305). THE THIRD PERIOD OF THE MINISTRY. THE REJECTION OF THE KING. (*Introversion and Alternation.*)

G | G | K | 16. 21—17. 13. SUFFERINGS. First Announcement.
L | 17. 14–21. Miracle. The lunatic son.
H | M | 17. 22, 23. SUFFERINGS. Second Announcement.
N | 17. 24–27. Gentiles. Authority. Sons free.
J | O[1] | 18. 1–35. Discipleship. Little child.
P[1] | 19. 1–12. Pharisees. Question.
O[2] | 19. 13–15. Discipleship. Little children.
P[2] | 19. 16–26. Certain man. Question.
O[3] | 19. 27—20. 16. Discipleship. Rewards.
H | *M* | 20. 17–19. SUFFERINGS. Third Announcement.
N | 20. 20–27. Gentiles. Authority. Brethren free.
G | *K* | 20. 28. SUFFERINGS. Fourth Announcement.
L | 20. 29–34. Miracle. Blind man.

16. 21—17. 13 (K, above). SUFFERINGS. FIRST ANNOUNCEMENT. (*Division.*)

K | Q[1] | 16. 21–28. The Sufferings and Glory. Foretold.
Q[2] | 17. 1–9. The Glory. Foreshown. (The Transfiguration.)
Q[3] | 17. 10–13. The Sufferings and Glory. Explained.

16. 21–28 (Q[1], above). THE SUFFERINGS AND GLORY. FORETOLD. (*Introversion and Alternation.*)

Q[1] R | g | 21–. Sufferings. } His Own.
h | –21. Glory. Resurrection. }
S | 22. Peter's rebuke of the Lord.
S | 23. Peter rebuked by the Lord.
R | *g* | 24–26. Sufferings. } His Disciple.
h | 27, 28. Glory. Kingdom. }

21 From that time, &c. This commences the third period of the Lord's ministry, the subject of which is the rejection of Messiah. See Ap. 119. **began, &c.** This is stated four times (here, 17. 22; 20. 17; 20. 28). See the Structure above (K, M, *M*, *K*); each time with an additional feature. See the notes. **must.** Note the necessity (Luke 24. 26). **unto.** Gr. *eis.* Ap. 104. vi. **and.** Note the Fig. *Polysyndeton* (Ap. 6). **be raised again.** Omit "again". Not the same word as in 17. 9, but the same as in 17. 23. **the third day.** The first occurrence of this expression (canonically). See Ap. 148. **22 took Him** = took Him aside. **Be it far from Thee** = "[God] be merciful to Thee". A pure Hebraism. See 1 Chron. 11. 19. **Lord.** Ap. 98. VI. i. *a.* 3. A. **not** = by no means. Gr. *ou mē.* See Ap. 105. III. **23 Get thee . . . Satan.** The Lord saw in this a direct assault of Satan himself through Peter. **Satan.** See note on 4. 10. **an offence** = a snare: i.e. an occasion of stumbling. **savourest** = regardest. **be of** = belong to. Gen. of Relation. Ap. 17. 5. **God.** Ap. 98. I. i. 1. **24 If, &c.** Assuming such a case. Ap. 118. 2. *a.* **will** = is willing (Indic.), or desireth. Gr. *thelō.* Ap. 102. 1. All hinges on the will. Cp. John 5. 40. **come** = to come. **take up.** The "cross" was always borne by the one condemned. **cross.** Gr. *stauros.* See Ap. 162. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the suffering associated with the burden. **25 will save** = be willing (Subj.) to save, as above. **his life.** Gr. his soul. Should be "soul" here, if "soul" in *v.* 26; or, "life" in *v.* 26, if "life" here. **life** = soul. See note above. Gr. *psuchē.* Ap. 110. III.

28 **26** For what is a [13]man profited, °if he shall gain the whole °world, and lose °his own °soul? or what shall a man give in exchange for his °soul?

h 346) **27** For [13]the Son of man shall come [17]in °the glory of His [17]Father °with His angels; and then He shall °reward every man °according to his °works.

28 °Verily I say unto you, There °be °some standing here, which shall [22]not taste of death, °till they °see [13]the Son of man °coming [17]in His kingdom."

2 T i 3 17 k **17** And °after six days° Jesus °taketh ° Peter, ° James, and John his brother,

and bringeth them up °into °an high mountain apart,

U l **2** And was °transfigured before them: and His face did shine as the sun, and His raiment °was white as the °light.

m **3** And, °behold, there °appeared unto them °Moses and °Elias °talking °with Him.

V **4** Then answered Peter, and said unto [1]Jesus, °"Lord, it is good for us to be here: °if Thou °wilt, let us make here three °tabernacles; one for Thee, and one for [3]Moses, and one for [3]Elias."

V **5** While he yet °spake, [3]behold, °a bright cloud overshadowed them: and [3]behold a voice °out of the cloud, which said, °"This is My beloved Son, °in Whom I °am well pleased; °hear ye Him."

U l **6** And when the disciples heard *it*, they fell °on their face, and were °sore afraid.

7 And [1]Jesus came and touched them, and said, "Arise, and be °not afraid."

m **8** And when they had lifted up their eyes, they °saw °no man, °save [1]Jesus °only.

T i **9** And as they came down °from the mountain,

k [1]Jesus charged them, saying, "Tell the vision to [8]no man, until °the Son of man °be risen again °from °the dead.

26 if he shall, &c. = if he should. Expressing an impossible condition. Ap. 118. 1. b.
world. Gr. *kosmos*. See Ap. 129. 1.
his own soul = his life, as in *v.* 25.
soul. Gr. *psuchē*. Ap. 110. III. 2.

27 the glory. The sufferings are never mentioned apart from the glory (*v.* 21). See Ap. 71, and cp. 17. 1–9.
with. Gr. *meta*. Ap. 104. xi. 1.
reward = render to.
according to. Gr. *kata*. Ap. 104. x. 2.
works = doing.

28 Verily. See note on 5. 18. **be** = are.
some = some of those.
till. The particle *an*, with the Subjunctive Mood, gives this a hypothetical force. Cp. the four "tills" (10. 23; 16. 28; 23. 39; 24. 34; 26. 29).
see = may have seen. Ap. 133. I. 2. See notes on "*an*" above and below. Gr. *eidon*. Ap. 133. I. 1.
coming, &c. The promise of this coming was definitely repeated later, in Acts 3. 19–26, and was conditional on the repentance of the nation. Hence the particle "*an*", which (though untranslatable) expresses the condition or hypothesis implied. Their continuing to live until Acts 28. 25, 26 was certain; but the fulfilment of the condition was uncertain. No "*an*" after "until" in 17. 9.

17. 1–9 (Q², p. 1346). THE GLORY FORESHOWN. THE TRANSFIGURATION.
(*Introversion and Alternations.*)

Q² | T | i | 1–. The Ascent.
k | –1. Disciples taken up.
U | 1 | 2. The Vision.
m | 3. The Lord. Accompanied.
V | 4. Voice. Peter's.
V | 5. Voice. The Father's.
U | l | 6, 7. The Vision. Ended.
m | 8. The Lord. Alone.
T | i | 9–. The Descent.
k | –9. Disciples. Charged.

1 after six days. The Transfiguration (see Ap. 149) is dated in all three Gospels (Mark 9. 2. Luke 9. 28). It was thus connected with the first mention of His sufferings and death (16. 21; 17. 9, 12), and would counteract any doubts that the disclosure might give rise to. By it the *glory* is connected with the sufferings, as it always is (cp. 16. 21 with *v.* 27 and Luke 24. 26, and see Ap. 71. 1 Pet. 1. 11; 4. 13; 5. 1); and it gives a glimpse of His coming (2 Pet. 1. 16–18).
after. Gr. *meta*. Ap. 104. xi. 2.
Jesus. Ap. 98. X.
taketh = taketh [Him aside].
Peter, &c. These three were with Him at the raising of Jairus's daughter (Mark 5. 37), and in Gethsemane (26. 37). **James** = and James. **into.** Gr. *eis*. Ap. 104. vi. **an high mountain.** Not the traditional "Tabor", for it was then inhabited, with a fortress on the top, according to Josephus. More probably Hermon. **2 transfigured.** Gr. *metamorphoomai* = to change the form. Occ. only here, Mark 9. 2, and in Rom. 12. 2, 2 Cor. 3. 18. Marking the change to a new condition, while *metaschēmatizo* = change FROM a former condition. See note on Phil. 3. 21. **was** = became. **light.** Ap. 130. I. **3 behold.** Fig. *Asterismos* (Ap, 6), for emphasis. **appeared.** Ap. 106. I. vi. **Moses.** Representing the Law, and those to be raised from the dead. See note on 8. 4. **Elias** = Elijah. Representing those "caught up" without dying. Both mentioned in Mal. 4. 4, 5. **talking** = talking together. In Luke 9. 31 "they spake of His decease". **with.** Gr. *meta*. Ap. 104. xi. 1. **4 Lord.** Ap. 98. VI. i. *a*. 3. A. **if, &c.** See the condition in Ap. 118. II. 1. Not the same as in *v.* 20. **wilt.** Ap. 102. 1. **tabernacles** = booths. **5 spake** = was speaking. **a bright cloud.** Was this the *Shekhinah*, the symbol of Jehovah's glory? **out of.** Gr. *ek*. Ap. 104. vii. **This is My beloved Son.** The Divine *formula* of consecration of Messiah as priest; in 3. 17 as prophet. In Ps. 2. 7. Acts 13. 33, and Heb. 1. 5; 5. 5, as king. **in.** Gr. *en*. Ap. 104. viii. **am well pleased** = have found delight. **hear ye Him.** Cp. Deut. 18. 18, 19. **6 on.** Gr. *epi*. Ap. 104. ix. 3. **sore** = exceedingly. **7 not.** Gr. *mē*. Ap. 105. II. **saw.** Ap. 133. I. 1. **8 no man** = no one. **save** = except, used for *alla* (= but). See note on "but", 20. 23. **only** = alone. **9 from** = away from. Gr. *apo*. Ap. 104. iv. **the Son of man.** See Ap. 98. XVI. **be risen again** = have risen. Here, "again" is part of the verb. Not so in *v.* 23, and 16. 21. **from** = from among. Gr. *ek*. Ap. 104. vii. The first occ. of *ek* in this connection. Always associated with Christ and His People (not with the wicked dead). See all the other occurrences: Mark 6. 14; 9. 9, 10; 12. 25. Luke 9. 7; 16. 31; 20. 35; 24. 46. John 2. 22; 12. 1, 9, 17; 20. 9; 21. 14. Acts 3. 15; 4. 2, 10; 10. 41; 13. 30, 34; 17. 3, 31. Rom. 4. 24; 6. 4, 9, 13; 7. 4; 8. 11, 11; 10. 7, 9; 11. 15. 1 Cor. 15. 12, 20. Gal. 1. 1. Eph. 5. 14. Phil. 3. 11 (see note). Col. 1. 18; 2. 12. 1 Thess. 1. 10. 2 Tim. 2. 8. Heb. 13. 20. 1 Pet. 1. 3, 21. On the other hand, with *apo* (Ap. 104. iv) see 14. 2; 27. 64; 28. 7. Cp. Luke 16. 30, 31. In all other cases it is used simply of a resurrection of dead bodies, or of dead people. **the dead** = dead people (no Art.). See Ap. 139. 2.

Q³ n p. 1348, 28

10 And His disciples asked Him, saying, "Why then say the scribes that [3] Elias must first come?"

o

11 And [1] Jesus answered and said unto them, "Elias truly °shall first come, and °restore all things.

o

12 But I say unto you, That [3] Elias is come already, and they °knew him °not, but °have done °unto him whatsoever they °listed. Likewise shall °also [9] the Son of man suffer °of them."

n

13 Then the disciples understood that He spake unto them °of John the Baptist.

L p

14 And when they were come °to the multitude, there °came to Him °a *certain* man, kneeling down to Him, and saying,

15 [4] "Lord, have °mercy on my son: for °he is lunatick, and °sore vexed: for ofttimes he falleth [1] into the fire, and oft [1] into the water.

q

16 And I brought him to Thy disciples, and they °could [12] not cure him."

r

17 Then [1] Jesus answered and said, "O °faithless and °perverse °generation, °how long shall I be [3] with you? °how long shall I °suffer you?

p

bring him hither to Me."

18 And [1] Jesus rebuked °the devil; and °he departed °out of him: and the °child was cured [9] from that very hour.

q

19 Then came the disciples to [1] Jesus apart, and said, °"Why could [12] not we cast him out?"

r

20 And [1] Jesus said unto them, °"Because of your °unbelief: for °verily I say unto you, °If ye have faith as a grain of mustard seed, ye shall °say unto this mountain, 'Remove hence °to yonder place;' and it shall remove; and nothing shall be impossible unto you.

21 Howbeit °this kind goeth [12] not out °but °by °prayer and fasting."

H M p. 1346)

22 And while they abode [5] in °Galilee, [1] Jesus said unto them, [9] "The Son of man °shall be °betrayed [1] into the hands of [14] men:

23 And they °shall kill Him, and °the third day He shall °be raised again." And they were exceeding sorry.

N s p. 1348)

24 And when they were come °to Capernaum, they that received °tribute *money* came to Peter, and said, "Doth [12] not your Master pay tribute?"

17. 10-13 (Q³, p. 1346). THE SUFFERINGS AND GLORY. EXPLAINED. (*Introversion.*)

Q³ | n | 10. Disciples. Question, *re* Elijah.
o | 11. The Lord. Admission.
o | 12. The Lord. Addition.
n | 13. Disciples. Explanation, *re* John the Baptist.

11 shall first come = cometh first.
restore = will restore. Not the same, but better. The noun occurs only in Acts 3. 21. The verb occurs eight times: 12. 13; 17. 11. Mark 3. 5; 8. 25; 9. 12. Luke 6. 10. Acts 1. 6. Heb. 13. 19.
12 knew = recognised. Gr. *epiginoskō*. Ap. 132. I. iii.
not. Gr. *ou*. Ap. 105. I.
have done = did.
unto him = in his case. Gr. *en*. Ap. 104. viii.
listed = pleased, or willed. Gr. *thelō*. Ap. 102. 1.
shall . . . suffer = is about . . . to suffer. So in *v.* 22 and 20. 22.
also the Son of man, = the Son of man also.
of = through or by. Gr. *hupo*. Ap. 104. xviii. 1.
13 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

17. 14-21 (L, p. 1346). MIRACLE. THE LUNATIC SON. (*Extended Alternation.*)

L | p | 14, 15. Request made.
q | 16. Disciples' inability. Complaint.
r | 17-. Unbelief. Deplored.
p | -17, 18. Request granted.
q | 19. Disciples' inability. Inquiry.
r | 20, 21. Unbelief. Explained.

14 to. Gr. *pros*. Ap. 104. xv. 3.
came = came down, &c. Cp. Mark 9. 14. Luke 9. 37.
a certain man = a man. Gr. *anthrōpos*. Ap. 123. 1.
15 mercy = pity.
he is lunatick = moonstruck: i.e. epileptic, because epilepsy was supposed to be caused by the moon. Gr. *selēniazomai*. Occ. only in Matthew, here, and 4. 24.
sore vexed = suffers miserably.
16 could not cure him = were not able to cure him.
17 faithless = unbelieving.
perverse = perverted.
generation. See note on 11. 16.
how long . . . ? = until when . . . ? Figs. *Erotēsis* and *Ecphōnēsis*. Ap. 6. suffer = put up with.
18 the devil = it, or him.
he = it: i.e. the demon.
out of = away from. Gr. *apo*. Ap. 104. iv. Not the same as *v.* 5.
child = boy. Gr. *pais*. Ap. 108. iv.
19 Why could not we cast him out? = Why were not we able to cast it out? See notes on 21. 21, and Luke 17. 5.
20 Because = On account of. Gr. *dia*. Ap. 104. v. 2. See note on Luke 17. 6.
unbelief. All the texts read "little faith", or "littleness of faith". See note on 6. 30.
verily. See note on 5. 18.
If, &c. Denoting a contingent condition. Ap. 118. 1. b.
say. The Rabbins were termed rooters up of mountains, because they were dexterous in removing difficulties. See note on Luke 17. 6.

to yonder place = thither (as though pointing). See note on Luke 17. 6. **21** this kind. Implying different kinds. See 12. 45. Acts 16. 17. 1 John 4. 1. T Tr. [A] WH R omit this verse; but not the Syr. but = except. by. Gr. *en*. Ap. 104. viii. prayer. Gr. *proseuchē*. See Ap. 134. II. 2. **22** Galilee. Ap. 169. shall be = is about to be. This is the second of the *four* announcements. See the Structure K, M, *M*, *K*, and note on 16. 21. betrayed = delivered up. This is added in this the second announcement of His sufferings. Cp. 16. 21. **23** shall = will. the third day. See note on 16. 21; and Ap. 148. be raised again = be raised up. Not the same word as in *v.* 9, but the same as in 16. 21.

17. 24-27 (N, p. 1346). GENTILES. AUTHORITY. SONS FREE. (*Introversion.*)

N | s | 24. Tribute inquired about.
t | 25. Their own exempted.
u | 26-. But of foreigners.
t | -26. Their own free.
s | 27. Tribute paid.

24 to. Gr. *eis*. Ap. 104. vi. Not the same as in *v.* 14. tribute money = the *didrachma* = the half-shekels (Ex. 30. 11-16). Occ. only here. See Ap. 51. I. 8. Not the same word as in *v.* 25; 22. 19.

25 He saith, °"Yes." And when he was come [1] into the house, [1] Jesus °prevented him, saying, "What thinkest thou, Simon? °of whom do the kings of the °earth take °custom or °tribute? °of their own °children, or °of °strangers?"

26 Peter saith unto him, [25] "Of [25] strangers."

[1] Jesus saith unto him, °"Then are the [25] children free.

27 Notwithstanding, °lest we should offend them, go thou [24] to the sea, and cast °an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find °a piece of money: that take, and give unto them °for Me and thee."

18 °At the same °time came the disciples unto °Jesus, saying, °"Who is the °greatest °in °the kingdom of °heaven?"

2 And [1] Jesus called a °little child unto Him, and set °him [1] in the midst of them,

3 And said, °"Verily I say unto you, °Except ye °be converted, and become as [2] little children, ye shall °not enter °into [1] the kingdom of [1] heaven.

4 Whosoever therefore shall humble himself °as this [2] little child, the same is [1] greatest [1] in [1] the kingdom of [1] heaven.

5 And whoso shall receive one such [2] little child °in My name receiveth Me.

6 But whoso shall °offend one of these °little ones which °believe °in Me, it were better for him that °a millstone were hanged °about his neck, and *that* he were °drowned [1] in °the depth of °the sea.

7 Woe unto the °world °because of offences! for it must needs be that offences come; °but woe to that °man °by whom the offence cometh!

8 Wherefore °if thy hand or thy foot °offend thee, cut them off, and cast *them* °from thee: it is °better for thee to enter [3] into °life halt or maimed, rather than having two hands or two feet to be cast [3] into °everlasting fire.

9 And [8] if thine eye [6] offend thee, pluck it out, and cast *it* [8] from thee: it is better for thee to enter [3] into [8] life with one eye, rather than having two eyes to be cast [3] into °hell fire.

10 Take heed that ye despise °not one of these [6] little ones; for I say unto you, That [1] in [1] heaven °their angels do always °behold the face of My °Father Which is [1] in [1] heaven.

11 For °the Son of man is come to save °that which was lost.

12 °How think ye? °if a [7] man have an hundred sheep, and one °of them be gone astray, °doth he °not leave the ninety and nine, and

25 Yes. Showing that the Lord did pay. Cp. *v.* 27.
prevented = anticipated: i.e. spoke first, or forestalled. Gr. *prophthanō*. Occ. only here.
of = from. Gr. *apo*. Ap. 104. iv., as in *v.* 9, not in *vv.* 12, 13.
earth. Gr. *gē*. Ap. 129. 4.
custom = toll, or duty.
tribute = tax. Gr. *kēnsos*, from Lat. *census*, which = registration, which involved taxation.
children = sons. Ap. 108. III. Not the same as *v.* 18.
strangers = those of other families: i.e. not their own sons. Not foreigners. Gr. *allotrios*. Ap. 124. 6.
26 Then = It followeth, then, that.
27 lest we should offend, &c. But, not (Gr. *mē*. Ap. 105. II) to give them an occasion of offence (either by neglecting their duty or by traducing the Lord). See 18. 6.
an hook. A weighted line with several hooks, rapidly drawn through the water, is employed to-day at Tiberias. Gr. *agkistron*. Occ. only here.
a piece of money. Gr. *statēr*: i.e. a shekel. Occ. only here. See Ap. 51. I. 5.
for. Gr. *anti*. Ap. 104. ii.

18. 1-35 (O^1, p. 1346). DISCIPLESHIP. LITTLE CHILD. (*Repeated Alternation.*)

O^1 | W^1 | 1–6. Instruction. Humility.
X^1 | 7–9. Offences. One's self.
W^2 | 10–14. Instruction. Humility.
X^2 | 15–20. Offences. Brethren.
W^3 | 21, 22. Instruction. Forgiveness.
X^3 | 23–34. Offences. Fellow-servants.
W^4 | 35. Application.

1 At = In. Gr. *en*. Ap. 104. viii. **time** = hour.
Jesus. Ap. 98. X. **Who** = Who, then.
greatest = greater. Put by Fig. *Heterōsis* (of Degree) for greatest. See Ap. 6.
in. Gr. *en*. Ap. 104. viii.
the kingdom of heaven. See Ap. 114.
heaven = the heavens (pl.). See note on 6. 9, 10.
2 little child. Gr. *paidion*. Ap. 108. v.
him = it.
3 Verily. See note on 5. 18.
Except = Unless. Lit. "If ye be not". Assuming the possibility. Ap. 118. I. 2.
be converted = be turned: i.e. to God, in repentance.
not = by no means. Gr. *ou mē*. Ap. 105. III.
into. Gr. *eis*. Ap. 104. vi.
4 as this. Not as this little child humbles himself, for no one but the Lord humbles *Himself*. Cp. Phil. 2. 7, 8.
5 in. Gr. *epi*. Ap. 104. ix. 2.
6 offend = cause to offend, as in *vv.* 8, 9, and 16. 27.
little ones. Not the same as in *v.* 2.
believe in. See Ap. 150. I. 1. v (i).
in. Gr. *eis*. Ap. 104. vi.
a millstone = an ass-millstone. *Onikos*. Occ. only here and Luke 17. 2; but frequently in the *Papyri* (see Deissmann, *New Light*, &c., p. 76). Here denoting a great millstone requiring an ass to turn it.
about. Gr. *epi* = upon. Ap. 104. ix. 3. But all the texts read "*peri*" = around. Ap. 104. xiii. 3.
drowned. See note on 14. 30.
the depth = the deep sea (i.e. the sea as to its depth).
the sea = the sea (as to its surface). So in Rev. 18. 17.
7 world. Gr. *kosmos*. Ap. 129. 1.
because of. Gr. *apo*. Ap. 104. iv.
but = yet, or only.
man. Gr. *anthrōpos*. Ap. 123. 1.
by = by means of. Gr. *dia*. Ap. 104. v. 1. **8 if thy hand,** &c. Assuming the condition. See Ap. 118. II. 1.
offend = keepeth on causing thee to offend. **from.** Gr. *apo*. Ap. 104. iv. **better** = good. Fig. *Heterōsis* (of Degree). Ap. 6. **life** = the life: i.e. resurrection life, or life eternal. Gr. *zōē*. Ap. 170. 1. See note on 9. 18 and Lev. 18. 5. Cp. 7. 14. **everlasting.** See Ap. 151. II. B. ii. **9 hell fire** = Gehenna of fire. See note on 5. 22. Occ. elsewhere only in Mark 9. 47. Ap. 131. 1. **10 not.** Gr. *mē*. Ap. 105. II. **their angels.** Their servants (Heb. 1. 14). The tradition of so-called "guardian" angels has no foundation in this **behold.** Ap. 133. I. 5. **Father.** Ap. 98. III. **11 the Son of man.** See Ap. 98. XVI. **that which was lost.** Cp. 15. 24. **12 How** = What. This parable was repeated later, in another connection. See Luke 15. 4, &c. **if a man,** &c. The condition is not the same as in *v.* 8, but is purely hypothetical = if there should be to any man. See Ap. 118. 1. b. **of.** Gr. *ek*. Ap. 104. vii. **doth he not,** &c.? Or, will he not leave the ninety-nine on the mountain and seek, &c. **not.** Gr. *ouchi*. Ap. 105. I (a).

goeth °into the mountains, and seeketh that
28 which is gone astray?
13 And [12] if so be that he find it, °verily I say
unto you, he rejoiceth more °of °that *sheep*,
than °of the ninety and nine which went [10] not
astray.
14 Even so it is °not the °will of °your [10] Fa-
ther Which is [1] in [1] heaven, that one of these
[6] little ones should perish.
X² 15 Moreover [12] if thy brother shall °trespass
(p. 1349) °against thee, go and °tell him his fault be-
tween thee and him alone: [12] if he shall hear
thee, thou hast gained thy brother.
16 But [12] if he will [13] not hear *thee, then* take
°with thee one or two more, **that °in the mouth
of °two or three witnesses every °word may be
established.**
17 And [12] if he shall °neglect to hear them,
tell *it* unto the °church: but if he °neglect to
hear °the °church, let him be unto thee as °an
heathen man and °a publican.
18 [13] Verily I say unto you, °Whatsoever ye
shall bind °on °earth shall be bound [1] in °hea-
ven: and whatsoever ye shall loose °on °earth
shall be loosed [1] in °heaven.
19 Again I say unto you, That [12] if two of
you shall agree [18] on [18] earth °as touching any
°thing that they shall °ask, it shall be done
for them °of My [10] Father Which is [1] in [1] heaven.
20 For where °two or three are gathered to-
gether [6] in My name, there am I [1] in the midst
of them."
W³ 21 Then came Peter to Him, and said, °"Lord,
how oft shall my brother °sin [15] against me,
and I forgive him? till seven times?"
22 Jesus saith unto him, "I say [14] not unto
thee, Until seven times: but, Until °seventy
times seven.
X³ Y¹ v¹ 23 °Therefore is [1] the kingdom of [1] heaven
(p. 1350) likened unto °a certain king, which °would
°take account °of his servants.
24 And when he had begun °to reckon, °one
was brought unto him, °which owed him ten
thousand °talents.
25 But forasmuch as he had [10] not to pay, his
°lord commanded him °to be sold, °and his
wife, °and °children, °and all that he had, °and
payment to be made.
w¹ 26 The servant therefore fell down, and °wor-
shipped him, saying, [25] 'lord, have patience
°with me, and I will pay thee all.'
x¹ 27 Then the [25] lord of that servant was moved
with compassion, and °loosed him, and for-
gave him the °debt.
Y² v² 28 But the same servant went out, and °found
one of his fellowservants, which °owed him an
hundred °pence: and he °laid hands on him,
and °took *him* by the throat, saying, 'Pay me
°that thou owest.'
w² 29 And his fellowservant fell down °at his
feet, and °besought him, saying, 'Have pa-
tience [26] with me, and I will pay thee all.'
x² 30 And he would [14] not: but went and °cast
him [3] into prison, till he should pay the debt.

into = upon. Gr. *epi*. Ap. 104. ix. 3.
13 verily. See note on 5. 18.
of = over. Gr. *epi*. Ap. 104. ix. 2.
that sheep = it. **14** not. Gr. *ou*. Ap. 105. I.
will = desire. Gr. *thelēma*, from *thelo*. Ap. 102. 1.
your. L Tr. WH and Rm read "My".
15 trespass. Gr. *hamartanō*. Ap. 128. I. 1.
against. Gr. *eis*. Ap. 104. vi.
tell him his fault = reprove him.
16 with. Gr. *meta*. Ap. 104. xi. 1.
in = upon. Gr. *epi*. Ap. 104. ix. 1.
two or three. Ref. to Pent. (Deut. 19. 15). Cp. John 8. 17. See Ap. 117. I.
word. Gr. *rhēma* = statement. See note on Mark 9. 32.
17 neglect = fail. Gr. *parakouō*. Occ. only here.
church = assembly. In this case the synagogue, or local court, as in Acts 19. 39. See Ap. 120.
the church = the assembly also.
an heathen = the Gentile. Gr. *ethnikos*. Occ. only here, and 6. 7. a publican = the tax-gatherer.
18 Whatsoever, &c. See 16. 19
on = upon. Gr. *epi*. Ap. 104. ix. 1.
earth = the earth. Gr. *gē*. Ap. 129. 4.
heaven = the heaven. See notes on 6. 9, 10.
19 as touching = concerning. Gr. *peri*. Ap. 104. xiii. 1.
thing = matter. ask. Gr. *aiteō*. Ap. 134. I. 4.
of = from. Gr. *para*. Ap. 104. xii. 1.
20 two or three. It was believed that "where two are assembled to study the Law, the Shechinah was with them", **21** Lord. Ap. 98. VI. i. *a*. 3. A.
sin. Gr. *hamartanō*. Ap. 128. I. 1.
22 seventy times. Gr. *hebdomēkontakis*. Occ. only here.

18. 23-34 (X³, p. 1349). OFFENCE. FELLOW-SERVANTS.
(*Extended and Repeated Alternation.*)

X³ | Y¹ | v¹ | 23–25. Action of King. Debt owing.
w¹ | 26. Appeal for delay. Granted.
x¹ | 27. Conduct. Compliance.
Y² | v² | 28. Action of Servant. Debt demanded.
w² | 29. Appeal for delay. Refused.
x² | 30. Conduct. Non-compliance.
Y³ | v³ | 31. Action of Servant. Reported.
w³ | 32, 33. Appeals. Contrasted.
x³ | 34. Conduct. Punished.

23 Therefore = On account of this. Gr. *dia* (Ap. 104. v. 1), *touto*.
a certain king = a man (Ap. 123. 1) a king (Hebraism).
would = wished. Gr. *thelō*. Ap. 102. 1.
take account = to compare accounts. Gr. *sunairō*. Occ. only in Matthew (here, *v.* 24, and 25. 19). Said not to be classical Greek: but the colloquial Greek is found in the *Papyri* in Cent. II. in two letters, one from Oxyrhynchus, and the other from Dakkeh in Nubia, dated March 6, 214 A.D. See Deissmann's *Light*, &c., pp. 118, 119.
of = with. Gr. *meta*. Ap. 104. xi. 1.
24 to reckon = to compare accounts, as in *v.* 23. See note above.
one . . . which owed = one debtor. Found in Sophocles and Plato as well as the *Papyri*, though said to be only Biblical.
talents. See Ap. 51. II. 6. Gr. *talanton*. Occ. only in Matthew.
25 lord. Ap. 98. VI. i. *a*. 4. A.
to be sold. Ref. to Pent. (Ex. 22. 3. Lev. 25. 39, 47).
and. Fig. *Polysyndeton* (Ap. 6), for emphasis.
children. Ap. 108. I.
26 worshipped = did homage. See Ap. 134. I. 7 and 137. 1. with. Gr. *epi*. Ap. 104. ix. 2 (Tr. reads 3).
27 loosed = released.
debt = loan. Gr. *daneion*. Occ. only here.
28 found = sought and found. owed = was owing.
pence. Gr. *dēnaria*. See Ap. 51. I. 4.
laid hands on = seized.
that = what. **29** at. Gr. *eis*. Ap. 104. vi.
30 cast him into prison. The *Papyri* show that this was a widespread Græco-Roman-Egyptian custom.

took him by the throat = began throttling him.
besought = kept beseeching (imperfect). Ap. 134. I. 6.

31 So when his fellowservants °saw what °was done, they were ° very sorry, and came and °told unto their [25]lord all that was done.

32 Then his [25]lord, after that he had called him, said unto him, ‘O thou °wicked servant, I forgave thee all that debt, because thou ° desiredst me:

33 °Shouldest [14] not thou also have ° had compassion on thy fellowservant, °even as ℑ had pity on thee?’

34 And his [25]lord was wroth, and delivered him to the °tormentors, till he should pay all that was due unto him.

35 So likewise shall My °heavenly [10]Father do also unto you, [12]if ye [8]from your hearts forgive [13]not every one his brother their °trespasses.”

19 °And it came to pass, *that* when ° Jesus had finished these °sayings, He °departed °from Galilee, and came °into the °coasts of Judæa °beyond Jordan;

2 And great multitudes followed Him; and He healed them there.

3 The °Pharisees also came unto Him, °tempting Him, and saying unto Him, “Is it lawful for a man to put away his wife °for every cause?”

4 And He answered and said unto them, °“Have ye °not read, that He Which made *them* °at °the beginning made them ° male and female,

5 And said, [3]‘**For this cause shall a man leave father and mother, and shall cleave to his wife: °and °they twain shall be one °flesh?**’

6 Wherefore they are no more [5]twain, but one [5]flesh. °What therefore °God °hath joined together, let °not °man put asunder.”

7 They say unto Him, °“Why did °Moses then °command to **give a °writing of divorcement, and to put her away?**”

8 He saith unto them, [7]“Moses °because of the hardness of your hearts °suffered you to put away your wives: but [1]from[4] the beginning it °was [4]not so.

9 °And I say unto you, Whosoever shall put away his wife, except *it be* ° for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.”

10 His disciples say unto Him, °“If the °case of °the [6]man be so °with *his* wife, it is [4]not °good to marry.”

11 But He said unto them, °“All *men* cannot receive this [1]saying, save *they* to whom it °is given.

12 For there are some eunuchs, which were so °born °from *their* mother’s womb: and there are some eunuchs, which were °made eunuchs °of [6]men: and there be eunuchs, which have made themselves eunuchs °for °the kingdom of °heaven’s sake. He that is able °to receive *it*, °let him receive *it*.”

31 saw. Ap. 133. I. 1.
was done = had taken place.
very = exceedingly.
told = narrated (gave an exact account). Gr. *diasapheō*. Occ. only here.
32 wicked. Gr. *ponēros*. Ap. 128. IV. 1.
desiredst = besoughtedst. Same word as in *v.* 29.
33 Shouldest, &c. = Was it not binding on thee?
had compassion = pitied, as in the next clause. Same word. even as ℑ = as ℑ also.
34 tormentors: or jailors. Gr. *basanistēs*. Occ. only here. Imprisonment was called in Roman law-books *cruciatus corporis*.
35 heavenly. Gr. *epouranios*. Elsewhere Gr. *ouranios*. See 6. 14, 26, 32; 15. 13. Luke 2. 13. Acts 26. 19.
trespasses. See Ap. 128. II. 4.

19. 1-12 (P[1], p. 1846). PHARISEES. QUESTION.
(*Introversion and Alternation.*)

P[1] | A | 1, 2. The Cause. Miracles wrought.
B | y | 3. Inquiry. To tempt.
z | 4–6. Answer. Original purpose.
B | y | 7. Inquiry. To tempt further.
z | 8, 9. Answer. Mosaic sufferance.
A | 10–12. The Consequence. Disciples instructed.

1 And it came to pass. A Hebraism.
Jesus. Ap. 98. X.
sayings = words. Gr. *logos*. See note on “saying”, Mark 9. 32.
departed = withdrew (by sea).
from. Gr. *apo*. Ap. 104. iv.
into. Gr. *eis*. Ap. 104. vi. coasts = borders.
beyond Jordan. Perea, east side of Jordan, from the Sea of Galilee to the Dead Sea.
3 Pharisees. See Ap. 120.
tempting Him = trying Him. See note on Luke 16. 18.
for = on account of. Ap. 104. x. 2.
4 Have ye not read . .? See Ap. 143.
not. Gr. *ou*. Ap. 105. I.
at = from. Gr. *apo*. Ap. 104. iv.
the beginning. See note on John 8. 44.
male and female = a male and a female. Ref. to Pent. (Gen. 1. 27). This settles the theory of evolution.
male. Gr. *arsēn*. Ap. 123. 5.
5 and they twain. This is added by the Lord to Gen. 2. 24. See Ap. 107. II. 2, and 117. I.
they twain = the two.
flesh. Fig. *Synecdochē* (of the Part), put for the whole person. Ap. 6.
6 What = The unity, not “those” (the persons).
God. Ap. 98. I. i. 1.
hath joined together, &c. = joined together, &c. The converse is true also. See note on Phil. 1. 10.
not. Gr. *mē*. Ap. 105. II.
man. Gr. *anthrōpos*. Ap. 123. 1.
7 Why? Why then? Moses. See note on 8. 4.
command, &c. Not till the close of the forty years.
writing. A bill. Ref. to Pent. (Deut. 24. 1). See Ap. 117. I.
8 because of = in view of, or having regard to. Gr. *pros*. Ap. 104. xv. 3. suffered = allowed.
was not so: i. e. from the first constitution down to Moses.
9 And = But. for. Gr. *epi*. Ap. 104. ix. 2.
10 If the case, &c. The condition is hypothetical. See Ap. 118. I. 1. case = cause, as in *v.* 3.
the man. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for a husband. with. Gr. *meta*. Ap. 104. xi. 1.
good = profitable.
11 All men cannot = not (as in *v.* 4) all men can.
is = has been.
12 born. See note on “begat”, 1. 2.
from. Gr. *ek*. Ap. 104. vii.
made eunuchs. The verb occ. only here.
of = by. Gr. *hupo*. Ap. 104. xviii. 1.
for . . . sake. Gr. *dia*. Ap. 104. v. 2.
heaven’s = the heavens’. Pl. as in *v.* 14. Not Sing. Fig. *Polyptōton*. Ap. 6.

the kingdom of heaven’s. See Ap. 114.
as in *v.* 21. to receive . . . let him receive.

O² a (p. 1352) 28

13 Then were there brought unto Him ° little children, that He ° should put *His* hands on them, ° and pray:

b and the disciples ° rebuked them.

b 14 But [1] Jesus said, "Suffer [15] little children, and ° forbid them [6] not, to come ° unto Me: for ° of such is [12] the kingdom of [12] heaven."

a 15 And He laid *His* hands on them, and departed thence.

I² c¹ 16 And, ° behold, one came and said unto Him, ° "Good ° Master, what good thing shall I do, that I may have ° eternal life?"

d¹ 17 And He said unto him, ° "Why callest thou Me good? *there is* none good but One, *that is,* [6] God: but [10] if thou ° wilt enter [1] into ° life, keep the ° commandments."

c² 18 He saith unto Him, ° "Which?" ° Jesus said,

d² ° "**Thou shalt do ° no murder, Thou shalt [4] not commit adultery, Thou shalt [4] not steal, Thou shalt [4] not bear false witness,**

19 **Honour thy father and *thy* mother: and, ° Thou shalt love thy neighbour as thyself.**"

c³ 20 The young man saith unto Him, ° "All these things have I kept [12] from my youth up: what lack I yet?"

d³ 21 [1] Jesus said unto him, [10] "If thou ° wilt be perfect, go *and* sell ° that thou hast, and give to the ° poor, and thou shalt have treasure ° in ° heaven: and come *and* follow Me."

c⁴ 22 But when the young man heard that [1] saying, he went away ° sorrowful: for he had ° great possessions.

d⁴ 23 Then said [1] Jesus unto His disciples, ° "Verily I say unto you, That a rich man shall ° hardly enter [1] into [12] the kingdom of [12] heaven.

24 And again I say unto you, It is easier for a ° camel to ° go ° through ° the eye of a needle, than for a rich man to enter [1] into ° the kingdom of [6] God."

c⁵ 25 When His disciples heard *it,* they were exceedingly amazed, saying, "Who ° then can be saved?"

d⁵ 26 But [1] Jesus ° beheld *them,* and said unto them, ° "With [6] men this is impossible; but ° with [6] God ° all things are possible."

O³ C¹ e¹ (p. 1353) 27 Then answered Peter and said unto Him, [16] "Behold, *we* have forsaken all, and followed Thee; what shall *we* have therefore?"

19. 13–15 (O², p. 1346). DISCIPLESHIP. LITTLE CHILDREN. (*Introversion.*)

O² | a | 13–. Request for His hands to be laid.
b | –13. Rebuked by Disciples.
b | 14. Encouraged by Christ.
a | 15. Request granted.

13 little children = young children. Gr. pl. of *paidion.* Ap. 108. v. Cp. Mark 10. 13–16. Luke 18. 16, 17.
should put = should lay, as in *v.* 15.
and pray = and should pray. Gr. *proseuchōmai.* Ap. 134. I. 2
rebuked = reprimanded.
14 forbid = hinder.
unto. Gr. *pros.* Ap. 104. xv. 3.
of such is: or, to such belongeth (in Eng. idiom): so Tyndale.

16–26 (P², p. 1346). A CERTAIN MAN. QUESTION. (*Repeated Alternation.*)

P² | c¹ | 16. Young Man. Question. "What?" &c.
d¹ | 17. The Lord. Answer. "Keep", &c.
c² | 18–. Young Man. Question. "Which?"
d² | –18, 19. The Lord. Answer. All. (Tenth omitted.)
c³ | 20. Young Man. Question. "What?" &c.
d³ | 21. The Lord. Answer. The Tenth enforced.
c⁴ | 22. Young Man. Went away.
d⁴ | 23, 24. The Lord. Application.
c⁵ | 25. Disciples. Question. "Who then?" &c.
d⁵ | 26. The Lord. Answer. God.

16 behold. Fig. *Asterismos.* Ap. 6.
Good. All the texts omit. The accounts here (*vv.* 16–27, Mark 10. 17–28, and Luke 18. 18–28) are partly identical and partly complementary.
Master = Teacher. Gr. *Didaskalos.* See Ap. 98. XIV. v. 1.
eternal life = life age-abiding. Gr. *zōē aiōnios.* Ap. 170. 1 and 151. II. B. i. This was to be gained by "doing" in that Dispensation and since the Fall. Cp. Lev. 18. 5. Now all is "done", and "eternal life is the *gift* of God" (Rom. 6. 23. 1 John 5. 11, 12).
17 Why . . . ? Note the several questions. See the Structure above.
wilt enter = desirest (Ap. 102. 1) to enter.
life. Gr. *zōē.* Ap. 170. 1.
commandments. All of them (5. 19. Jas. 2. 10, 11. Deut 27. 26 (Sept.). Gal. 3. 10).
18 Which? The Lord, in reply, recites five (the sixth, seventh, eighth, ninth, and fifth), but omits the tenth in order to convict him out of his own mouth when he says he has kept "all these". See Ap. 117. I.
Jesus = And Jesus. Ap. 98. X.
Thou shalt do, &c. Quoted from Ex. 20. 12–16.
no. Gr. *ou.* Ap. 105. I.
19 Thou shalt love thy neighbour as thyself. Quoted from Lev. 19. 18.
20 All these. Yes, but not the tenth. Hence the Lord's answer "go and sell", which brought conviction.
21 wilt be = art willing to be. Ap. 102. 1.
that thou hast = thy property or possession. Same word (but not the same form) as "is" in Phil. 3. 20 = exists as a possession.
poor. Ap. 127. 1.

in. Gr. *en.* Ap. 104. viii. heaven. Sing.; not pl., as in *vv.* 12, 14, i.e. not on earth. See notes on 6. 9, 10. **22** sorrowful = grieving. great many. **23** Verily. See note on 5. 18. hardly = with difficulty. **24** camel. With its burden. Not a cable, as some suggest. go = pass. through. Gr. *dia.* Ap. 104. v. 1. the eye. Gr. *trupēma.* Occ. only here. the eye of a needle. A small door fixed in a gate and opened after dark. To pass through, the camel must be unloaded. Hence the difficulty of the rich man. He must be unloaded, and hence the proverb, common in the East. In Palestine the "camel"; in the Babylonian Talmud it is the elephant. the kingdom of God. The third of five occurrences in Matthew. See note on 6. 33, and Ap. 114. **25** then = it followeth. **26** beheld. Gr. *emblepō.* Ap. 133. 7. Not the same as *vv.* 16, 27. With. Gr. *para.* Ap. 104. xii. 2. all things are possible. For eternal life is now "the gift of God" (cp. Rom. 6. 23). See also Gen. 18. 14. Job 42. 2 (marg.). Zech. 8. 6 (Sept.). Luke 1. 37.

19. 27—20. 16 [For Structure see next page].

28 And [1]Jesus said unto them, [23]"Verily I say unto you, That °ye which have followed Me, [21]in °the regeneration when °the Son of man °shall sit °in °the throne of His glory, °ye also shall sit °upon twelve thrones, judging °the twelve tribes of Israel.

29 And every one that hath forsaken houses, °or brethren, °or sisters, °or father, °or mother, °or wife, °or children, °or lands, for My name's sake, shall receive an hundredfold, and shall inherit °everlasting °life.

30 But °many *that are* first shall be last; and the last *shall be* first.

20 For °the kingdom of °heaven is like unto °a man *that is* an householder, which went out °early in the morning °to hire labourers °into his °vineyard.

2 And when he had agreed °with °the labourers °for a °penny a day, he sent them [1]into his [1]vineyard.

3 And he went out °about °the third hour, and saw °others standing idle °in the marketplace,

4 And said unto them; 'Go ye also [1]into the [1]vineyard, and whatsoever is °right I will °give you.' And they went their way.

5 Again he went out [3]about °the sixth and °ninth °hour, and did likewise.

6 And [3]about °the eleventh hour he went out, and found others standing idle, and saith unto them, 'Why stand ye here all the day idle?'

7 They say unto him, 'Because °no man hath [1]hired °us.' He saith unto them, 'Go ye also [1]into the [1]vineyard; and whatsoever is [4]right, *that* shall ye receive.'

8 So when °even was come, the °lord of the [1]vineyard saith unto his steward, 'Call the labourers, and [4]give them *their* hire, beginning °from the last unto the first.'

9 And when they came that *were hired* [3]about [6]the eleventh hour, they received °every man a penny.

10 But when the first came, they °supposed that they should have received more; and they likewise received [9]every man a [2]penny.

11 And when they had received *it*, they murmured °against the °goodman of the house,

19. 27—20. 16 (O³, p. 1346). DISCIPLESHIP. REWARDS.
(*Extended and Repeated Alternation with Introversion.*)

O³ | C¹ | e¹ | 19. 27. The first chosen (John 15. 16). The Twelve. Inquiry. "We".
f¹ | 19. 28. Agreement with them. Twelve thrones.
g¹ | 19. 29. Others.
D¹ | 19. 30. Prophecy. First, last; last, first.
C² | e² | 20. 1. The servants first hired. The Twelve. The Parable.
f²[1] | 20. 2. Agreement with them.
g² | 20. 3–7. Others. (Third, sixth, ninth, and eleventh hours.)
D² | 20. 8. Prophecy fulfilled.
C³ | g³ | 20. 9. Others. The last called. Rewarded first.
f³ | 20. 10. Agreement with the first chosen.
e³ | 20. 11–15. The first chosen. Their complaint.
D³ | 20. 16. Prophecy fulfilled. The "many" are first (in order). The few are last (in order).

28 ye. The answer to Peter's "we", *v.* 27.
the regeneration = the making of all things new. The restoration of Acts 3. 21 = the "when" of the next clause. In Mark 10. 30 we have the synonymous expression "the coming age": thus referring to the future time of reward, and not to the then present time of their following; the word *palingenesia* occurs only here, and in Titus 3. 5. The Syr. reads "in the new world" (i.e. age).
the Son of man. See Ap. 98. XVI.
shall sit = shall have taken His seat.
in = upon. Ap. 104. ix. 1.
the throne of His glory = His glorious throne.
upon. Gr. *epi*. Ap. 104. ix. 3.
the twelve tribes of Israel. This can have nothing to do with the Church of the Mystery as revealed in the prison epistles.
29 or. Note the Fig. *Paradiastolē*. Ap. 6.
everlasting. Gr. *aiōnios*. See Ap. 151. II. B. ii.
life. Gr. *zōē*. Ap. 170. 1.
30 many. Connected with "last" as well as "first". Omit the italics "that are", and connect this verse with 20. 1 as evidenced by the word "For" (20. 1) and "So" in *v.* 16.

20. 1 the kingdom of heaven. See Ap. 114. This parable occurs only in Matthew, and is called forth by Peter's question in 19. 27.
heaven = the heavens. See note on 6. 9, 10.
a man that is an householder = a man a householder. A Hebraism = master of a house.
early in the morning = together with the dawn.
to hire. Gr. *misthoomai*. Occ. only here, and *v.* 7.
into = for. Gr. *eis*. Ap. 104. vi.
vineyard. See Isa. 5. 1–7. Ps. 80. 8, 9. Israel was in question, not the Church. See 19. 28.
2 with. Gr. *meta*. Ap. 104. xi. 1.
the labourers: i.e. the twelve Apostles (the first called). for. Gr. *ek*. Ap. 104. vii; *ek* = out of, or from [the bargain] a penny a day. penny. Gr. *dēnarion* (Ap. 51. I. 4) = a day's wage at that time (Luke 10. 35 = two days'). Came to be used for any coin, as in English we "turn an honest penny". The initial of *dēnarius* came to be our "d" for pence. **3** about. Gr. *peri*. Ap. 104. xiii. 3. the third hour = 9 a.m. The hour named in connection with Pentecost (Acts 2. 15). others. Not there at the first hour. Other labourers were then engaged (Acts 4. 36; 6. 1, 5; 8. 4, 12; 9. 10, 25, 27, 30). in. Gr. *en*. Ap. 104. viii. **4** right = just. give = pay. **5** the sixth . . . hour. The hour of the vision when Peter was sent to the Gentiles at Cæsarea (Acts 10. 9). ninth hour. The hour when the angel appeared to Cornelius (Acts 10. 3), and others became labourers (Acts 21. 16). **6** the eleventh hour. The Art. is emphatic, as with the "third". See note on "even" (*v.* 8). It was immediately before the end. . **7** no man = no one. us. These were the heralds of the gospel of the kingdom, immediately before the close of the dispensation of the Acts. See Acts 17. 34; 18. 2, 8, 10, 18, 24; 19. 6–8, 20; 20. 1, 4, 17; 21. 8, 16. But, as the Nation refused the call to repent (Acts 28. 25, 26), "the eleventh hour" is still future, awaiting the proclamation foretold in 24. 14. **8** even. Even Bengel held that this refers to "the last judgment". And it is clearly the time of reckoning and of the reward spoken of in 19. 29, when all will be justly rewarded. lord. Ap. 98. VI. i. *a*. 4. A. from. Gr. *apo*. Ap. 104. iv. **9** every man = each. **10** supposed = reckoned according to law. See note on Luke 3. 23. **11** against. Gr. *kata*. Ap. 104. x. 1. goodman = the master of the house.

12 Saying, °'These last °have wrought *but* one hour, and thou hast °made them equal unto us, which have borne the burden and °heat of the day.'

13 But he answered °one of them, and said, °'Friend, I do thee °no °wrong: didst °not thou agree with me for a [2] penny?

14 °Take °*that* thine *is*, and go thy way: °I °will [4] give unto this last, °even as unto thee.

15 Is it °not lawful for me to do what I [14] with °mine own? Is °thine eye °evil, because °I am °good?'

16 °So the last shall be first, and the first last: for many be called, but few chosen."

17 And °Jesus going up °to Jerusalem took the twelve disciples apart [3] in the way, and said unto them,

18 °"Behold, we go up [17] to Jerusalem; and °the Son of man shall be °betrayed unto the chief priests and unto the scribes, and they shall°condemn Him to death,

19 And shall °deliver Him [17] to the Gentiles [17] to mock, and [17] to scourge, and [17] to crucify *Him:* and °the third day He shall rise again."

20 Then °came to Him °the mother of °Zebedee's [2] children with her °sons, °worshipping *Him*, and °desiring a certain thing °of Him.

21 And He said unto her, "What [14] wilt thou?" She saith unto Him, °"Grant that these my two [20] sons may sit, the one °on Thy right hand, and the other °on °the left, [3] in Thy kingdom."

22 But [17] Jesus answered and said, °"Ye °know [15] not what ye °ask. Are °ye able to drink of °the cup that [15] I shall drink of, and to be °baptized with the °baptism that I am °baptized with?" They say unto Him, "We are able."

23 And He saith unto them, [22] "Ye °shall drink indeed of My cup, and be [22] baptized with the [22] baptism that I am [22] baptized with: but to sit [21] on My right hand, and [21] on My left, is [15] not Mine to give, °but *it shall be given to them* for whom it is °prepared °of My °Father."

24 And when the ten heard *it*, they were °moved with indignation °against the two brethren.

25 But [17] Jesus called them *unto Him*, and said, [22] "Ye know that the princes of the Gentiles °exercise dominion over them, and °they that are great °exercise authority upon them.

12 These = That these. Gr. *hoti*, putting their words between quotation marks. See note on Luke 23. 43.
have wrought but one hour = made one hour. A Hebraism. Cp. Ruth 2. 19, "Where wroughtest thou to-day?" (Heb. *'ānāh 'āsīthā*). So, in the sense of making or spending time (Acts 15. 33; 18. 23. 2 Cor. 11. 25); used for continuing, as suggested in A.V. marg. But it is the same word rendered "made" in the next clause.
made them = done to them.
heat = scorching heat.

13 one. Representing the whole body, as Peter was the "one" in 19. 27.
Friend. Gr. *Hetairos* = Comrade, more distant than *philos* (= beloved). Occ. only in Matthew (here; 11. 16; 22. 12; 26. 50).
no. Gr. *ou*. Ap. 105. 1.
wrong = injustice.
not. Gr. *ouchi*. Ap. 105. I. a.

14 Take = Take up.
that thine is = thine own.
I will give = for I will (Ap. 102. 1) to give.
will = wish, or desire. See Ap. 102. 1.
even as unto thee = as to thee also.

15 not. Gr. *ou*. Ap. 105. I.
with = in. Gr. *en*. Ap. 104. viii.
mine own. Plural = mine own [affairs].
thine eye evil. A Hebraism. Ref. to Pent. (Deut. 15. 9). Ap. 117. I.
evil = grudging. Gr. *poneria*. Ap. 128. IV. 1.
I. Emphatic.
good = generous.

16 So, &c. See note on 19. 30, which precedes the parable, as this concludes it.

17 Jesus. Ap. 98. X.

17 to. Gr. *eis*. Ap. 104. vi. 1.

18 Behold. Fig. *Asterismos*. Ap. 6.
the Son of man. See Ap. 98. XVI.
betrayed, &c. = delivered up, as in *v.* 19. These are the additional features of this third announcement (see note on 16. 21); the second and fourth being 17. 22 and 20. 28.
condemn. Gr. *katakrinō*. Ap. 122. 7.

19 deliver Him = deliver Him up, as in *v.* 18.
the third day. See Ap. 148.

20. 20-27 (*N*, p. 1346). GENTILES. AUTHORITY. BRETHREN FREE. (*Introversion.*)

N | h | 20, 21. Pre-eminence sought for two brethren.
i | 22, 23. Pre-eminence. Refusal.
k | 24. Indignation of the ten.
i | 25, 26–. Pre-eminence. Instruction. For Gentiles, not for brethren.
h | –26, 27. True pre-eminence defined.

20 came. With her sons. Mark 10. 35 "came [with their mother]".
the mother. *Salomē*. Cp. 27. 56 with Mark 15. 40.
Zebedee's. See note on 4. 21.
children = sons. Ap. 108. iii. The two sons (James and John) acted with their mother (prompting her). Cp. "Ye" (*v.* 22, and Mark 10. 38). Mark's account is supplementary.
sons. Implies what Mark says. All three came together.
worshipping = prostrating herself. Gr. *proskunēō*. Ap. 137. 1.
desiring = asking.
of = from. Gr. *para*. Ap. 104. xii. 1.

21 Grant = Bid, as in 4. 3; or 23. 3 ("bid").
on. Gr. *ek*. Ap. 104. vii.
the left = [Thy] left.

22 Ye. Ye two.
know not = have no idea. Gr. *oida*. Ap. 132. I. 1.
ask = ask for. Ap. 134. I. 4.
the cup. Which would be at His right hand. A symbol of participation. Jer. 25. 15; 49. 12. Ezek. 23. 33.
shall drink of = am about to drink of.
baptized. Ap. 115. I. i.
baptism. Ap. 115. II. i.

23 shall = shall indeed. James (Acts 12. 2), and John martyred, according to tradition.
but it shall be given to them for whom, &c. Omit all these italics, and read "but [to those] for whom". Cp. Mark 10. 40.
prepared: or, destined.
of = by. Gr. *hupo*. Ap. 104. xviii. 1.
Father. Ap. 98. III.

24 moved with indignation = took great umbrage.
against = about, or with respect to. Gr. *peri*. Ap. 104. xiii. 1.

25 exercise dominion = lord it over.
they that are great = the great ones.
exercise authority upon. The Prep. *kata* (= down. Ap. 104. x. 1) in the verb implies a bad sense and = oppress them. Cp. Luke 22. 25; where the verb is not the same. See note there.

26 °But it shall [15]not be so °among you:
°but whosoever [14]will be great °among you,
let him be your °minister;
27 And whosoever [14] will be °chief [26] among
you, let him be your °servant:
28 Even as [18]the Son of man came [15]not °to
be ministered unto, but °to minister, and to
give His °life a °ransom °for many."

29 And as they °departed [8]from Jericho, a
°great multitude followed Him.
30 And, [18]behold, °two blind men °sitting
°by the way side,
when they heard that [17]Jesus °passed by,
cried out, saying, "Have °mercy on us, O
°Lord, *Thou* °Son of David."
31 And the multitude °rebuked them, because
they should hold their °peace:
but they °cried °the more, saying, "Have
[30]mercy on us, O [30]Lord, *Thou* °Son of David."
32 And [17]Jesus stood still, and °called them,
and said, "What [14]will ye that I °shall do
°unto you?"
33 They say unto Him, [30]"Lord, that our eyes
may be opened."
34 So [17]Jesus had compassion *on them*, and
touched their eyes: and immediately their
eyes °received sight,
and °they followed Him.

21 And °when they drew nigh °unto Jeru-
salem, and °were come °to °Bethphage,
°unto the mount of Olives, then sent °Jesus
two °disciples,
2 Saying unto them, °"Go °into the village
°over against you, and °straightway ye shall
find an °ass tied, and a °colt °with her: loose
them, and bring *them* unto Me.

26 But=However. **among.** Gr. *en.* Ap. 104. viii.
minister=servant (in relation to *activity*).
27 chief=first.
servant=bond-servant (in relation to servitude).
28 The fourth announcement of His sufferings. See note on 16. 21.
to be ministered unto=to be served.
to minister=to serve.
life=soul. See Ap. 110. III. 1.
ransom = redemption price. Ref. to Pent. (Num. 35. 31). Ap. 117. I.
for=in the stead of. Gr. *anti.* Ap. 104. ii.

20. 29-34 (*L*, p. 1346). MIRACLE. TWO BLIND MEN. (*Introversion.*)

L | l | 29, 30–. The two blind men. Sitting.
m | –30. Request, and cry for healing.
n | 31. Rebuke of multitude.
n | –31. Rebuke useless.
m | 32–34–. Request granted. Healing given.
l | –34. The two blind men. Following.

29 departed=not approaching, as in Luke 18. 35; or arriving and leaving, as in Mark 10. 46.
great multitude. The population was about 100,000, doubtless with many blind about the gates.
30 two blind men. There are no "discrepancies" between this account and those of Mark 10. 46 and Luke 18. 35. They describe three miracles on four blind men: one on approaching Jericho; one on leaving; two after He had left. See Ap. 152.
sitting. Not "begging", as in Luke 18. 35.
by=beside. Gr. *para.* Ap. 104. xii. 3. The others were at each gate.
passed by=is passing by. **mercy**=pity.
Lord. Ap. 98. VI. i. *a.* 3. B. a.
Son of David. Therefore Israelites, having a claim on Him as such. The fifth of nine occurrences of this title in Matthew. See note on 1. 1, and Ap. 98. XVIII.
31 rebuked . . . peace=charged them to be silent.
cried=kept crying.
the more. Gr. *meizon.* (Adv.) Occ. only here.
Son of David. The sixth of nine occurrences in Matthew. See note on 1. 1.
32 called them. In the other cases He commanded them to be "called" (Mark 10. 49), and "led" (Luke 18. 40). Ap. 152. **shall**=should.
unto=for. **34 received**=regained.
they followed. As in Mark 10. 52, and Luke 18. 43.

21. 1–26. 35 (*F*, p. 1305). THE FOURTH PERIOD. THE KINGDOM REJECTED. (*Repeated and Extended Alternation.*)

F | E¹ | 21. 1–7. Bethphage. Arrival and Departure.
F¹ | 21. 8–11. Jerusalem. The first entry into.
G¹ | 21. 12–16. In the temple. Cleansing.
E² | 21. 17. Bethany. Return to.
F² | 21. 18–22. Jerusalem. Return to.
G² | 21. 23—25. 46. In the temple and on Olivet. Prediction.
E³ | 26. 1–17–. Bethany. Return to.
F³ | 26. –17–29. Jerusalem. The Last Supper.
G³ | 26. 30–35. In the Mount of Olives. Prediction.

21. 1–7 (E¹, above). BETHPHAGE. ARRIVAL AND DEPARTURE. (*Introversion.*)

E¹ | o | 1. Mission of Two Disciples. Begun.
p | 2, 3. Commission given.
q | 4, 5. Fulfilment of Prophecy.
p | 6. Commission carried out.
o | 7. Mission of Two Disciples. Ended.

1 when they drew nigh. There were *two* entries: the first in Matthew 21: the second on "the first day" of the following week (Mark 11. 1–3. Luke 19. 28–31. John 12. 12–15). See Ap. 153 and 156. **unto . . . to.** Gr. *eis.* Ap. 104. vi. **were come**=had arrived. **Bethphage**=House of Figs. Now *Kefr et Tor.* According to the Talmud Bethphage consisted of some buildings and the space of ground extending from the wall of Jerusalem about a mile (or half-way) toward the town of Bethany (now *el 'Azarîyeh*). See Ap. 153 and 156. **unto**=toward. Gr. *pros.* Ap. 104. xv. 3. All the texts read "*eis*" as in the preceding clause. **Jesus.** Ap. 98. X. **disciples.** Not Apostles. **2 Go**=go forward. **into.** Gr. *eis*, as above. **over against**=or just off the high road. Gr. *apenanti*=facing you. In Mark and Luke *katenanti*=opposite and below, preferred, here, by all the texts. But the text may have been altered to *make* Matt. agree with Mark and Luke. **straightway**=immediately. **ass . . . colt.** Here the *two* are sent for, because Zech. 9. 9 was to be fulfilled. In Mark, and Luke, only *one* (*only one* being necessary to fulfil the part of Zechariah quoted by John 12. 14, 15). **with.** Gr. *meta.* Ap. 104. xi. 1.

29 3 And °if any *man* say ought unto you, ye shall say, °'The Lord hath need of them;' and [2]straightway he will send them."

q 4 All this °was done, that it might be °fulfilled
(p. 1355) which was °spoken °by the prophet, saying,

5 °"**Tell ye the daughter of Sion, °Behold, thy King cometh unto thee, meek, and sitting °upon an [2]ass, and a [2]colt the foal of °an ass.**"

p 6 And the disciples went, and did as [1]Jesus commanded them,

c 7 And °brought the [2]ass, and the [2]colt, and °put on them their °clothes, and °they set *Him* °thereon.

F[1]r 8 And °a very great multitude spread their
(p. 1356) garments °in the way; others cut down branches °from the trees, and °strawed *them* °in the way.

s 9 And the multitudes that went before, and that followed, cried, saying, °"**Hosanna to °the Son of David: Blessed *is* He That cometh [3]in the name of °the LORD; °Hosanna [3]in the highest.**"

s 10 And when He was come [2]into Jerusalem, all the city was °moved, saying, °"Who is This?"

r 11 And the multitude said, "This is [1]Jesus the Prophet °of °Nazareth of Galilee."

G[1]t 12 And [1]Jesus went [2]into °the temple of °God, and cast out all them that sold and bought [3]in °the temple, and overthrew the tables of °the moneychangers, and the seats of them that sold °doves,

u 13 And said unto them, °"It is written, °'**My house shall be called the house of prayer; but ye have made it a den of °thieves.**'"

t 14 And the blind and the lame came to Him [3]in [12]the temple; and He healed them.

15 And when the chief priests and scribes saw the °wonderful things that He °did, and the °children crying [3]in the temple, and saying, [9]"**Hosanna to °the Son of David;**" they were sore displeased,

16 And said unto Him, "Hearest thou what these °say?"

u And [1]Jesus saith unto them, "Yea; °have ye never read, °'**Out of the mouth of babes and sucklings Thou hast °perfected praise**'?"

F[2] 17 And He left them, and went °out of the
(p. 1355) city [2]into Bethany; and He °lodged there.

F[2] 18 Now °in the morning as He returned [2]into the city, He hungered.

3 if . . . &c. Expressing the condition simply. Ap. 118. 1. b. The Lord. Ap. 98. VI. i. *a*. 2. A. 2.

4 was done = came to pass. fulfilled. Cp. Luke 21. 24 and 32. spoken. As well as written. by = through. Gr. *dia*. Ap. 104. v. 1.

5 Tell ye, &c. Quoted from Zech. 9. 9. See Ap. 107. I. 1, and II. 4. Cp. Isa. 62. 11. Ap. 117. I. Behold. Fig. *Asterismos*. Ap. 6. upon. Gr. *epi*. Ap. 104. ix. 3, an ass = a beast of burden. Not the same word as in the preceding clause. **7** brought = led. put on . . . clothes. Cp. 2 Kings 9. 13 (a mark of respect). clothes = outer garments. they set Him. "He took His seat". Gr. *epikathizō*. Occ. only here. thereon = upon them: i.e. the garments.

21. 8-11 (F[1], p. 1355). JERUSALEM. FIRST ENTRY. (*Introversion.*)

F[1] | r | 8. Action.
s | 9. Cry. Made.
s | 10. Cry. Effect.
r | 11. Action.

8 a very great multitude = the greater part of the crowd: referring to the proportionate part, not to the actual size. in. Gr. *en*. Ap. 104. viii. from. Gr. *apo*. Ap. 104. iv. strawed = were strewing. Same word as "spread" in preceding clause. Eng. "straw" = to scatter straw. Here used of branches of trees.

9 Hosanna = Save now. Aramaic *Hōshī'ān-na'* = Help now. See Ap. 94. III. 3. Quoted from Ps. 118. 25, 26. At the later entry (Luke 19. 38) the cry was different in words, but similar in intent. For the order of events of these last six days, see Ap. 156. the Son of David. Ap. 98. XVIII. The seventh of nine occ. of this title in Matthew. See note on 1. 1. the LORD = Jehovah. Ap. 98. VI. i. *a*. 1. B. a.

10 moved = agitated. Same word as "quake" (27. 51) and "shake" (28. 4. Heb. 12. 26. Rev. 6. 13). Who is This? The city was evidently taken by surprise at this first entry; but the second entry (Mark 11. 1-11. Luke 19. 29-44) was known, and the people "met Him" (John 12. 18), hence, there was no surprise.

11 of = from. Gr. *apo*. Ap. 104. iv. Nazareth. See note on 2. 23. Ap. 169.

21. 12-16 (G[1], p. 1355). IN THE TEMPLE. CLEANSING. (*Alternation.*)

G[1] | t | 12. Miracle. Cleansing.
u | 13. Scripture fulfilled.
t | 14-16a. Miracle. Healing.
u | 16b. Scripture fulfilled.

12 the temple. Gr. *hieron*, the temple courts. Not the *naos*. See note on 23. 16. God. Ap. 98. I. i. 1. the moneychangers. The half-shekel had to be paid on the 15th of the month Adar, by every Israelite (even the poorest). In every city collectors sat to receive it. On the 25th day (18 or 19 days before the Passover) they began to sit in the temple; and then they distrained if not paid. Change was given at a profit for the moneychangers. (So Maimonides, quoted by Lightfoot, vol. iii, p. 45, Pitman's edn.) doves. Required for the Temple offerings. **13** It is written = It standeth written. My house, &c. A composite quotation from Isa. 56. 7, and Jer. 7. 11. See Ap. 107. II. 4, and 117. I. thieves = robbers. Same word as in 27. 38, 44. **15** wonderful things = the wonders. Occ. only here. These were the Lord's final miracles, wrought at this crisis, and must have been very special in character. did = wrought. children. Gr. *pais*. See Ap. 108. iv. the Son of David. The eighth of nine occ. in Matthew. See note on 1. 1. **16** say = are saying. have ye never read . . . ? See Ap. 143. 4. Out of. Gr. *ek*. Ap. 104. vii. See Ap. 107. I. 1, and 117. I. Out of the mouth, &c. Quoted from Ps. 8. 2. perfected = prepared. Gr. *katartizō* = to perfect by preparing. See Ap. 125. 8. **17** out of = without, outside. Not the same word as in *v.* 16. lodged = passed the night (in the open air). Occ. only here, and in Luke 21. 37.

21. 18-22 (F[2], p. 1355). JERUSALEM. RETURN TO. (*Introversion.*)

F[2] | v | 18, 19a. Words of the Lord. Curse.
w | 19b. Miracle. Fig-tree withered.
w | 20. Miracle. Marvel of Disciples.
v | 21, 22. Words of the Lord. Faith.

18 in the morning = early in the morning. See Ap. 97.

29

19 And when He saw ° a fig tree ° in the way, He came ° to it, and ° found nothing thereon, but leaves only, and said unto it, "Let no fruit grow ° on thee henceforward ° for ever." And ° presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, °"How soon is the fig tree withered away!"

21 [1]Jesus answered and said unto them, °"Verily I say unto you, ° If ye have faith, and °doubt ° not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, °'Be thou removed, and be thou cast [2]into the sea;' it shall be done.

22 And all things, whatsoever ye shall ° ask [3]in prayer, believing, ye shall ° receive."

R x
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23 And when He was come [2]into the °temple, the chief priests and the elders of the People came unto Him as He was teaching, and said, °"By°what °authority doest Thou these things? and who gave Thee this ° authority?"

y

24 And [1]Jesus answered and said unto them, "I also will ask you one ° thing, which ° if ye tell Me, ° I in like wise will tell you [23]by what authority I do these things.

25 The °baptism of John, whence was it? ° from ° heaven, or ° of men?"

z

And they reasoned ° with themselves, saying, [24]"If we shall say, °'From heaven;' He will say unto us, 'Why did ye ° not then believe him?'

26 But [24]if we shall say, [25]'Of men;' we fear the ° people;

z

for ° all hold John as a prophet."

y

27 And they answered [1] Jesus, and said, "We ° cannot ° tell."

x

And He said unto them, "Neither tell I you [23]by what authority I do these things.

a[1]
b[1]

28 But what think ye?

°A *certain* man had two ° sons; and he came to the first, and said, °'Son, °go work to day [8]in my vineyard.'

29 He answered and said, °'I will [25]not:' but afterward he ° repented, and went.

30 And he came to °the second, and said likewise. And he answered and said, 'I *go*, °sir:' and went [25]not.

19 a=one (single).
in=on. Gr. *epi*. Ap. 104. ix. 1.
to=up to. Gr. *epi*. Ap. 104. ix. 3.
found nothing. See notes on Mark 11. 13.
on. Gr. *ek*. Ap. 104. vii.
for ever=for the age (see Ap. 151. II. A. ii. 4. a.), i.e. to the end of that Dispensation. The fig tree represents the national privilege of Israel (see notes on Judges 9. 10), and that is to be restored (Rom. 11. 2, 26).
presently=at once, on the spot; Gr. *parachrēma*, rendered "soon" in *v.* 20. See note on "immediately", Luke 1. 64.

20 How soon, &c. Fig. *Erotēsis* (in wonder). Ap. 6.

21 Verily. See note on 5. 18.
If ye have faith, &c. This is the *third* occasion that this was repeated. The first was in 17. 20; Mark 11. 23; and the second in Luke 17. 6. The condition is quite hypothetical. See Ap. 118. 1. b.
doubt. Ap. 122. 4. not. Gr. *mē*. Ap. 105. II.
Be thou removed, &c. It was a common proverb to say of a great teacher, who removed difficulties, that he was "a rooter up of mountains". See note on Luke 17. 6.

22 ask. Gr. *aiteō*. Ap. 134. I. 4.
receive. Supply the Ellipsis: "[it, if it be His will]", from 26. 39–44. Jas. 5. 14, 15. 1 John 5. 14, 15. This is the one abiding condition of all prayer; and this Ellipsis must always be supplied.

21. 23—25. 46 (G[2], p. 1355). IN THE TEMPLE. TEACHING. (*Alternation.*)

G[2] | H | 21. 23—22. 46. Priests and Elders. Controversy.
J | 23. 1–12. Teaching. Crowds and Disciples. Moral.
H | 23. 13–39. Scribes and Pharisees. Denunciation.
J | 24. 1—25. 46. Teaching. Disciples. Prophetic.

21. 23—22. 46 (H, above). PRIESTS AND ELDERS. CONTROVERSY IN TEMPLE. (*Introversion.*)

H | K | 21. 23–27. Questions. Chief Priests and Elders.
L | 21. 28–44. Parables. Two Sons and Vineyard.
M | 21. 45. Conviction.
M | 21. 46. Conspiracy.
L | 22. 1–14. Parable. Marriage of King's Son.
K | 22. 15–46. Questions. Pharisees and Sadducees.

21. 23–27 (K, above). QUESTIONS. CHIEF PRIESTS AND ELDERS. (*Introversion.*)

K | x | 23. Their question. Put.
y | 24, 25–. His question. Put.
z | –25, 26–. Their reasoning.
z | –26. Their reason.
y | 27–. His question. Unanswered.
x | –27. Their question. Answered.

23 temple=the Temple courts. Gr. *hieron*. See note on 23. 16.
By. Gr. *en*. Ap. 104. viii. what=what kind of. authority. Gr. *exousia*. Ap. 172. 5.
24 thing=question. Gr. *logos*=word, or matter. if. The condition being quite dependent on a contingency. Ap. 118. 1. b. I in like wise=I also. Note the Fig. *Anteisagōge*. Ap. 6. **25** baptism. Ap. 115. II. 1. from. Gr. *ek*. Ap. 104. vii. 1. heaven. Put by Fig. *Metonymy* (of Subject), Ap. 6, for "God", sing. of=from. Same word as "from" in preceding clause. with. Gr. *para*. Ap. 104. xii. 2. not. Gr. *ou*. Ap. 105. I. **26** people=crowd. all. Put by Fig. *Synecdoche* (of Genus), Ap. 6, for the greater part. **27** cannot tell=do not (Ap. 105. I) know. tell=know. Gr. *oida*. Ap. 132. I. i.

21. 28–44 (L, above). PARABLES. (*Division.*)

L | N[1] | 28–32. The Two Sons. Disobedience.
N[2] | 33–44. The Husbandmen. Rebellion.

21. 28–32 (N[1], above). THE TWO SONS. DISOBEDIENCE. (*Repeated Alternation.*)

N[1] | a[1] | 28–. Appeal for opinion.
b[1] | –28–30. The Two Sons. Contrasted.
a[2] | 31–. Appeal for decision.
b[2] | –31–. The Two Sons. Answer.
a[3] | –31, 32. Application.

28 A certain man, &c. Here follow three parables spoken in the Temple. sons=children. Gr. *teknon*. Ap. 108. i. Go work to day=Go to-day, work. **29** I will not=I do not choose [to go]. Ap. 102. 1. repented. Gr. *metamelomai*. See Ap. 111. I. 2. **30** the second. Tischendorf reads "the other" (Gr. *heteros*, Ap. 124. 2). sir. Gr. *kurios*. Ap. 98. VI. i. *a*. 4. B.

a^2 31 ° Whether [25] of them twain did ° the will of
29 *his* father?"

b^2 They say unto him, "The first."

(p. 1357) a^1 1 Jesus saith unto them, [21] "Verily I say unto you, That the ° publicans and the harlots ° go [2] into ° the kingdom of [12] God ° before you.

32 For John came [2] unto you [8] in the way of righteousness, and ye believed him [25] not: but the [31] publicans and the harlots believed him: and ye, when ye had seen *it*, [29] repented [25] not afterward, that ye might believe him.

N^2 O c (p. 1358) 33 Hear ° another parable: There was a certain ° householder, which planted a vineyard, and ° hedged it round about, and digged a ° winepress [8] in it, and built a ° tower, and ° let it out to husbandmen, and ° went into a far country:

d 34 And when the ° time of the fruit drew near, he sent his servants ° to the [33] husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and ° beat one, ° and killed ° another, ° and stoned ° another.

36 Again, he sent ° other servants ° more than the first: and they did unto them ° likewise.

37 But ° last of all he sent [1] unto them ° his son, saying, 'They will ° reverence my son.'

38 But when the husbandmen saw the son, they said ° among themselves, 'This is the heir; come, let us kill him, and let us ° seize on his inheritance.'

39 And they caught him, and cast *him* ° out of the vineyard, and slew *him*.

c 40 ° When ° the lord therefore of the vineyard ° cometh, what will he do unto those husbandmen?"

d 41 They say unto him, "He will ° miserably destroy those ° wicked men, and will let out *his* vineyard unto [36] other husbandmen, ° which shall render him the fruits [8] in their seasons."

P 42 [1] Jesus saith unto them, ° "Did ye never read [8] in the scriptures, °'**The Stone Which the builders rejected, the same is become the head of the corner: this is ° the LORD'S doing, and it is marvellous [8] in our eyes?**'

O 43 Therefore say I unto you, [31] The kingdom of [12] God shall be taken [8] from you, and ° given to a nation bringing forth the fruits thereof.

P 44 And whosoever shall fall ° on this Stone shall be broken: but ° on whomsoever It shall fall, It will ° grind him to powder."

M (p. 1357) 45 And when the chief priests and Pharisees had heard His parables, they ° perceived that He spake of them.

M 46 But when they sought to lay hands on Him, they feared the ° multitude, because they ° took Him ° for a prophet.

31 Whether of them twain = Which of the two.
the will = the desire. Gr. *thelēma* (the Noun of Ap. 102. I).
publicans = tax-gatherers.
go into . . . before = go before you into.
the kingdom of God. See Ap. 114. The fourth of five occurrences in Matthew. See note on 6. 33.

21. 33–44 (N^2, p. 1357). THE HUSBANDMEN. REBELLION. (*Alternation.*)

N^2 O | 33–41. The Parable. Given.
P | 42. The Scripture cited (Ps. 118. 22).
O | 43. The Parable. Its application.
P | 44. The Scripture cited (Isa. 8. 14).

21. 33–41 (O, above). THE PARABLE GIVEN. (*Alternation.*)

O | c | 33. The Owner making His Vineyard.
d | 34–39. The Husbandmen. Conduct.
c | 40. The Owner coming to His Vineyard.
d | 41. The Husbandmen. Judgment.

33 another. Gr. *allos*. Ap. 124. 1: i.e. a similar. The second parable spoken in the Temple.
householder = master of a house.
hedged it round about = placed about it a fence.
winepress. Sept. for Heb. *gath*, the press, not the vat. Isa. 5. 2.
tower. For the watchmen. See Isa. 1. 8; 5. 2; 24. 20. Job 27. 18.
let it out. There were three kinds of leases: (1) where the labourers received a proportion of the produce for their payment; (2) where full rent was paid; (3) where a definite part of the produce was to be given by the lessees, whatever the harvest was. Such leases were given by the year, or for life, or were even hereditary. From *v.* 34 and Mark 12. 2 the word "of" shows that the latter kind of lease is referred to in this parable.
went into a far country = went abroad, or journeyed. As in 25. 14, 15. Mark 12. 1; 13. 34. Luke 15. 13; 20. 9.
34 time = season. **to.** Gr. *pros*. Ap. 104. xv. 3.
35 beat one, &c. = one they beat, and one they killed, and one they stoned.
and. Note the Fig. *Polysyndeton*, Ap. 6.
another = one.
36 other. Gr. *allos*. Ap. 124. 1.
37 last of all = at last.
his son = his own son. Here is the real answer to *v.* 23.
reverence = stand in awe of.
38 among. Gr. *en*. Ap. 104. viii. 2.
seize on = hold on to, or hold fast. See note on 2 Thess. 2. 6, "withholdeth": which should be rendered as here.
39 out = without, outside (as in Heb. 13. 12).
40 the lord. Ap. 98. VI. i. *a*. 4. A.
cometh = shall have come.
41 miserably . . . wicked. Note the Fig. *Paronomasia* (Ap. 6). Gr. *kakous kakōs*. In Eng. "miserably destroy those miserable [men]" (R.V.); or, "those wretches he will put to a wretched death".
which = of such character that they.
42 Did ye never read, &c.? See Ap. 117. I. and 143. 4.
The Stone, &c. Quoted from Ps. 118. 22. Cp. Acts 4. 10–12. See Ap. 107. I. 1.
the LORD'S = Jehovah's. Ap. 98. VI. i. *a*. 4. B. a. Lit. "from (Ap. 104. xii. 1) Jehovah".
43 given to a nation. The new Israel, as prophesied in Isa. 66. 7–14.
44 on = upon. Gr. *epi*. Ap. 104. ix. 3.
grind him to powder. Supposed to mean winnow or scatter as dust. But in a *Papyrus* (Fayyûm, second or third cent. A.D.) it is used for *ruining* a thing in some way. This supplies the contrast here. Elsewhere only in Luke 20. 18; Sept. (Theodotion) for utter destruction, in Dan. 2. 44. Cp. Job 27. 21. **45 perceived** = got to know. Gr. *ginōskō*. Ap. 132. I. ii. **46 multitude** = crowds. **took Him, &c.** = were holding Him as a prophet. **for.** Gr. = as; but all the texts read "*eis*" = for. Ap. 104. vi.

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22 And °Jesus answered and spake unto them again °by °parables, and said,

2 °"The kingdom of °heaven is like unto a certain king, which made a °marriage for his son,

3 And °sent forth his servants to call them that °were bidden °to the °wedding:

f and they °would °not come.

c 4 Again, he [3]sent forth °other servants, saying, 'Tell them which °are bidden, °'Behold, I have prepared my °dinner: my oxen and *my* °fatlings *are* killed, and all things *are* ready: come °unto the [2]marriage.'

f 5 But they °made light of *it*, and °went their ways, one [3]to °his farm, another [3]to his °merchandise:

6 And the remnant took his servants, and °entreated *them* spitefully, and °slew *them*.

7 But when the king heard °*thereof*, he was wroth: and he sent forth °his armies, and destroyed those murderers, and °burned up their city.

Q² g 8 °Then saith he to his servants, 'The [3]wedding is ready, but they which [3]were bidden were [3]not worthy.

h 9 °Go ye therefore °into °the highways, and as many as ye shall find, bid [5]to the [2]marriage.'

h 10 So those servants °went out °into [9]the highways, and gathered together all as many as they found, both °bad and good: and the [3]wedding °was furnished with guests.

g 11 And when the king came in °to see the guests, °he saw there a °man which had [3]not on °a [3]wedding garment:

12 And he saith unto him, °'Friend, how camest thou in hither °not having [11]a [3]wedding garment?' And he was °speechless.

13 Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast *him* [10]into °outer darkness; there shall be °weeping and gnashing of teeth.'

14 °For many are called, but few *are* chosen."

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15 Then °went °the Pharisees, and took counsel how they might °entangle Him °in *His* talk.

22. 1-14 (*L*, p. 1357). PARABLES. MARRIAGE OF KING'S SON. (*Division.*)

L | Q¹ | 1-7. The bidden Guests.
| Q² | 8-14. The substituted Guests.

22. 1-7 (Q¹, above). THE BIDDEN GUESTS. (*Alternation.*)

Q¹ | e | 1-3-. Call to those bidden. First call.
| f | -3. Servants sent. Refused.
| e | 4. Call to those bidden. Second call.
| *f* | 5-7. Servants sent. Ill treated.

1 Jesus. See Ap. 98. X.
by = in. Gr. *en*. Ap. 104. viii.
parables. This was the third of the three spoken in the Temple. Cp. 21. 28, 33.
2 The kingdom of heaven. See Ap. 114.
heaven = the heavens. See notes on 6. 9, 10.
marriage = marriage or wedding feast. See Ap. 140. II. 2.
3 sent forth, &c. John, the Lord, and the Twelve.
were bidden = those who had been bidden. This bidding had been done by the prophets. For the custom of such a later "sending" cp. Est. 5. 8 with 6. 14.
to. Gr. *eis*. Ap. 104. vi.
wedding = wedding feast, as "marriage" in *v.* 2.
would not come = wished not to come. Ap. 102. 1.
not. Gr. *ou*. Ap. 105. I.
4 other servants. Peter and "them that heard Him" (Heb. 2. 3), as recorded in the Acts.
are bidden = had been bidden, as in *v.* 3.
Behold. Fig. *Asterismos* (Ap. 6).
dinner = breakfast, or luncheon. Not *deipnon*, which is supper.
fatlings = fatted beasts. Gr. *sitistos*. Occ. only here.
unto. Gr. *eis*. Ap. 104. vi.
5 made light of it = gave no heed [to it].
went their ways = went away.
his = his own; "our own" being emphatic for contrast. Cp. 1 Chron. 29. 16.
merchandise = commerce. Gr. *emporia*. Occ. only in Matthew.
6 entreated, &c. As in Acts 4. 1-3; 5. 40, 41; 11. 19.
slew them. Acts 7. 54-60; 8. 1; 12. 2-5.
7 thereof. See the varied supply of the Ellipsis after "heard" in *vv.* 7, 22, and 33.
his armies. The Roman armies.
burned up their city. Gr. *emprēthō*. Occ. only here. This refers to the destruction of Jerusalem, which took place shortly after the close of the Acts Dispensation.

22. 8-14 (Q², above). THE SUBSTITUTED GUESTS. (*Introversion.*)

Q² | g | 8. The bidden Guests. Not worthy.
| h | 9. Other Guests to be substituted.
| *h* | 10. Other Guests substituted.
| *g* | 11-14. The intruding Guest. Detected.

8 Then, &c. This, as to time, leaps over the present Dispensation, and takes up the yet future preaching of 24. 14, for it has to do with the same people. **9** Go ye therefore, &c. After the present Dispensation. into = upon. Gr. *epi*. Ap. 104. ix. 3. the highways = the public roads, or cross-roads. Gr. *diexodos*. Occ. only here. **10** went out = having gone out. into. Gr. *eis*. Ap. 104. vi. bad. Gr. *ponēros*. Ap. 128. IV. 1. was furnished = became filled. **11** to see = to gaze upon, view as a spectacle, or inspect. Ap. 133. I. 12. he saw = he beheld. Ap. 133. I. 1. man. Gr. *anthrōpos*. Ap. 123. 1. a wedding garment. As prescribed by Eastern etiquette. **12** Friend. Gr. *hetairos*. Occ. only in Matthew (here; 11. 16; 20. 13; 26. 50). not. Gr. *mē*. Ap. 105. II. Not the same word as in *v.* 11, because this refers to the man's subjective consciousness of the omission when he entered, not to the mere forgetfulness of the fact. speechless. There was no excuse for the insult implied in the negative *mē*, above. **13** outer = the outer. Gr. *exōteros*. Occ. only in Matt. 8. 12; 22. 13; and 25. 30. weeping, &c. The weeping and the grinding. See note on 8. 12. **14** For, &c. Cp. 20. 16.

22. 15-46 (*K*, p. 1357). QUESTIONS. PHARISEES AND SADDUCEES. (*Alternation.*)

K | R | 15-22. The Pharisees' Question. Civil.
| S | 23-33. The Sadducees' Question. Religious.
R | 34-40. The Pharisee's Question. Moral.
S | 41-46. The Lord's Question and Answer.

22. 15-22 [For Structure see next page].

15 went = came: as in *v.* 23. A threefold temptation. See R, S, and *R*, above. the Pharisees. See Ap. 120. II. entangle = entrap. Gr. *pagideuō*. Occ. only here. in. Gr. *en*. Ap. 104. viii.

U (p. 1360) 29 16 And they sent out unto Him ° their disciples °with the ° Herodians, saying, ° "Master, °we know that Thou art true, and teachest the way of °God [15]in truth, °neither carest Thou °for any *man:* for Thou °regardest [3]not the person of [11]men.

17 Tell us therefore, What thinkest Thou? Is it lawful to give °tribute unto Cæsar, or [3]not?"

V i 18 °But [1]Jesus °perceived their °wickedness, and said, "Why tempt ye Me, *ye* hypocrites?

19 Shew Me the [7]tribute °money."

k And they °brought unto Him a °penny.

V i 20 And He saith unto them, "Whose *is* this °image and °superscription?"

k 21 They say unto Him, "Cæsar's."

U Then saith He unto them, "Render therefore unto Cæsar the things which are Cæsar's; and unto [16]God the things that are [16]God's."

T 22 When they had heard °*these words*, they marvelled, and left Him, and went their way.

S l 23 °The same day came to Him °the Sadducees, which say that there °is °no resurrection, and asked Him,

m 24 Saying, [16]"Master, °Moses said, °**'If a man °die, having [23]no °children, his brother shall °marry his wife, and raise up °seed unto his brother'.**

25 Now there were °with us seven brethren: and the first, when he had married a wife, deceased, and, having [23]no °issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And °last of all °the woman died also.

28 Therefore [15]in the resurrection whose wife shall she be of the seven? for they all had her."

l 29 °Jesus answered and said unto them, "Ye do err, °not knowing the scriptures, nor the power of [16]God.

m 30 For [15]in the resurrection they neither marry, nor are given in marriage, but are as the angels of [16]God [15]in °heaven.

31 But as °touching the resurrection °of the dead, °have ye [3]not read that which was spoken unto you °by [16]God, °saying,

32 °'**I am the [16]God of Abraham, °and the God of Isaac, °and the [16]God of Jacob?**' [16]God is [3]not the [16]God of °the dead, but of °the living."

33 And when the multitude heard °*this*, they were astonished at His °doctrine.

R n (p. 1361) 34 But when [15]the Pharisees had heard that He had put [23]the Sadducees to silence, they were gathered together.

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22. 15–22 (R, p. 1359). THE PHARISEES' QUESTION. (*Introversion and Alternation.*)

R | T | 15. Counsel taken.
U | 16, 17. Their Question as to Tribute.
V | i | 18, 19–. His demand.
k | –19. Their compliance. } The
V | i | 20. His Question. } Argument.
k | 21–. Their Reply.
U | –21. Their Question answered.
T | 22. Departure taken.

16 their = their own.
with. Gr. *meta.* Ap. 104. xi. 1.
Herodians. It is uncertain whether this refers to Herod's servants, officers, household, or to a political party. Prob. = courtiers.
Master = Teacher. Ap. 98. XIV. v. 1.
we know. Gr. *oida.* See Ap. 132. I.
God. Ap. 98. I. i. 1.
neither carest = there is no (Gr. *ou.* Ap. 105. I.) care with Thee.
for = about. Gr. *peri* – concerning. Ap. 104. xiii. 1.
regardest not = lookest not on. Gr. *eis.* Ap. 104. vi.
17 tribute. This was the poll-tax paid in Roman money by each person who was enrolled in the census. See note on 17. 25. Occ. only there, here, and Mark 12. 14.
18 perceived. Gr. *ginōskō.* Ap. 132. I. 2.
wickedness. Gr. *ponēria.* Ap. 128. III (1).
19 money = coin. Gr. *nomisma.* Occ. only here.
penny = a *dēnarius.* See note on 20. 2 and Ap. 51. I. 4.
20 image. Therefore not a Jewish or Herodian coin, but a Roman.
superscription = inscription.
22 these words. See note on "thereof", *v.* 7.

22. 23–33 (S, p. 1359). THE SADDUCEES' QUESTION. (*Alternation.*)

S | l | 23. Sadducees' error. Denial of Resurrection.
m | 24–28. Resurrection. Questioned.
l | 29. Sadducees' error. Ignorance of Scripture.
m | 30–33. Resurrection. Proved.

23 The same day = On (Gr. *en.* Ap. 104. viii) that same day.
the Sadducees. No Article. See Ap. 120. II.
is no resurrection = is not a resurrection.
no. Gr. *mē.* Denying subjectively not the fact, but asserting their disbelief of the fact.
24 Moses. See note on 8. 4.
If a man die, &c. An hypothetical case. See Ap. 118. I. b. Quoted from Deut. 25. 5. See Ap. 107. II. 2.
die = should die.
children. Gr. *teknon*, here put for son. So Deut. 25. 5.
marry. Gr. *epigambreuō.* Occ. only in Matthew. Used here because it specially refers to a marriage between relatives.
seed = issue, as in *v.* 25.
25 with. Gr. *para.* Ap. 104. xii. 2.
issue. Same as "seed" in *v.* 24.
27 last of all = at last, as in 21. 37.
the woman died also = the woman also died.
29 Jesus = But Jesus (Ap. 98. X).
not knowing. Note the negative, implying their unwillingness to know, not stating the mere fact. See Ap. 105. II. All are sure to err who do not know the Scriptures.
30 heaven. Singular. See note on 6. 9, 10.
31 touching = concerning. Gr. *peri.* Ap. 104. xiii. 1.
of the dead = of dead bodies, with Art. See Ap. 139. 1.
have ye not read . . . = Did ye never read . . . See Ap. 148.
by. Gr. *hupo.* Ap. 104. xviii. 1.
saying. See Ap. 107. II. 1.
32 I am, &c. Quoted from Ex. 3. 6. See Ap. 117. I.
and. Note the Fig. *Polysyndeton* (Ap. 6).
the dead = dead people. See Ap. 139. 2 (without the Article).
the living = living people. The only conclusion being that they must rise and live again in resurrection in order that He may be their God. This is what the Lord set out to prove (in *v.* 31) "concerning the resurrection". Gr. *zaō.* See note on 9. 18.
33 this. See note on "thereof" (*v.* 7).
at. Gr. *epi.* Ap. 104. ix. 2.
doctrine = teaching.

22. 34–40 [For Structure see next page].

29 35 Then one °of them, *which was* °a lawyer, asked *Him a question,* tempting Him, and saying,

36 [16]"Master, °which °*is* the great commandment [15]in the law?"

o 37 [1]Jesus said unto him, °"**Thou shalt love**
361) °**the LORD thy [16]God °with all thy heart, and °with all thy °soul, and °with all thy mind.**

38 This is the first and great commandment.

o 39 And °the second *is* like unto it, [17]**Thou shalt love thy neighbour as thyself.**

n 40 °On these two commandments hang °all the law and the prophets."

W p 41 While the °Pharisees were gathered together, [1]Jesus asked them,

42 Saying, °"What think ye °of °Christ? whose Son is He?"

q They say unto Him, °"*The Son* of David."

X 43 He saith unto them, "How then doth David °in °spirit call Him Lord, saying,

44 °"**The LORD said unto My °Lord, 'Sit Thou °on My right hand, °till I make Thine enemies Thy footstool?'**"

W p 45 If David then call Him °Lord, how is He his Son?"

q 46 And °no man was able to answer Him °a word, neither durst any *man* °from *that* day forth ask Him any more *questions.*

J r[1] **23** Then spake °Jesus to the °multitude, and to His disciples,

2 Saying, "The scribes and the °Pharisees °sit °in °Moses' seat:

s[1] 3 °All therefore whatsoever they bid you observe, °*that* °observe and °do; °but do °not ye °after their works: for °they say, and do °not.

4 °For they bind heavy burdens and grievous to be borne, and lay *them* °on °men's shoulders;

22. 34-40 (*R*, p. 1359). THE PHARISEES' QUESTION. (*Introversion.*)

R | n | 34-36. The Great Commandment. Question.
o | 37, 38. Answer. The First: Love of God. } Severally.
o | 39. Answer. The Second: Love of Neighbour. } Severally.
n | 40. The Great Commandment. Jointly.

35 of. Gr. *ek.* Ap. 104. vii.
a lawyer=a teacher of the law.
36 which, &c.=what kind of commandment?
is the great=is great. The Scribes divided them all up: 248 affirmative ones (the number of the members of the body): 365 negative (the number of days in the year): 248+365=613 =the number of letters in the Decalogue. Some were great and some were small (or heavy and light). The question was as to great and small (as in *v.* 38); not the greatest and least.
37 Thou shalt love, &c. Quoted from Deut. 6. 5; 10. 12; 30. 6.
the LORD=Jehovah. Ap. 98. VI. i. *a.* A. a.
with. Gr. *en.* Ap. 104. viii.
soul. Gr. *psuchē.* Ap. 110. V.
39 the second, &c. Quoted from Lev. 19. 18.
40 On=In. Gr. *en.* Ap. 104. viii. **all**=the whole.

22. 41-46 (*S*, p. 1359). THE LORD'S QUESTION AND ANSWER. (*Introversion.*)

S | W | p | 41, 42-. His Question: "Whose Son is Messiah?"
q | -42. Their Answer: "The Son of David."
X | 43, 44. David's Words.
W | *p* | 45. His Question: "How is He his Son?"
q | 46. Their Answer: not given.

41 Pharisees: See Ap. 120. II.
42 What think ye of Christ? See Ap. 154.
of=concerning. Gr. *peri,* as in *v.* 16 ("for").
Christ=the Messiah (with Art.).
The Son of David. Lit. David's Son. The last of nine occ. of this title in Matthew. See note on 1. 1, and Ap. 98. XVIII. **43 in**=by, as in *v.* 1.
spirit. Gr. *pneuma.* Ap. 101. II. 3.
44 The LORD said, &c.=Jehovah said unto Adonai. Quoted from Ps. 110. 1. See Ap. 4. II. and VIII (2); Ap. 98. VI. i. *a.* 1. A. a. For the principle underlying the form of quotation, see Ap. 107. I. i. and 117. I.
Lord. Ap. 98. VI. i. *a.* 2. A. a. **on.** Gr. *ek.* Ap. 104. vii. **till,** &c.=until I shall have (Gr. *an*) set Thine enemies as a footstool for Thy feet. The first of seven references to Ps. 110. 1 in the N.T. (here; Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13; 10. 13). All refer to Messiah's session on the Father's throne until His enemies shall be placed "as a footstool for His feet", except 1 Cor. 15. 25, where they are at length put in subjection to the Son (Adonai) "*under* His feet." In all the six, the enemies are placed as a footstool by Jehovah, but in 1 Cor. 15. 25 they are placed "under" by Adonai Himself. This was subject to Israel's repentance. See notes on 10. 23; 16. 28; 23. 39; 24. 34. Acts 3. 19-26; 28. 25-26.
45 Lord. Ap. 98. i. *a.* 1. B. b. **46 no man**=no one. Gr. *ou deis.* See Ap. 105. I. **a word.** Gr. *logos.* See note on Mark 9. 32. **from.** Gr. *apo.* Ap. 104. iv.

23. 1-12 (J, p. 1357). TEACHING. IN THE TEMPLE. MULTITUDES AND DISCIPLES. (MORAL.) (*Repeated Alternation.*)

J | r[1] | 1, 2. Self-exaltation. Scribes. (Session.)
s[1] | 3, 4. "Do not ye" what they bid.
r[2] | 5-7. Self-exaltation. Scribes. (Works.)
s[2] | 8-11. "Be not ye" like them.
r[3] | 12. Self-exaltation. Scribes. (Application.)

1 Jesus. Ap. 98. X. **multitude**=crowds. Note the Structure (J[1], p. 1357). **2 Pharisees.** See Ap. 120. II. The Sadducees had their own "leaven" (16. 6) but not this. **sit**=have taken [their] seat. **in**=upon. Gr. *epi.* Ap. 104. ix. 1. **Moses'.** See note on 8. 4. **3 All**=All things. This shows that the words following are not a command, for the whole chapter is taken up with a denunciation of the very things that they thus bade. Later (27. 20-23) they "bade" the People to ask Barabbas and destroy Jesus. **that.** Omit this word as not being in the Greek, or required by the Fig. *Ellipsis.* **observe and do**=ye observe and do. The second person plural is exactly the same in the Indicative and Imperative, and nothing can determine which is the Mood but the context: and the Structure determines its meaning. **observe.** Inwardly. **do.** Outwardly. **but.** Marking the contrast between "ye do" and "do ye not". **not.** Gr. *mē.* Ap. 105. II. **after**=according to. Gr. *kata.* Ap. 104. x. 2. **they say**=they say [ought to be done], but they do not do the works themselves. **not.** Gr. *ou.* Ap. 105. I. Note the difference between the two negatives in this verse. **4 For they bind,** &c. By what they "bid you observe". A further proof that "observe and do" is not the Lord's command to carry these many burdens "grievous to be borne". **on**=upon. Gr. *epi.* Ap. 104. ix. 8. **men's.** Gr. *anthrōpos.* Ap. 123. 1.

29 but they *themselves* °will °not °move them with one of °their fingers.

r² (p. 1361) 5 But all their works they do °for to be seen of [4]men: they make broad their °phylacteries, and enlarge °the borders of their garments,

6 And °love the °uppermost rooms °at feasts, and the °chief seats °in the synagogues,

7 And °greetings [6]in the markets, and to be called °of [4]men, °Rabbi, Rabbi.

s² 8 But be °not ye called Rabbi: for One is your °Master, °*even* °Christ; and all ye are brethren.

9 And call °no *man* your °father °upon the earth: for One is your °Father, Which is [6]in °heaven.

10 Neither be ye called [8]masters: for One is your [8]Master, [8]*even* [8]Christ.

11 But °he that is greatest among you shall be your servant.

t³ 12 And whosoever shall exalt himself shall be °abased; and he that shall humble himself shall be exalted.

f Y¹ A t (p. 1362) 13 But °woe unto you, [2]scribes and [2]Pharisees, hypocrites! for ye °shut up °the kingdom of °heaven °against [4]men: for ye °neither go in *yourselves*, °neither suffer ye them that are entering to go in.

u 14 [13]Woe unto you, scribes and [2]Pharisees, hypocrites! for ye devour widows' houses, and for a pretence °make long prayer:

u °therefore ye shall receive the °greater °damnation.

t 15 [13]Woe unto you, scribes and [2]Pharisees, hypocrites! for ye compass sea and °land to make one °proselyte, and when he °is made, ye make him twofold more °the child of °hell than yourselves.

B 16 [13]Woe unto you, *ye* blind guides, which say, 'Whosoever shall swear °by °the Temple, it is [4]nothing; but whosoever shall swear °by the gold of °the Temple, he is a °debtor!'

17 *Ye* fools and blind: for whether is greater, the gold, or [16]the Temple that sanctifieth the gold?

18 And, 'Whosoever shall swear [16]by the altar, it is nothing; but whosoever sweareth [16]by the gift that is upon it, he is [16]guilty.'

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear [16]by the altar, sweareth [16]by it, and [16]by all things thereon.

21 And whoso shall swear [16]by [16]the Temple, sweareth [16]by it, and [16]by Him That dwelleth therein.

will not move = do not choose to touch.
will. See Ap. 102. 1.
not. Gr. *ou.* Ap. 105. I.
move. Much less bear.
their = their own.
5 for to be seen = to be gazed upon as a spectacle. Same word as "see" in 22. 11.
for = for the purpose. Gr. *pros.* Ap. 104. xv.
phylacteries. Gr. *phulaktērion.* Occ. only here. See notes, &c., on Ex. 13. 9. Deut. 6. 8. Ref. to Pent. Ap. 92 and 117. I.
the borders = the fringes. Ref. to Pent. (Num. 15. 37–41. Deut. 22. 12). Originally a mark of separation between Israel and the surrounding nations. Cp. Luke 8. 44.
6 love = are fond of. Gr. *phileō.* Ap. 135. I. 2.
uppermost rooms = the first place, as in next clause.
at = in. Gr. *en.* Ap. 104. viii.
chief seats = first seats, as in preceding clause.
in. Gr. *en.* Ap. 104. viii.
7 greetings = the formal salutations.
of = by. Gr. *hupo.* Ap. 104. xviii.
Rabbi = my Master. Cp. *v.* 8. Note the Fig. *Epizeuxis* for Emph. (Ap. 6).
8 not. Gr. *mē.* Ap. 105. II.
Master = Leader, Guide, or Director. Gr. *kathēgētēs.* Occ. only here and in *v.* 10. All the texts read *dīdaskalos*, Teacher.
even Christ. All the texts omit, with Syr.; but, Scrivener thinks, on insufficient authority.
Christ. See Ap. 98. IX.
9 no. Gr. *mē.* Ap. 105. II.
father. This is against those who loved to be so called. **upon.** Gr. *epi.* Ap. 104. ix. 1.
Father. See Ap. 98. III.
heaven = the heavens. See note on 6. 9, 10.
11 he that is greatest among you = the greater of you.
12 abased = humbled, as in next clause.

23. 13–39 (*H*, p. 1357). SCRIBES AND PHARISEES. (*Division.*)

H | Y¹ | 13–33. Denunciation. The Eight Woes.
| Y² | 34–39. Prophecy.

13–33 (Y¹, above). DENUNCIATION. THE EIGHT WOES. (*Introversion.*)

Y¹ | A | 13–15. Their treatment of the living.
| B | 16–22. False swearing.
| C | 23. Hypocrites.
| *C* | 24. Blind guides.
| *B* | 25–28. False cleansing.
| *A* | 29–33. Their treatment of the dead.

13–15 (A, above). THEIR TREATMENT OF THE LIVING. (*Introversion.*)

A | t | 13. Proselytes. The honest hindered.
| u | 14–. Incrimination.
| *u* | –14. Condemnation.
| *t* | 15. Proselytes. Those made, made worse.

13 woe. The first of eight woes in Y¹ (*vv.* 13–33). Cp. 5. 3; and see Ap. 126. All the texts (with Syr.) transpose *vv.* 13 and 14. **shut up.** Cp. 5. 3.
the kingdom of heaven. See Ap. 114.
heaven = the heavens. See note on 6. 9, 10.
against = before: i.e. in men's faces.
neither = not, as in *v.* 4.
14 Woe, &c. Cp. 5. 4; and see Ap. 126.
make long prayer = praying at great length. **therefore** = on this account. Gr. *dia* (Ap. 104. v. 2).
greater = more abundant. **damnation** = judgment or condemnation. **15 woe, &c.** Cp. 5. 8, and see Ap. 126. **land** = dry [land]. **proselyte.** The Greek is transliterated, and means a comer over to. Used of a Gentile who came over to the Jews' religion. Occ. only here; and Acts 2. 10; 6. 5; 13. 43. **is made** = becomes [one]. **the child of hell** = a son of Gehenna. A Hebraism = Gehenna's people. See Ap. 131. I; and note on 5. 22. **16 by.** Gr. *en.* Ap. 104. viii. **the Temple** the Sanctuary: i.e. the *Naos*, or actual Temple building, consisting of the Holy Place and the Holy of Holies. Spelt in *The Companion Bible* with a capital "T", to distinguish it from *hieron*, the whole of the Temple courts, but translated temple also: this is spelt with a small "t" in *The Companion Bible.* **debtor** = is bound [to fulfil the oath]. In *v.* 18 rendered "guilty"; whereby there is (in Eng.) the Fig. *Parēchesis* = guilty [and must pay the *geld*, i.e. the penalty]. See Ap. 6.

29 **22** And he that shall swear [16] by °heaven, sweareth [16] by the throne of °God, and [16] by Him That sitteth thereon.

C (1362) **23** °Woe unto you, scribes and Pharisees, hypocrites! for ye °pay tithe of mint and °anise and °cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and °faith: these ought ye to have done, and [8] not to leave the other undone.

C **24** *Ye* blind guides, °which °strain °at °a °gnat, and °swallow °a °camel.

B **25** °Woe unto you, scribes and Pharisees, hypocrites! for ye °make clean the outside of the cup and of the °platter, but within they are full of °extortion and °excess.

26 *Thou* blind Pharisee, cleanse first °that *which is* within the cup and platter, that the outside of them may °be °clean also.

27 °Woe unto you, scribes and Pharisees, hypocrites! for ye °are like unto °whited sepulchres, which indeed °appear beautiful outward, but are within full of °dead *men's* bones, and of all uncleanness.

28 Even so ye also °outwardly [27] appear righteous unto [4] men, but within ye are full of hypocrisy and °iniquity.

A **29** °Woe unto you, scribes and Pharisees, hypocrites! because ye build the °tombs of the prophets, and °garnish the °sepulchres of the righteous,

30 And say, °'If we had been [6] in the days of our fathers, we would [4] not have been partakers with them [6] in the blood of the prophets.'

31 °Wherefore ye be witnesses unto yourselves, that ye are the °children of them which killed the prophets.

32 °Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* °generation of vipers, how can ye °escape the [14] damnation of [15] hell?

Y² v (1363) **34** °Wherefore, °behold, I send °unto you prophets, and wise men, and scribes: and *some* °of them ye shall kill and crucify; and *some* °of them shall ye scourge [6] in your synagogues, and persecute *them* °from city °to city:

w **35** °That °upon you may come all the righteous °blood shed [9] upon the earth, [34] from the blood of °righteous Abel unto the °blood of °Zacharias son of Barachias, whom °ye slew between [16] the Temple and the altar.

x **36** °Verily I say unto you, All these things shall come [35] upon °this generation.

22 heaven. Sing. See notes on 6. 9, 10.
God. Ap. 98. I. i. 1.
23 Woe, &c. Cp. 5. 7, and see Ap. 126.
pay tithe = tithe, or take tithes. Eng. tithe = tenth; hence, a district containing *ten* families was called a tithing.
anise = dill. Occ. only here.
cummin. Heb. *kumin.* Gr. *kuminon.* (Occ. only here.) Germ. *kümmel.*
faith. Or, faithfulness, as in Rom. 3. 3. Gal. 5. 22.
24 which, &c. Fig. *Paræmia.* Ap. 6.
strain = habitually filter out. Gr. *diulizō.* Occ. only here.
at. A mistake perpetuated in all editions of the A.V. All "the former translations" had "out".
a = the: which makes it read like a proverb.
gnat. Gr. *kōnōps.* Occ. only here.
swallow = gulp down: Eng. drink up.
camel. An unclean animal. See Lev. 11. 4.
25 Woe, &c. Cp. 5. 8, and see Ap. 126.
make clean = cleanse ceremonially.
platter = dish: i.e. a side dish. Gr. *paropsis.* Occ. only in these verses.
extortion = plunder.
excess = incontinence.
26 that which is within = the inside of.
be = become.
clean also. The "also" must be connected with outside: "that the outside also may become clean".
27 Woe, &c. Cp. 5. 9, and see Ap. 126.
are like unto. Gr. *paromoiazō.* Occ. only here.
whited. Sepulchres were whitened a month before the Passover, to warn off persons from contracting uncleanness (Num. 19. 16).
appear. Ap. 106. I. 1.
dead men's bones = bones of dead people. See Ap. 139. 2.
28 iniquity = lawlessness. Ap. 128. III. 4.
29 Woe, &c. Cp. 5. 9, and see Ap. 126.
tombs. Gr. *taphoi.* There are four at the base of Olivet: those of Zechariah, Absalom, Jehoshaphat, and St. James; but there is no authority for these names.
garnish = adorn or decorate. Perhaps being whitened just then, before the Passover.
sepulchres = *mnemia* = monuments.
30 If, &c. The condition being assumed as an actual fact. See Ap. 118. 2. a.
31 Wherefore = so that.
children = sons. Ap. 108. III.
32 Fill ye up = And ye, fill ye up.
33 generation = offspring, or brood. Pl. as in 3. 7; 12. 34; and Luke 3. 7.
escape = escape from (Gr. *apo*). Ap. 104. iv.

23. 34–39 (Y², p. 1362). PROPHECY.
(Extended Alternation.)

Y² | v | 34. Prophets. Future sending.
w | 35. Result.
x | 36. "I say unto you".
v | 37. Prophets. Past sending.
w | 38. Result.
x | 39. "I say unto you".

34 Wherefore = Because of this. Gr. *dia* (Ap. 104. v. 2) *touto.* **behold.** Fig. *Asterismos.* Ap. 6. **unto.** Gr. *pros.* Ap. 104. xv. 3. **of.** Gr. *ek.* Ap. 104. vii. **from** = away from. Gr. *apo.* Ap. 104. iv. **to.** Gr. *eis.* Ap. 104. vi. **35 That** = So that. **upon.** Gr. *epi.* Ap. 104. ix. 3. **blood.** Put by Fig. *Metonymy* (of the Subject) for blood-guiltiness (Ap. 6). **righteous Abel** = Abel the righteous [one], Gen. 4. 4. Cp. Heb. 11. 4. **Zacharias son of Barachias.** Not the son of Jehoiada (2 Chron. 24. 20, 21) but Zechariah the prophet (Zech. 1. 1, 7), who, we here learn (by Fig. *Hysterēsis*, Ap. 6) was killed in the same way. And why not? Are there not many examples of historical coincidences? Why should the Lord single out "Zacharias the son of Jehoiada" then nearly 800 years before, instead of the later Zacharias (the prophet) some 400 years before? And why may it not be prophetic of another "Zechariah, the son of Baruch" who was thus martyred some thirty-six years after? See Josephus (*Wars*, iv. 5. 4). **ye slew.** This may be taken as the Fig. *Prolēpsis* (Ampliatio), Ap. 6, speaking of future things as present. See 26. 2. Ps. 93. 1; 97. 1; 99. 1. Isa. 37. 22; 48. 5–7. Luke 3. 19, 20. Cp. Matt. 11. 2, &c. **36 Verily.** See note on 5. 18. **this generation.** See note on 11. 16; 24. 34.

v 37 O °Jerusalem, °Jerusalem, *thou* that killest the prophets, and stonest them which are
29 sent [34]unto thee, how often would I have gathered thy °children together, even as a hen gathereth her °chickens °under *her* wings, and ye °would °not!

w 38 [34]Behold, °your °house °is left unto °you °desolate.

x 39 For I say unto you, Ye shall °not °see Me henceforth, "till ye shall say, °'**Blessed *is* He That cometh [5]in the name of° the LORD.'"

J D 24 And °Jesus °went out, and departed
p 1364) °from °the temple:

E and His disciples came to *Him* for to shew Him °the buildings of °the temple.

F 2 And [1]Jesus said unto them, °"See ye °not all these things? °verily I say unto you, There °shall not be left here one stone °upon another, that °shall not be thrown down."

D 3 And as He sat °upon the mount of Olives,

E the disciples came unto Him °privately, saying, "Tell us,

G[1] when shall these things be

G[2] and what *shall be* the sign of Thy °coming,

G[3] and of °the end of the °world?"

F H[1] y 4 And [1]Jesus answered and said unto them, °"Take heed that °no man °deceive you.

z 5 For many shall come °in My name, saying, 'I am °Christ;' and shall [4]deceive many.

z 6 And ye °shall hear of wars and rumours of wars: °see that ye be °not troubled:

y for °all °*these things* °must °come to pass, but °the end is not yet.

37 Jerusalem. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the inhabitants.

children. Pl. of *teknon*. Ap. 108. I.

chickens = brood. Gr. *nossia*. Occ. only here.

under. Gr. *hupo*. Ap. 104. xviii.

would not = were not willing. Ap. 102. 1.

not. Gr. *ou* (Ap. 105. I), denying as a matter of fact.

38 your . . . you. Very emphatic. At the beginning of the Lord's ministry it was "My Father's house" (John 2. 16); but at the end, after His rejection, it was "your house".

house: i.e. the Temple, where He was speaking.

is left = is being left. See 24. 1.

desolate. Every "house" and every place is "desolate" where Christ is not.

39 not = by no means, in no wise. Gr. *ou mē*, Ap. 105. III. **see** = behold. Ap. 133. I. 1.

till. With *an*, implying uncertainty. The *not seeing* was certain: their *saying* it at that time was uncertain. Cp. the four "until"s with *ou mē*: 10. 23; 16. 28; 23. 39; 24. 34.

Blessed, &c. Quoted from Ps. 118. 26; cp. Matt. 21. 9. See Ap. 117. II.

the LORD. Ap. 98. VI. i. *a*. 1. B. a.

24. 1—25. 26 (*J*, p. 1357). TEACHING. DISCIPLES. PROPHETIC. (*Extended Alternation.*)

J | D | 24. 1–. Place. Departure from the Temple.
. E | 24. –1. Disciples come to show.
F | 24. 2. Prophecy. General.
D | 24. 3–. Place. Arrival at the Mount of Olives.
E | 24. –3. Disciples come to ask.
F | 24. 4—25. 26. Prophecy. Particular.

1 Jesus. Ap. 98. X.

went out, &c. Thus marking this (see Mark 13. 1) as the second of the two prophecies: the former (Luke 21) being spoken "in the Temple". See Ap. 155.

from = away from. Gr. *apo*. Ap. 104. iv.

the temple = the Temple courts, the sacred enclosure. See note on 23. 35.

the buildings, &c. These consisted of the courts, halls, colonnades, towers, and "wings". In Luke 21 "some" spake of its adornment with goodly stones and gifts.

2 See = Behold, look on. Ap. 133. I. 5. **Not the same word as in** *vv.* 6, 15, 30, 33. **not.** Gr. *ou*. Ap. 105. I. **verily.** See note on 5. 18. **shall not** = shall by no means. Very emphatic, because certain. Gr. *ou mē*. Ap. 105. III. **upon.** Gr. *epi*. Ap. 104. ix. 8. **shall not.** All the texts omit the "*mē*", and read simply "*ou*" as in the first clause. **3 upon.** Gr. *epi*. Ap. 104. 1. **privately** = apart. Luke 21 was spoken publicly.

–3 (*E*, above). DISCIPLES COME TO ASK. (*Division.*)

E | G[1] | –3–. First Question: WHEN shall these things (*v.* 2) be?
G[2] | –3–. Second Question: WHAT the sign of Thy *Parousia*?
G[3] | –3. Third Question: WHAT [the sign] of the consummation of the Age?

coming = presence. Gr. *parousia*. This is the first of twenty-four occurrences of this important word (Matt. 24. 3, 27, 37, 39. 1 Cor. 15. 23; 16. 17. 2 Cor. 7. 6, 7; 10. 10. Phil. 1. 26; 2. 12. 1 Thess. 2. 19; 3. 13; 4. 15; 5. 23. 2 Thess. 2. 1, 8, 9. Jas. 5. 7, 8. 2 Pet. 1. 16; 3. 4, 12. 1 John 2. 28). The *Papyri* show that "from the Ptolemaic period down to the second century A.D. the word is traced in the East as a technical expression for the arrival or the visit of the king or the emperor", also of other persons in authority, or of troops. (See Deissmann's *Light*, &c., pp. 372–8, 441–5). It is not therefore a N.T. word, as some have supposed. **the end of the world.** See Ap. 129. 2. **the end** = the *sunteleia*. *Sunteleia* = meeting together of all that marks the consummation of the age; not *telos* = the actual end, *vv.* 6, 13, 14. **world.** See Ap. 129. 2.

24. 4—25. 26 (*F*, above). PROPHECY. PARTICULAR. (*Division.*)

F | H[1] | 24. 4–6. Answer to the First Question.
H[2] | 24. 7–28. Answer to the Second Question.
H[3] | 24. 29—25. 26. Answer to the Third Question.

24. 4–6 (H[1], above). ANSWER TO THE FIRST QUESTION. (*Introversion.*)

Read with Mark 13. 5–7. Luke 21. 8, 9.

H[1] | *y* | 4. Warning. The beginning.
z | 5. Many Antichrists. } First Sign.
z | 6–. Rumours of Wars. }
y | –6. Warning. Not the end.

4 Take heed. Gr. *blepō*. Ap. 133. I. 5. **no man** = not (*mē*. Ap. 105. II) any one. **deceive** = lead astray. **5 in** = upon: trading upon. Gr. *epi*. Ap. 104. ix. 2. **Christ** = the Messiah. Ap. 98. IX. **6 shall hear** = will be about to hear. **see.** Gr. *horaō*. Ap. 133. I. 8. Not the same word as in *vv.* 2, 15, 30. **not.** Gr. *mē*. Ap. 105. II. **must** = it is necessary [for them to]. **come to pass** = arise (as in *v.* 34). **the end.** Gr. *telos*. Not the same as in *v.* 3. This marks the beginning, not the end. The "many Christs" would be the very first sign. See note on 1 John 2. 18.

H² J (365) 29

7 °**For nation shall rise °against nation, and kingdom against kingdom**: and there shall be °famines, and pestilences, and earthquakes, °in divers places.

8 All these *are* °the beginning of °sorrows.

K a

9 Then shall they deliver you up °to be afflicted, and shall kill you: and ye shall be hated °of all nations °for My name's sake.

b

10 And then **shall many °be offended**, and °shall betray one another, and shall hate one another.

c

11 And many false prophets shall rise,

c

and shall [4]deceive many.

b

12 And °because °iniquity shall °abound, the love of °many shall °wax cold.

a

13 But he that °shall endure °unto °the end, the same shall be °saved.

14 And this °gospel °of the kingdom shall be °preached °in all the °world °for a witness unto all °nations; and then shall [13]the end come.

J d

15 When ye therefore shall °see °**the abomination °of desolation**, spoken of °by Daniel the prophet, stand [14]in °the holy place, (whoso readeth, let him °understand:)

e

16 Then let them which be [14]in Judæa flee °into the mountains:

17 Let him which is °on the housetop [6]not come down to take °any thing °out of his house:

18 Neither let him which is [14]in the field return back to take his clothes.

d

19 And woe unto them that are with child, and to them that give suck [14]in those days!

e

20 But pray ye that your flight °be [6]not in the winter, neither °on the sabbath day:

K f

21 For then °**shall be great tribulation, such as °was [2]not °since °the beginning of the °world to this time, °no, °nor ever shall be.**

22 And except those days should be °shortened, there should [21]no flesh be saved: but [9]for the elect's sake those days shall be shortened.

g

23 Then °if any man shall say unto you, 'Lo, here *is* °Christ,' or 'there;' believe *it* [6]not.

h

24 For there shall arise false Christs, and

24. 7-28 (H², p. 1364). ANSWER TO THE SECOND QUESTION. (*Alternation.*)

H² | J | 7, 8. The Tribulation. The birth-pangs. Read this with Mark 13. 8, and Luke 21. 10, 11.
H² | K | 9–14. Tribulation. General. } Read this with
H² | J | 15–20. The Second Sign. } Mark 13. 9–23,
H² | K | 21–28. The Great Tribulation. } not Luke 21.

7 For nation, &c. See Ap. 117. II. Quoted from Isa. 19. 2. against. Gr. *epi*. Ap. 104. ix. 3. famines, and pestilences. Fig. *Paronomasia* (Ap. 6). Gr. *limoi kai loimoi*. Eng. dearths and deaths. in divers = Gr. *kata* (Ap. 104. x. 2) = in [different] places.
8 the = a. sorrows = birth-pangs.

24. 9-14 (K, above). TRIBULATION. GENERAL. (*Introversion.*)

K | a | 9. Proclamation. The Gospel of the Kingdom.
K | b | 10. Consequences. Stumbling.
K | c | 11–. False Prophets. Arising.
K | c | –11. False Prophets. Deception.
K | b | 12. Consequence. Coldness.
K | a | 13, 14. Promise. The Gospel of the Kingdom.

9 to be afflicted = unto tribulation. to = unto. Gr. *eis*. Ap. 104. vi. of = by. Gr. *hupo*. Ap. 104. xviii. 1. for = on account of. Gr. *dia*. Ap. 104. v. 2.
10 be offended = stumble. See Ap. 117. I, II. Quoted from Isa. 8. 15. shall betray = will deliver up, as in *v.* 9.
12 because = on account of. Gr. *dia*, as in *v.* 9. iniquity = lawlessness. Ap. 128. III. 4. abound = be multiplied. Cp. Acts 6. 1, 7; 7. 17; 9. 31. many = the many. wax = grow. Anglo-Saxon *weaxen*, to grow. wax cold. Gr. *psuchomai*. Occ. only here.
13 shall endure = shall have endured. unto. Gr. *eis*. Ap. 104. vi. the end. Gr. *telos*, the actual end. Not the *sunteleia* (*v.* 3), but the same as in *vv.* 6 and 14. saved = delivered (1 Thess. 1. 10).
14 gospel of the kingdom. See Ap. 140. of = concerning. Gen. of Relation. Ap. 17. 5. preached = proclaimed. Ap. 121. 1. in. Gr. *en*. Ap. 104. viii. world = the (then) habitable world. Gr. *oikoumenē*. See Ap. 129. 3. The civilised as distinct from barbarian. Not the same word as in either *vv.* 3 and 21. for = to, or with a view to. Gr. *eis*. Ap. 104. vi. nations = the nations.

24. 15-20 (J, above). THE SECOND SIGN. (*Alternation.*)

J | d | 15. Warning. The Second Sign.
J | e | 16–18. Direction. Flight.
J | d | 19. Commiseration.
J | e | 20. Direction. Prayer and Flight.

15 see. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in either *vv.* 2, 6, 30.

the abomination, &c. Ref. to Dan. 12. 11. See Ap. 117. I and II, and notes on Dan. 9. 27; 11. 31; 12. 11. Used as the equivalent for a special idol. Deut. 7. 26. 1 Kings 11. 7. 2 Kings 23. 13. Cp. 2 Thess. 2. 4. of. Gen. of Cause, that which brings on God's desolating judgments. by = by means of, or through. Gr. *dia*. Ap. 104. v. 1. the holy place. See note on "pinnacle", 4. 5. understand = observe attentively.
16 into = upon. Gr. *epi*. Ap. 104. ix. 3. L Tr. WH read "*eis*". Ap. 104. vi.
17 on. Gr. *epi*. Ap. 104. ix. 1. any thing. All the texts read "the things". out of. Gr. *ek*. Ap. 104. vii.
20 be = happen. on. Gr. *en*. Ap. 103. viii.

24. 21-28 (K, above). THE GREAT TRIBULATION. (*Introversion.*)

K | f | 21, 22. The Great Tribulation. Beginning.
K | g | 23. Warning. "If they shall say".
K | h | 24–. False Messiahs and false prophets.
K | h | –24. Their object.
K | g | 25, 26. Warning. "If they shall say".
K | f | 27, 28. The Great Tribulation. The End.

21 shall be, &c. See Ap. 117. II. Quoted from Dan. 12. 1. was not = has not arisen, or happened; same as "fulfilled", *v.* 34. since = from, as in *v.* 1. the beginning. See note on John 8. 44. world. Gr. *kosmos* Ap. 129. 1. no. Gr. *ou*. Ap. 105. I. nor ever = *ou mē*. Ap. 105. III; i. e. shall *by no means* happen.
22 shortened = curtailed. See Ap. 90.
23 if . . . &c. The condition is hypothetical. Ap. 118. 1. b. Christ = the Messiah. Ap. 98. IX.

29 false prophets, and shall °shew great signs and wonders;

h °insomuch that, °if *it were* possible, they shall
p. 1365) [4] deceive the very elect.

g 25 Behold, I have told you before.

26 Wherefore [23] if they shall say unto you, 'Behold, He is [14] in the desert;' go [6] not forth: 'behold, *He is* [14] in the °secret chambers;' believe *it* [6] not.

f 27 For °as the lightning cometh °out of the east, and shineth even unto the west; so shall °also °the coming of °the Son of man be.

28 For wheresoever the °carcase is, there will the °eagles be °gathered together.

I' L N i 29 °Immediately °after the tribulation of
p. 1366) those days °**shall the sun be darkened, °and the moon shall [2] not give her light, °and the stars shall fall [1] from °heaven, °and °the powers of °the heavens shall be shaken:**

k 30 And then shall °appear °the sign of [27] the Son of man [14] in [29] heaven:

i **[29] and °then shall all the tribes of the °earth mourn,**

k **[29] and °they shall see [27] the Son of man coming °in the clouds of [29] heaven °with power and great glory.**

O 31 And He shall send His angels [30] **with °a great sound of a trumpet, and °they shall gather together °His elect °from the four winds, [1] from one end of °heaven to the other.**

M P l 32 Now learn °a parable °of the fig tree; When °his branch °is °yet tender, and putteth forth leaves, ye °know that summer *is* nigh:

m 33 So °likewise ye, when ye [6] shall see all these things, [32] know that °it is near, *even* °at the doors.

n 34 [2] Verily I say unto you, °This generation shall °not pass, °till all these things °be fulfilled.

24 shew = give. insomuch that = so as to, &c. if it were possible. The condition involves no doubt as to its being *impossible*. See Ap. 118. 2. a.

26 secret chambers. See note on 6. 6. Gr. *tameion*. Occ. only there, here, and Luke 12. 3, 24.

27 as = just as. out of = from. Gr. *apo*. Ap. 104. iv. also. All the texts omit "also".
the coming = the *parousia*, or presence. See note on *v.* 3. the Son of man. See Ap. 98. XVI.

28 carcase. Gr. *ptōma*. eagles = vultures. gathered together. See Job 39. 30: which shows the true interpretation.

24. 29—25. 46 (H[3], p. 1364). THE ANSWER TO THE THIRD QUESTION. (*Introversion and Alternations.*)

H[3] | L | N | 24. 29, 30. The Son of man. Shining forth. The Third Sign.
O | 24. 31. The gathering of the elect (Israel).
M | P | 24. 32–41. Parables and Type. The Fig-tree, and Noah.
Q | 24. 42–44. Warning. "Watch therefore".
R | 24. 45–51. Servants. Parable. } General.
M | P | 25. 1–12. Parable. The Ten Virgins.
Q | 25. 13. Warning. "Watch therefore".
R | 25. 14–30. Servants. Parable. } Particular.
L | N | 25. 31. The Son of man. On His throne.
O | 25. 32–46. The gathering of the nations (Gentiles).

24. 29-30 (N, above). THE SON OF MAN. SHINING FORTH. THE THIRD SIGN. (*Alternation.*)

Read this with Mark 13. 24–27. Luke 21. 25–28.

N | i | 29. Heaven. Sun darkened.
k | 30–. The Son of man. The Third Sign
i | –30–. Earth. Mourning.
k | –30. The Son of man. Himself.

29 Immediately after. No room therefore for a Millennium before His coming. It must follow it.
after. Gr. *meta*. Ap. 104. xi. 2.
shall the sun, &c. Ap. 117. II. Quoted from Isa. 13. 10; 34. 4.
and. Note the Fig. *Polysyndeton* (Ap. 6), to emphasise each particular.
heaven = the heaven (Sing.). See note on 6. 9, 10.
the powers, &c. See Isa. 13. 10, 11; 34. 4. Probably referring to the evil "principalities and powers" of Eph. 1. 21; 6. 12. Col. 1. 16; 2. 10, 15. the heavens. Pl. See note on 6. 9, 10. **30** appear = shine forth. Gr. *phainō*. Ap. 106. I. i. the sign. As asked in *v.* 3. then shall, &c. Quoted from Zech. 12. 12.
earth = land. Gr. *gē*. Ap. 129. 4. they shall see. Gr. *opsomai*. Ap. 133. 8. a. in = [seated] upon. Gr. *epi*. Ap. 104. ix. 1. with. Gr. *meta*. Ap. 104. xi. 1. Quoted from Dan. 7. 13. with power and great glory = with power, yea, with great and glorious power. Fig. *Hendiadys*. Ap. 6. **31** a great sound of a trumpet. Gr. "a trumpet and a great sound" = a trumpet, yea, a great sounding trumpet. Fig. *Hendiadys* (Ap. 6); not two things, but one. they shall gather, &c. Quoted from Deut. 30. 4. See 1 Thess. 4. 16, 17. His elect. Whe "received the Word". Acts 2. 41. 1 Thess. 2. 13. from = out of. Gr. *ek*. Ap. 104. vii. heaven = heavens. Pl. See note on 6. 9, 10.

24. 32–41 (P, above). PARABLES AND TYPE. (*Extended Alternation.*)

P | l | 32. Parable. The Fig-tree.
m | 33. The application.
n | 34. Time. Nearness.
o | 35, 36. Divine certainty. Creature ignorance.
l | 37. Type. The days of Noah.
m | 38. The application.
n | 39–. Time. Suddenness.
o | –39–41. Divine certainty. Creature ignorance.

32 a = the. Referring probably to a well-known saying. of = from. Gr. *apo*. Ap. 104. iv. his = its. is yet = shall have become already. know = get to know. Gr. *ginōskō*. Ap. 132. I. ii. The same word as in *vv.* 33, 39, 43 ("know"). **33** likewise ye = ye also. it is near = He is near. at. Gr. *epi*. Ap. 104. ix. 2. **34** This generation. See note on 11. 16. not = by no means. Gr. *ou mē*. Ap. 105. III. till. Here with Gr. "*an*", and the Subj. Mood, marking the uncertainty, which was conditional on the repentance of the nation. Note the four "tills" (16. 28; 23. 39; 24. 34, and cp. what is certain with what is uncertain. be fulfilled = may have begun to arise, or take place: referring specially to the *first* "sign" in *v.* 4, in response to the first question in *v.* 3; not the same word as in Luke 21. 24, but the same as in *v.* 32.

35 [29]Heaven and earth shall pass away, but
My °words shall [34]not pass away.
36 But °of that day and hour °knoweth [2]no
man, no, not the angels of [29]heaven, but My
°Father °only.

37 But [27]as the days of Noe *were*, so °shall
°also °the coming of [27]the Son of man be.

38 For [27]as [14]in the days that were °before the
flood they were eating and drinking, marry-
ing and giving in marriage, until the day
that °Noe entered °into the ark,

39 And [32]knew [2]not °until the flood came, and
took them all away;

so [37]shall [37]also the coming of [27]the Son of man
be.
40 Then [37]shall two be [14]in the field; °the one
°shall be °taken, and the other °left.
41 Two °*women shall be* grinding °at °the
mill; the one [37]shall be [40]taken, and the other
[40]left.

42 °Watch therefore:

for ye [36]know [2]not what hour °Lord doth
come.

43 But [32]know this, that [24]if the °goodman
of the house had [36]known in what watch the
thief °would come,

he would have watched, and would [2]not have
suffered his house to be broken up.

44 °Therefore °be ye also ready:

for in such an hour as ye think [2]not [27]the Son
of man cometh.

45 Who then is a faithful and wise servant,

whom his lord hath made ruler °over his
household, to give them °meat [14]in due season?

46 °Blessed *is* that servant, whom his lord
when he cometh shall find so doing.

47 [2]Verily I say unto you, That he shall
make him ruler °over all his °goods.

48 °But and [23]if that °evil servant shall say
[14]in his heart, "My lord delayeth °his coming";

49 And shall begin to smite *his* fellowserv-
ants, and to eat and drink [30]with the drunken;

50 The lord of that servant shall come [14]in
a day when he looketh [2]not for *him*, and [14]in
an hour that he is [2]not °aware of,

51 And shall cut him asunder, and appoint
him his portion [30]with the hypocrites: there
shall be °weeping and gnashing of teeth.

25 °Then °shall °the kingdom of °heaven
be likened unto ten virgins, which took
their °lamps, and went forth °to meet the
bridegroom.

35 words. Pl. of *logos*. See note on Mark 9 32.
36 of=concerning. Gr. *peri*. Ap. 104. xiii. 1.
knoweth=has any intuitive knowledge. Gr. *oida*. Ap. 132. I. i. The same word as in *vv.* 42, 43 ("known"); not the same as in *vv.* 32, 33, 39, 43 ("known").
Father. Ap. 98. III.
only=alone. Not the Lord as "the Son of man", though surely as "the Son of God".
37 shall=will.
also the coming=the *parousia* (or presence) also.
the coming=the *parousia*. See note on *v.* 3.
38 before. Gr. *pro*. Ap. 104. xiv.
Noe=Noah.
into. Gr. *eis*. Ap. 104. vi.
39 until. Ref. to Pent. (Gen. 7-11).
40 the one shall be taken, &c. 1 Thess. 4. 15, 16 refers to this, for it is the same *parousia*.
shall=is. So in *v.* 41.
taken=taken to one's side, in peace and for blessing, as in 1. 20, 24; 17. 1. Luke 9. 10; 18. 31; John 14. 3 ("receive").
left. For judgment; as in 13. 30 ("let"); 15. 14 ("let alone"); 19. 27, 29 ("forsaken"); 23. 38; 26. 56, &c.
41 women. Grinding was and is woman's work in the East, and is done in the morning.
at=in. Gr. *en*. Ap. 104. viii.
the mill. Gr. *mulon*. Occ. only here.

24. 42-44 (Q, p. 1366). WARNING. "WATCH THEREFORE". (*Introversion.*)

Q | S | p | 42–. Warning. "Watch".
q | –42. Reason.
T | 43–. Thief. Knowledge of. } Com-
T | –43. Thief. Action against. } parison.
S | p | 44–. Warning. "Be ready".
q | –44. Reason.

42 Watch. As in 1 Thess. 5. 6 and 10 ("wake").
Lord. Ap. 98. VI. i. *a*. 2. B. a.
43 goodman of the house=master of the house.
would come=is coming.
44 Therefore=on this account. Gr. *dia touto*. Ap. 104. v. 2.
be=become.

24. 45-51 (R, p. 1366). SERVANTS. PARABLE. (*Extended Alternation.*)

R | r | 45–. The faithful and wise servant.
s | –45. His duties performed.
t | 46. His lord's coming.
u | 47. His reward.
r | 48. The evil servant.
s | 49. His duties neglected.
t | 50. His lord's coming.
u | 51. His punishment.

45 over=at the head of. Gr. *epi*. Ap. 104. ix. 1.
meat=their food. "Meat" being put by Fig. *Metonymy* (of Adjunct) for all kinds of food (Ap. 6).
46 Blessed=Happy. As in 5. 3.
47 over=in charge of. Gr. *epi*. Ap. 104. ix. 2.
goods=substance, or property.
48 But and if=But if. As in *v.* 23.
evil. Gr. *kakos*. Ap. 128. iv. 2.
his coming=to come.
50 aware of=knoweth, as in *v.* 32, 33, 39.
51 weeping and gnashing. See note on 8. 12.

25. 1-12 [For Structure see next page].

1 Then=At that point in a then future time. The Structure of P (p. 1366) shows that this parable formed the closing part of the Lord's teaching on the Mount of Olives (see 24. 1, 3); and was designed to illustrate and enforce His teaching as to watchfulness, in view of the then immediate *parousia*, conditional on the repentance of that generation in response to the ministry of Peter and the Twelve, beginning at Pentecost, proclaimed and formulated in Acts 3. 19–26. See the Structure of H[3] (p. 1366). The Parable has nothing to do with the Church to-day as to *interpretation*, though there is the same solemn *application* as to watchfulness. **shall**=will. **the kingdom of heaven.** See Ap. 114. **heaven**=the heavens. Cp. 6. 9, 10. **lamps**=torches. See Ap. 130. 6. **to.** Gr. *eis*. Ap. 104. vi. **to meet**=for the meeting (of two parties from opposite directions): i.e. the meeting and returning with. Gr. *apanantesis*. Occ. only here, *v.* 6, Acts 28. 15, and 1 Thess. 4. 17. But all the texts read *hupantesis*, as in John 12. 13.

29 2 And five of them were °wise, and five *were* foolish.

w (p. 1368) 3 They that *were* foolish took their [1]lamps, and took °no oil °with them:

x 4 But the [2]wise took oil °in their °vessels [3]with their lamps.

X y 5 While the bridegroom tarried,

z they all °slumbered and °slept.

V 6 And at midnight °there was a cry made, °'Behold, the bridegroom cometh;

V go ye out [1]to meet him.'

U W v 7 Then all °those virgins arose, and trimmed their [1]lamps.

w 8 And the foolish said unto the [2]wise, 'Give us °of your oil; for our lamps °are gone out.'

x 9 But the wise answered, saying, °'*Not so*; lest there be °not enough for us and you: but go ye rather °to them that sell, and buy for yourselves.'

X y 10 And while they °went to buy, the bridegroom came; and they that were ready went in [3]with him [1]to the °marriage: and the door was shut.

z 11 Afterward °came also the other virgins, saying, °'lord, lord, open to us.'

12 But he answered and said, °'Verily I say unto you, °I know you [9]not.'

Q (p. 1366) 13 °Watch therefore, for ye [12]know °neither the day nor the hour °wherein °the Son of man cometh.

R Y (p. 1368) 14 For °*the kingdom of heaven is* as a °man °travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five °talents, to another two, and to another one; to °every man °according to °his several ability; and straightway °took his journey.

Z 16 Then he that had received the five [15]talents went and °traded with the same, and °made *them* other five [15]talents.

17 And likewise °he that *had received* two, he also gained other two.

18 But he that had received one °went and digged [4]in the °earth, and hid his °lord's money.

Y 19 °After a long time the [18]lord of those servants cometh, and °reckoneth [3]with them.

Z A[1] *a*[1] (p. 1369) 20 And so he that had received five [15]talents came and brought other five [15]talents, saying, 'Lord, thou deliveredst unto me five [15]talents: [5]behold, I have gained °beside them five [15]talents more.'

b[1] 21 His lord said unto him, 'Well done, *thou* good and faithful servant: thou hast been faithful °over a few things,

c[1] I will °make thee ruler °over many things: °enter thou °into °the joy of thy [18]lord.'

25. 1–12 (*P*, p. 1366). PARABLE. THE TEN VIRGINS. (*Introversion and Alternations.*)

P | U | W | v | 1, 2. The ten.
w | 3. The five foolish.
x | 4. The five wise.
X | y | 5–. The Bridegroom tarrying.
z | –5. The ten sleeping ones.
V | 6–. The Cry.
V | –6. The Call.
U | *W* | *v* | 7. The ten.
w | 8. The five foolish.
x | 9. The five wise.
X | *y* | 10. The Bridegroom coming.
z | 11, 12. The five foolish ones.

2 wise = prudent.

3 no. Gr. *ou*. Ap. 105. I.

with. Gr. *meta*. Ap. 104. xi.

4 in. Gr. *en*. Ap. 104. viii.

vessels. Containing oil, to pour on the torches. Gr. *angeion*. Occ. only here, and 13. 48.

5 slumbered = became drowsy. Gr. *nustāzō*. Occ. only here and 2 Pet. 2. 3.

slept = went to sleep (and continued asleep). Gr. *katheudō*. Ap. 171. 1.

6 there was a cry made = there arose a cry.

Behold. Fig. *Asterismos*. Ap. 6.

7 those = those former ones.

8 of. Gr. *ek*. Ap. 104. vii.

are gone out = are going out.

9 Not so. Or, supply the Ellipsis thus: "[we must refuse] lest there be not enough", &c.

not. Gr. *ou*. Ap. 105. I. But all the texts read "*ou mē*". Ap. 105. III.

to. Gr. *pros*. Ap. 104. xv. 3.

10 went: were on their way.

marriage = marriage, or wedding feast; as in 22. 2, 3, 4.

11 came also the other virgins = "came the other virgins also".

lord, lord. Fig. *Epizeuxis*, Ap. 6, for emph., denoting urgency. Ap. 98. VI. i. *a*. 4. B.

12 Verily. See note on 5. 18.

I know you not. Gr. *oida*. Ap. 132. I. 1.

13 Watch. This is the great lesson of the parable. See Q and *Q* (p. 1366).

neither = not. Gr. *ou*, as in *v*. 6.

wherein = in (Gr. *en*. Ap. 104. viii) which.

the Son of man. See Ap. 98. XVI.

25. 14–30 (*R*, p. 1366). SERVANTS. PARABLE. THE MASTER. (*Alternation.*)

R | Y | 14, 15. The Master. Departure. Commission.
Z | 16–18. Servants. Conduct. Described.
Y | 19. The Master. Return. Reckoning.
Z | 20–30. Servants. Conduct. Judged.

14 the kingdom of heaven. Or supply the Ellipsis from *v*. 13: "[the coming of the Son of man]".

man. Gr. *anthrōpos*. Ap. 123. 1.

travelling, &c. See note on "went", &c., 21. 33.

15 talents. Gr. *talanton*. Occ. only here, and in 18. 24. See Ap. 51. II. 6. (2). Hence the word comes to be used now of any gift entrusted to one for use.

every man = each one.

according to. Gr. *kata*. Ap. 104. x. 2.

his several ability = his own peculiar capacity.

took his journey. Same as "travelling" in *v*. 14.

16 traded with = trafficked or wrought in (Gr. *en*. Ap. 104. viii). The virgins *wait*: the servants *work*.

made them. Put by Fig. *Metonymy* (of Cause), Ap. 6, for "gained".

17 he = he also.

18 went = went off.

earth = ground. Gr. *gē*. Ap. 129. 4.

lord. Ap. 98. VI. i. *a*. 4. A.

19 After. Gr. *meta*. Ap. 104. xi. 2.

reckoneth = compareth accounts. Gr. *sunairō*. Occ. only here, and in 18. 23, 24.

25. 20–30 [For Structure see next page].

20 beside = upon. Gr. *epi*. Ap. 104. ix. 2. **21 over.** Gr. *epi*. Ap. 104. ix. 3 and 1. **make** = set. **enter... joy.** He enters into joy, and joy enters into him. **the joy** = the [place of] joy. **into.** Gr. *eis*. Ap. 104. vi.

22 He also that had received two [15]talents came and said, [11]'Lord, thou deliveredst unto me two [15]talents: [6]behold, I have gained two other [15]talents [29]beside them.'

23 His [18]lord said unto him, 'Well done, good and faithful servant; thou hast been faithful [21]over a few things

I will [21]make thee ruler [21]over many things: [21]enter thou [21]into the joy of thy [18]lord.'

24 °Then he which °had received the one [15]talent came and said, [11]'Lord, °I knew thee that thou art an hard [14]man, reaping where thou °hast [9]not sown, and gathering where thou °hast [9]not strawed:

25 And I was afraid, and went and hid °thy talent [4]in the earth: °lo, *there* thou hast °*that is* thine.'

26 His [18]lord answered and said unto him, '*Thou* °wicked and slothful servant, °thou knewest that I reap where I sowed [9]not, and gather where I have [9]not [24]strawed:

27 Thou oughtest therefore to have put my money to the °exchangers, and *then* at my coming ℨ should have received mine own with °usury.

28 Take therefore the [15]talent °from him, and give *it* unto him which hath ten [15]talents.

29 For unto every one that hath shall be given, and he shall have abundance: but [28]from him that hath °not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant [21]into °outer darkness: there shall be °weeping and gnashing of teeth.'

31 °When [13]the Son of man °shall come [18]in His glory, and all the [3]holy angels with Him, then shall He sit °upon °the throne of His glory:

32 And before Him °shall be gathered all nations: and He shall separate °them one [28]from another, as a shepherd divideth *his* sheep [28]from the °goats:

33 And He shall set the sheep on His right hand, but the goats on the left.

34 Then shall the King say unto them [33]on His right hand, 'Come, ye blessed of My °Father, inherit the kingdom prepared for you [28]from °the foundation of the world:

35 For I was °an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in:

36 °Naked, and ye clothed Me: I was sick, and ye visited Me: I was [4]in prison, and ye came °unto Me.'

37 °Then shall the righteous answer Him, saying, °'Lord, when saw we Thee [35]an hungred, and fed *Thee?* or thirsty, and gave *Thee* drink?

25. 20–30 (*Z*, p. 1368). SERVANTS. CONDUCT. JUDGED. (*Repeated and Extended Alternation.*)

Z | A¹ | a¹ | 20. Reckoning.
b¹ | 21–. Commendation.
c¹ | –21. Reward.
A² | a² | 22. Reckoning.
b² | 23–. Commendation.
c² | –23. Reward.
A³ | a³ | 24, 25. Reckoning.
b³ | 26, 27. Condemnation.
c³ | 28–30. Punishment.

24 Then he=He also.
had received. Note the change from the Aorist to the Perf. He had received it, and it remained with him.
I knew thee=I got to know thee. Gr. *ginōskō*. Ap. 132. I. ii. Not the same as *vv.* 12, 13, 26.
hast not sown=didst not sow.
hast not strawed=didst not scatter.
25 lo, there. Fig. *Asterismos.* Ap. 6.
that is thine=thine own.
26 wicked. Gr. *ponēros.* Ap. 128. IV. 1.
thou knewest. Gr. *oida.* Ap. 132. I. i.
27 exchangers=bankers. So called from the tables or counters at which they sat. Gr. *trapezitēs.* Occ. only here.
usury=interest. Ref. to Pent. (Deut. 23. 19, 20). Cp. Ps. 15. 5. Hebrews were forbidden to take it from Hebrews, but allowed to take it from foreigners.
28 from=away from. Gr. *apo.* Ap. 104. iv.
29 not. Gr. *mē.* Ap. 105. II. Not the same word as in *vv.* 9, 12, 24, 26, 43, 44, 45.
30 outer=the outer. Gr. *exōteros.* Occ. only in Matthew (here, 8. 12, and 22. 13).
weeping and gnashing. See note on 8. 12.
31 When the Son of man. See the Structure (p. 1366).
shall come=shall have come.
upon. Gr. *epi.* Ap. 104. ix. 1.
the throne. Luke 1. 32. Cp. Ps. 47. 8. Jer. 3. 17; 14. 21. Zeph. 3. 8.

25. 32–46 (*O*, p. 1366). THE GATHERING OF THE NATIONS (GENTILES). (*Introversion and Extended Alternation.*)

O | B | 32. The Gathering.
C | d | 33. Stationing.
e | 34. Right hand. Blessed.
f | 35, 36. Reason.
g | 37–39. Inquiry.
h | 40. Answer.
C | d | 41–. Stationing.
e | –41. Left hand. Cursed.
f | 42, 43. Reason.
g | 44. Inquiry.
h | 45. Answer.
B | 46. The Separation.

32 shall be gathered all nations. There is no resurrection here. Therefore no ref. to Rev. 20. The gathering is to be on earth (Isa. 34. 1, 2. Joel 3. 1, 2, 11, 12). There are three classes, not two. The test is not even "works", but the treatment of the "brethren" by the other two. No believer, i. e. those who "received the word" (Acts 2. 41. 1 Thess. 2. 13): for these were (and will yet be) "taken out of all nations", Acts 15. 14: Israel not gathered here, because "not reckoned among the nations" (Num. 23. 9). The Church of the Mystery (Eph. 3) not here, because the reward here is "from the foundation (Ap. 146) of the world" (*v.* 34); while the Church was chosen "before" that (Eph. 1. 4). The "throne" is that of David (Luke 1. 32).
all nations=all the nations. **them.** Refers to individuals, because it is Masc., while "nations" are Neuter, and therefore are regarded collectively. **goats.** Gr. *eriphion.* Occ. only here.
34 Father. Ap. 98. III. **the foundation, &c.** See Ap. 146. **35 an hungred**=hungry.
36 Naked=Scantily clothed. Fig. *Synecdochē* (of the Whole), Ap. 6. **unto.** Gr. *pros.* Ap. 104. xv. 3. **37 Then shall the righteous answer, &c.** Fig. *Dialogismos.* Ap. 6. **Lord.** Ap. 98. VI. i. *a.* 2. B. b.

29 38 When saw we Thee a stranger, and took *Thee* in? or [36] naked, and clothed *Thee?*
39 Or when saw we Thee sick, or [4]in prison, and came [36] unto Thee?'

h (p. 1369) 40 And the King shall answer and say unto them, [12]'Verily I say unto you, Inasmuch as ye have done *it* unto one of °the least of these My brethren, ye have done *it* unto Me.'

C d 41 Then shall He °say also unto them [33] on the left hand,

e 'Depart [28] from Me, °ye cursed, [21] into °everlasting fire, prepared for the devil and his angels:

f 42 For I was [35] an hungred, and ye gave Me [3] no meat: I was thirsty, and ye gave Me [3] no drink:
43 I was a stranger, and ye took Me [9] not in: [36] naked, and ye clothed Me [9] not: sick and [18] in prison, and ye visited Me [9] not.'

g 44 Then shall they also answer Him, saying, [11]'Lord, when saw we Thee [36] an hungred, or athirst, or a stranger, or [36]naked, or sick, or [18] in prison, and did [9]not minister unto Thee?'

h 45 Then shall He answer them, saying, [12]'Verily I say unto you, Inasmuch as ye did *it* [9] not to one of [40] the least of these, ye did *it* [9] not to Me.'

B 46 And these shall go away [21] into °everlasting °punishment: but the righteous [21] into life eternal."

E³ D (p. 1370) **26** And it came to pass, when °Jesus had °finished all these °sayings, He said unto His disciples,
2 °"Ye know that °after two days °is *the feast of* the °passover, and °the Son of man is °betrayed °to be °crucified."

E 3 Then assembled together the chief priests, and the scribes, and the elders of the people, °unto the °palace of the high priest, who was called Caiaphas,
4 And consulted °that they might °take [1] Jesus by °subtilty, and kill *Him.*
5 But they said, °"Not °on the feast *day*, lest there be an uproar among the People."

F G 6 Now when [1] Jesus °was °in °Bethany, °in the house of °Simon °the leper,
7 There came unto Him °a woman having an alabaster °box of °very precious ointment, and poured it °on °His head, as He °sat *at meat.*

H i 8 But when °His disciples saw *it*, they had indignation, saying, [2]"To what purpose *is* this waste?

k 9 For this ointment might have been sold for much, and given to the poor."

40 the least. Emph. = even the least.
41 say also unto them = say unto them also.
ye cursed = that are abiding under a curse.
everlasting fire = the fire, the age-abiding [fire]. See Ap. 151.
46 everlasting. Gr. *aiōnion.* Ap. 151. B. ii. In the same sense as in Heb. 5. 9 (Isa. 45. 17); 6. 2; 9. 12. 2 Thess. 1. 9. (Cp. Ps. 52. 5; 92. 7.) The eternal result must be the same as in the next clause.
punishment. Gr. *kolasis.* According to Aristotle *kolazis* has regard to him who suffers it, while *timōria* has regard to the satisfaction of him who inflicts it. (Occ. only in Heb. 10. 29. The verb *timōreō* only in Acts 22. 5, and 26. 11.) *Kolasis* occ. only here, and 1 John 4. 18 (the verb *kolazomai* only in Acts 4. 21; 2 Pet. 2. 9). What this *kolasis* is must be learnt from 25. 41. Cp. 3. 12, and note on Luke 3. 17.

26. 1-35 (E³, p. 1355). BETHANY. RETURN TO. (*Introversion.*)

E³ | D | 1, 2. The Passover. Two days before.
E | 3-5. Conspiracy of Chief Priests, Scribes, and Elders.
F | 6-13. The second Anointing.
E | 14-16. Conspiracy of Judas Iscariot.
D | 17-35. The Passover. One day before.

1 Jesus. Ap. 98. X.
finished. Cp. 7. 28. Marking an epoch. As in 11. 1; 13; 53; 19. 1. See Ap. 156.
sayings. Pl. of *logos.* See note on Mark 9. 42.
2 Ye know. Gr. *oida.* Ap. 132. I. i.
after. Gr. *meta.* Ap. 104. xi.
after two days, &c. See Ap. 156.
is = takes place, or cometh. Gr. *ginomai.* See note on "fulfilled", Luke 21. 32.
passover. Gr. *pascha*, an Aramaic word. Heb. *pesach.* Ap. 94. III. 3.
the Son of man. See Ap. 98. XVI.
betrayed = delivered up. The Present Tense is the Fig. *Prolepsis* (Ap. 6). See note on "ye slew", Matt. 23. 35.
to = for: i.e. for the purpose of. Gr. *eis.* Ap. 104. vi.
crucified = hung upon a stake. Gr. *stauros* was not two pieces of wood at any angle. It was an upright pale or stake. Same as *xulon*, a piece of timber (Acts 5. 30; 10. 39. Gal. 3. 13. 1 Pet. 2. 24). Even the Latin *crux* means a mere stake, or stave (cp. *vv.* 47, 55, &c.); while *stauroō* (here) means to drive stakes. See Ap. 162.
3 unto. Gr. *eis.* Ap. 104. vi.
palace = court, with access from the street. Should be so rendered in *vv.* 58, 69. Mark 14. 54, 66; 15. 16. Luke 11. 21; 22. 55. John 18. 15, as it is in Rev. 11. 2. It is rendered "hall" in Mark 15. 16. Luke 22. 55.
4 that = to the end that.
take = seize. subtilty = guile.
5 Not. Gr. *mē.* Ap. 105. II. Not the same as in *vv.* 11, 24, 29, 35, 39, 40, 42, 53, 70, 72, 74.
on = during. Gr. *en.* Ap. 104. viii. The same as "among" in the next clause.
on the feast day = during the feast.

26. 6-13 (F, above). THE SECOND ANOINTING. (*Introversion and Alternation.*)

F | G | 6, 7. The woman. Historic.
H | i | 8. Indignation.
k | 9. Reasoning.
H | i | 10. Reprehension.
k | 11. Reasoning.
G | 12, 13. The woman. Prophetic.

6 was = came to be, as in *v.* 20. Gr. *ginomai.* in. Gr. *en.* Ap. 104. viii. Bethany. Note this return to Bethany from Jerusalem after His first entry in Matt. 21. 1-11, &c., and before His triumphal entry in Mark 11. 1-10. Luke 19. 29-38, and John 12. 12-19. See Ap. 156. Simon. Showing this to be a second anointing, later than that of John 12. 2-8. See Ap. 158. the leper. Fig. *Ampliatio* (Ap. 6). So called after his healing, as Matthew was still called "the tax-gatherer". See note on Ex. 4. 6. **7** a woman. Unnamed. In the former anointing it was Mary. See Ap. 158, and note on 1 Sam. 3. 1. box = flask. very precious. Gr. *barutimos.* Occ. only here. on = upon. Gr. *epi.* Ap. 104. ix. 3 (all the texts read ix. 2), as in *vv.* 39, 50. His head. In the former anointing, by Mary, it was His feet. See Ap. 158. sat = reclined [at table]. **8** His disciples. In the former case it was Judas Iscariot. Ap. 158.

10 When [1] Jesus °understood *it*, He said unto them, "Why trouble ye the woman? for she hath wrought a °good work °upon Me.

11 For ye have the poor always °with you; but Me ye have °not always.

12 For [6] in that she hath poured this ointment °on My body, she did *it* °for My °burial.

13 °Verily I say unto you, Wheresoever °this gospel shall be °preached [6] in the whole °world, *there* shall °also this, that this woman hath done, be told °for a memorial of her."

14 Then one of the twelve, called Judas Iscariot, went °unto the chief priests,

15 And said *unto them*, "What °will ye give me, and ☽ will deliver Him unto you?" And they °covenanted with him for °thirty pieces of silver.

16 And °from that time he sought opportunity to [2] betray Him.

17 Now °the first *day* of the *feast of* unleavened bread the disciples came to [1] Jesus, saying unto Him,

°"Where [15] wilt Thou that we prepare for Thee to eat the [2] passover?"

18 And He said, "Go °into the city °to °such a man, and say unto him, 'The °Master saith, 'My time is at hand; I will keep the [2] passover °at thy house [11] with My disciples.'"

19 And the disciples did as [1] Jesus °had appointed them;

and they made ready the [2] passover.

20 Now when the even was come, °He sat down [11] with the twelve.

21 And °as they did eat, He said, [13] "Verily I say unto you, that one °of you shall °betray Me."

22 And they were exceeding sorrowful, and began °every one of them to say unto Him, °"Lord, is it ☽?"

23 And He answered and said, "He that °dippeth *his* hand [11] with Me [6] in the dish, the same shall [2] betray Me.

24 °The Son of man goeth as it °is written °of Him: but woe unto that man °by whom °the Son of man is [2] betrayed! °it had been good for that man °if he had [11] not been born."

25 Then Judas, which [2] betrayed Him, answered and said, °"Master, is it ☽?"

He said unto him, °"Thou hast said."

26 And as they were eating, [1] Jesus took °bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, "Take, eat; °this is My body."

27 And He took the cup, and gave thanks,

10 understood = got to know. Gr. *ginōskō*. Ap. 132. I. ii. Not the same word as in *vv.* 2, 70, 72, 74.
good = excellent.
upon = toward. Gr. *eis*. Ap. 104. vi.
11 with. Gr. *meta*. Ap. 104. xi. 1.
not. Gr. *ou*. Ap. 105. i. Not the same as in *vv.* 5, 29, 35; but the same as in *vv.* 24, 39, 40, 42, 53, 70, 72, 74.
12 on. Gr. *epi*. Ap. 104. ix. 1.
for. Gr. *pros*. Ap. 104. xv. 4.
burial = embalming. Cp. John 19. 40. Should be the same as in Mark 14. 8. John 12. 7. It is the Sept. for Heb. *hănaṭ*, in Gen. 50. 2.
13 Verily. See note on 5. 18.
this gospel = the good news.
preached = proclaimed. Ap. 121. 1.
world. Gr. *kosmos*. Ap. 129. 1.
also this, that = this also which.
for. Gr. *eis*. Ap. 104. vi.
14 unto. Gr. *pros*. Ap. 104. xv. 3.
15 will ye give . . . ? = what are ye willing to give?
will. Gr. *thelō*. Ap. 102. 1.
covenanted with him = they placed for him [in the balance]: i. e. they weighed to him.
thirty pieces of silver. See Ap. 161. These were shekels of the Sanctuary. Ap. 51. I. 6. This was the price of an ox which had gored a servant (Ex. 21. 32). It was here destined for the purchase of sacrifices.
16 from. Gr. *apo*. Ap. 104. iv.

26. -17-29 (F^3, p. 1355). JERUSALEM. THE LAST SUPPER. (*Division.*)

F^3 | K^1 | -17-19. The preparation.
K^2 | 20-25. The Supper. Prediction. Betrayal.
K^3 | 26-29. The New Covenant.

-17-19 (K^1, above). THE PREPARATION. (*Introversion.*)

K^1 | l | -17. Preparation. Inquiry.
m | 18. Command.
m | 19-. Obedience.
l | -19. Preparation. Effected.

17 the first day. The eating of the Passover took place on the *fourteenth* of Nisan. See Ex. 12. 6, 8, 18. Lev. 23. 5. Num. 9. 3; 28. 16. The *fifteenth* was the high sabbath, the first day of the feast. See Num. 28. 17.
Where . . . ? This question shows that the date was the fourteenth of Nisan.
18 into. Gr. *eis*. Ap. 104. vi, as in *vv.* 30, 32, 41, 45, 52, 71.
to. Gr. *pros*. Ap. 104. xv. 3.
such a man = a certain one. Gr. *deina*. Occ. only here in N.T.
Master = Teacher. Ap. 98. XIV. v. 3.
at thy house = with (Ap. 104. xv. 3) thee.
19 had appointed. Gr. *suntassō*. Occ. only here, and 27. 10.

20-25 (K^2, above). THE SUPPER. PREDICTION. BETRAYAL. (*Extended Alternation.*)

K^2 | n | 20, 21. Prediction. Betrayal.
o | 22. Question of all.
p | 23. Answer.
n | 24. Prediction.
o | 25-. Question of one.
p | -25. Answer.

20 He sat down. Thus showing us that this could not be the Passover lamb, which must be eaten *standing*. See Ex. 12. 11.
21 as they did eat. This had been preceded by John 13. 1-30. It was the Passover feast, but not the Passover lamb, which followed it. See *v.* 2, and Ap.
betray Me = deliver Me up.
22 every = each.
23 dippeth = dipped.
24 The Son of man. See Ap. 98. XVI.
of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
is written = hath been (or standeth) written.
by = by means of. Gr. *dia*. Ap. 104. v. 1. Not the same word as in *v.* 68.
it had been good. Fig. *Parœmia*. Ap. 6. See Ap. 118. 2. a.
if, &c. Assuming the condition as a fact.
25 Master = Rabbi. Ap. 98. XIV. vii, as in *v.* 49; not the same as in *v.* 18. Lit., "Not I, is it, Master?" required to be broken.
Thou hast said = Thou thyself hast said [it].
26 bread = a hard biscuit, which
this is = this represents. See Ap. 159 and Ap. 6, Fig. *Metaphor*.

156 and 157.
One after the other.
Lord. Ap. 98. VI. i. *a*. 3.
A. Lit., "Not I, is it, Lord?"

29 and gave *it* to them, saying, "Drink ye all [21] of it;
28 For this is °My blood of °the °new °testament, which °is shed for many °for the remission of sins.
29 But I say unto you, I will °not drink henceforth [21] of °this fruit of the vine, until that day when I drink it [28] new [11] with you [6] in My °Father's kingdom."

G³ q (p. 1372) 30 And when they had sung an °hymn, °they went out [18] into the mount of Olives.
31 Then saith [1] Jesus unto them, 'All ye shall °be offended °because of Me °this night: for °it is written, °'**I will smite the shepherd, and the sheep of the flock shall be scattered abroad.**'
32 But [2] after I am risen again, °I will go before you [18] into °Galilee."

r 33 °Peter answered and said unto Him, °"Though all *men* shall [31] be offended [31] because of Thee, *yet* will ℑ never [31] be offended."

q 34 [1] Jesus said unto him, [13] "Verily I say unto thee, °That [31] this night, °before °the cock crow, thou °shalt deny Me °thrice."

r 35 Peter said unto Him, °"Though I should die °with Thee, yet will I [29] not deny Thee." Likewise °also said all the disciples.

D J 36 °Then cometh [1] Jesus [11] with them [3] unto a °place called °Gethsemane, and saith unto the disciples,

K "Sit ye here, while I go and °pray yonder."
37 And He took with Him °Peter and the two sons of °Zebedee, and began to be °sorrowful and very heavy.
38 Then saith He unto them, "My °soul is °exceeding sorrowful, even unto death: tarry ye here, and watch [11] with Me."

K 39 And He went a little farther, and fell [7] on His face, and [36] prayed, saying, "O My [29] Father, [24] if it be possible, let this cup pass [16] from Me: nevertheless [11] not as ℑ °will, but as Thou *wilt*."

28 My blood. No covenant could be made without shedding of blood (Ex. 24. 8. Heb. 9. 20); and no remission of sins without it (Lev. 17. 11).

the new testament = the New Covenant. This can be nothing else than that foretold in Jer. 31. 31. If not made then, it can never now be made, for the Lord has no blood to shed (Luke 24. 39). This is the ground of the proclamation of "them that heard Him" (Heb. 2. 3). See Acts 2. 38, and 3. 19, &c. See also Ap. 95. I.

new. Gr. *kainos.* New as to quality and character; not fresh made. Cp. 27. 60. Mark 1. 27.

testament. Gr. *diathēkē.* This is the first occurrence in the N.T. It is an O.T. word, and must always conform to O.T. usage and translation. It has nothing whatever to do with the *later* Greek usage. The rendering "testament" comes from the Vulg. "testamentum". See Ap. 95. I. *Diathēkē* occurs in N.T. thirty-three times, and is rendered *covenant* twenty times (Luke 1. 72. Acts 3. 25; 7. 8. Rom. 9. 4; 11. 27. Gal. 3. 15, 17; 4. 24. Eph. 2. 12. Heb. 8. 6, 8, 9, 9, 10; 9. 4, 4; 10. 16, 29; 12. 24; 13. 20); and *testament* thirteen times (here, Mark 14. 24. Luke 22. 20. 1 Cor. 11. 25. 2 Cor. 3. 6, 14. Heb. 7. 22; 9. 15, 15, 16, 17, 20. Rev. 11. 19). It should be always rendered "covenant". See notes on Heb. 9. 15–22, and Ap. 95.

is. Used by the Fig. *Prolepsis.* Ap. 6.

for the remission of sins. See Acts 2. 38; 3. 19.

29 not = by no means. Gr. *ou mē.* Ap. 105. III. This might have been soon verified, had the nation repented at the proclamation of Peter (Acts 3. 19–26). But now it is postponed.

this fruit of the vine. Fig. *Periphrasis.* Ap. 6.

Father's. Ap. 98. III, and 112. 3.

26. 30–35 (G³, p. 1355). THE FIRST PREDICTION OF PETER'S DENIALS.
(*Alternation.*)

G³ | q | 30–32. The Stumbling of all.
r | 33. The disclaimer of Peter.
q | 34. The Denial of one.
r | 35. The disclaimer of all.

30 hymn = Psalm. Probably the second part of "the great *Hallel*" (or Hallelujah), Pss. 115, 116, 117, 118.

they went out. Another proof that this was not the Passover lamb. Cp. Ex. 12. 22. See note on *v.* 20.

31 be offended = stumble.

because of = in. Gr. *en.* Ap. 104. viii.

this night = in or during (Gr. *en.* Ap. 104. viii) this very night.

it is written = it standeth written.

I will smite, &c. Ref. to Zech. 13. 7. See Ap. 107. I. 1 and 117. I and II.
you. Cp. John 10. 4. Galilee. Ap. 169
if. Same condition implied as in *vv.* 24, 39, 42.
the time when it was said. See note on Luke 23. 43.
i.e. one of other cocks. shalt = wilt. thrice: i.e. three denials and a cock-crow; then three more and a second cock-crow; not three cock-crows. This prophecy was uttered three times: (1) John 13. 38, relating to fact, not to time; (2) Luke 22. 34, in the supper room; (3) and last, Matt. 26. 34. Mark 14. 30, on the Mount of Olives. See Ap. 156 and 160.
necessary for me to die. with = together with. Gr. *sun.* Ap. 104. xvi.

32 I will go before
33 Peter = But Peter. **Though.** Gr. Even if.
34 That. Gr. *hoti.* Separating what was said from
before. See note on 1. 18. **the** = a:
shalt = wilt. **thrice:** i.e. three denials and a cock-crow; then three more
This prophecy was uttered three times: (1) John 13. 38,
(3) and last, Matt. 26. 34. Mark 14. 30,
35 Though I should die – Even if (as in *v.* 24) it be
also said . . . disciples = said . . . disciples also.

26. 36–46 (*D*, p. 1805). THE AGONY. (*Introversion.*)

D | J | 36–. Arrival.
K | –36–38. Purpose. Stated.
K | 39–45. Purpose. Effected.
J | 46. Departure.

36 Then cometh, &c. The Structure **D** and *D* p. 1805 shows the correspondence between the Temptation in the Wilderness (4. 1–11) and the Agony in the Garden (26. 36–46). That both were an assault of Satan is shown in Luke 22. 53, John 14. 30; and by the fact that in each case angelic ministration was given. Cp. 4. 11 with Luke 22. 43.
place. Not the usual word, or the same as in *v.* 52, but Gr. *chorion* = field, or farmstead; used as "place" is in Eng. of a separated spot, in contrast with the town. Cp. its ten occurrences here, Mark 14. 32. John 4. 5. Acts 1. 18, 19, 19; 4. 34; 5. 3, 8; 28. 7).
Gethsemane. An Aramaic word. See Ap. 94. III. 3.
pray. Gr. *proseuchomai.* Ap. 134. 1. 2. As in *vv.* 39, 41, 42, 44. Not the same as in *v.* 53.
37 Peter, &c.: i.e. Peter, James, and John. **Zebedee.** See note on 4. 21. **sorrowful and very heavy** = full of anguish and distress. Gr. *ademonein* = very heavy: only here, Mark 14. 33, and Phil 2. 26.
38 soul. Gr. *psuchē.* See Ap. 110. IV. 1. exceeding sorrowful = crushed with anguish. So the Sept. Ps. 42. 5, 11; 43. 5.
39 will = am willing. See Ap. 102. 1.

40 And He cometh [14] unto the disciples, and findeth them °asleep, and saith unto Peter, "What, could ye [11] not watch [11] with Me one hour?

41 Watch and [36] pray, °that ye enter [5] not [18] into temptation: the °spirit indeed *is* °willing, but the flesh *is* weak."

42 He went away again the second time, and [36] prayed, saying, "O My [29] Father, [24] if this cup may [11] not pass away [16] from Me, except I drink it, °Thy [39] will be done."

43 And He came and found them asleep again: for their eyes were heavy.

44 And He left them, and went away again, and [36] prayed the third time, saying the same words.

45 Then cometh He [18] to His disciples, and saith unto them, "Sleep on °now, and take *your* rest: behold, °the hour is at hand, and °the Son of man is [2] betrayed [18] into the hands of sinners.

46 Rise, let us be °going: [45] behold, he is at hand that doth [2] betray Me."

47 And while He yet spake, °lo, Judas, °one of the twelve, came, and [11] with him a great °multitude [11] with swords and °staves, [16] from the chief priests and elders of the People.

48 Now he that [2] betrayed Him °gave them a sign, saying, "Whomsoever I shall kiss, that same is He: °hold Him fast."

49 And forthwith he came to [1] Jesus, and said, °"Hail, [25] Master"; and °kissed Him.

50 And [1] Jesus said unto him, °"Friend, °wherefore art thou come?" Then came they, and laid hands [7] on [1] Jesus, and °took Him.

51 And, [45] behold, one of them which were [11] with [1] Jesus stretched out *his* hand, and drew his °sword, and struck °a servant of the high priest's, and smote off °his ear.

52 Then said [1] Jesus unto him, "Put up again thy sword [18] into his °place: for all they that °take the sword °shall perish °with the sword.

53 Thinkest thou that I °cannot °now °pray to My [29] Father, and He shall °presently °give Me more than °twelve °legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must °be?"

55 [6] In that same hour said [1] Jesus to the [47] multitudes, "Are ye come out as °against °a thief [11] with swords and [47] staves for to take Me? °I sat daily °with you teaching [6] in the temple, and ye °laid °no hold on Me.

56 But all this °was done, [41] that the scriptures of the prophets might be fulfilled."

Then all the disciples forsook Him, and fled.

40 asleep. Unintentionally Ap. 171. 1.
41 that=to the end that.
spirit. Gr. *pneuma.* Ap. 101. II. 8.
willing=ready.
42 Thy will be done. The very words of 6. 10.
45 now=afterward. Not "now", for see *v.* 46. If taken as meaning "henceforth" it must be a question, as in Luke 22. 46.
the hour is at hand. See note on John 7. 6.
the Son of man. See Ap. 98. XVI.
46 going. To meet Judas; not to attempt flight.

26. 47—28. 15 (*C*, p. 1305). THE BAPTISM OF SUFFERING (20. 22, 23). (*Division.*)

C | L[1] | 26. 47—27. 34. The Betrayal.
L[2] | 27. 35–54. The Crucifixion.
L[3] | 27. 55–66. The Burial.
L[4] | 28. 1–15. The Resurrection.

26. 47—27. 54 (L[1], above). THE BETRAYAL. (*Introversions and Alternations.*)

L[1] | M | N | P | 26. 47–56. Judas. Treachery.
Q | 26. 57. The Lord. Led to Caiaphas.
R | 26. 58. Peter. Following.
O | S | 26. 59–66. The Lord before Caiaphas.
T | 26. 67, 68. Personal abuse.
M | N | R | 26. 69–75. Peter. Denial.
Q | 27. 1, 2. The Lord. Delivered to Pilate.
P | 27. 3–10. Judas. Remorse.
O | S | 27. 11–26. The Lord before Pilate.
T | 27. 27–34. Personal abuse.

26. 47–56 (P, above). JUDAS. TREACHERY. (*Alternation.*)

P | U | 47. Judas with the crowd.
V | 48–54. Acts of two disciples. Treachery and zeal.
U | 55, 56–. The Lord to the multitudes.
V | –56. Act of all the disciples. Desertion.

47 lo. Fig. *Asterismos.* Ap. 6.
one of the twelve. So in all three Gospels. Had probably become almost an appellative by the time the Gospels were written (as "he that betrayed Him" had).
multitude=crowd.
staves=clubs. As in *v.* 55 and Mark 14. 43, 48. Luke 22. 52. Not "staves", which is pl. of *rabdos*=a staff for walking, as in 10. 10. Mark 6. 8. Luke 9. 3 and Heb. 11. 21.
48 gave=had given.
hold Him fast=seize Him.
49 Hail=Gr. *Chaire.* An Aramaic salutation, like the Greek "Peace". Occ. only here; 27. 29; 28. 9; Mark 15. 18. Luke 1. 28. John 19. 3. 2 John 10. 11.
kissed Him=ostentatiously embraced Him.
50 Friend=Comrade. Gr. *hetairos.* Occ. only in Matthew (here; 11. 16; 20. 13; 22. 12).
wherefore, &c. This is not a question, but an elliptical expression: "[Do that] for which thou art here", or "Carry out thy purpose".
took=seized.
51 sword. See Luke 22. 36.
a servant=the bondservant; marking a special body-servant of the high priest, by name "Malchus" (John 18. 10).

his ear=the lobe of his ear. **52 place**: i.e. its sheath. Gr. *topos.* Not the same word as in *v.* 36. **take the sword, &c.**: i.e. on their own responsibility (Rom. 13. 4). **shall perish.** Cp. Gen. 9. 6. **with**=by. Gr. *en.* Ap. 104. viii. **53 cannot**=am not able. **now**=even now. T Tr. WH R read this after "give Me". **pray**=call upon. Gr. *parakaleō.* Ap. 134. I. 6. **presently**=instantly. **give**=send, or furnish. **twelve legions**: i.e. for Himself and the eleven apostles. **legions.** A legion consisted of 6,000 (6,000×12=72,000). Cp. 2 Kings 6. 17. **54 be**=come to pass. **55 against.** Gr. *epi.* Ap. 104. ix. 3. Not the same word as in *v.* 59. **a thief**=a robber. As in 27. 38, 44. (Not "thief", as in 6. 19, 20; 24. 43; or "malefactor", as in Luke 23. 39–43.) **I sat**=I used to sit; or, was accustomed to sit. Imperf. Tense. **with.** Gr. *pros.* Ap. 104. xv. 3. L [Tr.] A WH, omit "with you". **laid no hold on Me**=ye did not (Gr. *ou.* Ap. 105. I) seize me. **no.** Gr. *ou.* Ap. 105. I. **56 was done**=is come to pass.

Q
, 1373)
29

57 And they that had °laid hold on [1] Jesus led *Him* away [18] to Caiaphas the high priest, where the scribes and the elders °were assembled.

R

58 But Peter followed Him °afar off °unto the high priest's [3] palace, and went °in, and sat [11] with the ° servants, to see the end.

S W
, 1374)

59 Now the chief priests, and elders, and all the ° council, °sought °false witness °against [1] Jesus, °to put Him to death;

60 But found °none: yea, though many false witnesses came, °*yet* found they °none. °At the last came °two false witnesses,

61 And said, "This *fellow* said, °'I am able to destroy the °Temple of °God, and to build it °in three days.'"

X s

62 And the high priest arose, and said unto Him, "Answerest Thou °nothing? what *is it which* these witness against Thee?"

t

63 But [1] Jesus °held His peace.

s

And the high priest answered and said unto Him, °"I adjure Thee °by the living [61] God, that Thou tell us °whether Thou be °the Christ, °the Son of God."

t

64 [1] Jesus saith unto him, °"Thou hast said: °nevertheless I say unto you, °Hereafter °shall ye see **°the Son of man sitting °on the right hand °of °power, and coming °in the clouds of °heaven.**"

W

65 Then the high priest rent his ° clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? [45] behold, now ye have heard His blasphemy.

66 What think ye?"

X

They answered and said, "He is °guilty of death."

T
1373)

67 Then did °they spit °in His face, and °buffeted Him; and others °smote *Him* with the palms of their hands,

68 Saying, °"Prophesy unto us, Thou [63] Christ, Who is he that smote Thee?"

Y¹ u¹
1374)

69 ° Now Peter °sat without [6] in the [3] palace: and ° a damsel came unto him, saying, "Thou also wast [11] with [1] Jesus of Galilee."

57 laid hold on = seized.
were assembled = had gathered together.
58 afar off = from (Gr. *apo*. Ap. 104. iv) afar.
unto = even to. in = within [the court].
servants = officers.

26. 59–66 (S, p. 1373). THE LORD BEFORE CAIAPHAS. (*Alternation.*)

S | W | 59–61. False witnesses. Sought.
  | X | 62–64. Examination.
  | *W* | 65–66–. False witnesses. Superseded.
  | *X* | –66. Condemnation.

59 council = Sanhedrin.
sought = were seeking.
false witness. Gr. *pseudomarturia*. Occ. only in Matthew, here, and 15. 19.
against. Gr. *kata*. Ap. 104. x. 1. Not the same word as in *v.* 55.
to put = so that they might put, &c.
60 none = not [any]. Gr. *ou*. Ap. 105. I.
yet found they none. All the texts omit these words; but Scrivener thinks on insufficient authority.
At the last = But at last.
two. Cp. Deut. 19. 15.
61 I am able to destroy. This was "false". He said "Destroy ye". The false witnesses helped to fulfil it.
Temple. Gr. *naos*, the shrine. See note on 23. 16.
God. Ap. 98. I. i. 1.
in. Gr. *dia*. Ap. 104. v. 1. Perhaps better "within". See Mark 2. 1. Acts 24. 17. Gal. 2. 1.

26. 62–64 (X, above). EXAMINATION. (*Alternation.*)

X | s | 62. Question.
  | t | 63. Silence.
  | *s* | –63. Adjuration.
  | *t* | 64. Speech. Answer.

62 nothing. Gr. *ouden*. Related to *ou*. Ap. 105. I.
63 held = continued holding.
I adjure Thee = I put Thee on Thine oath. Gr. *exorkizō*. Occ. only here.
by. Gr. *kata*. Ap. 104. x. 1.
whether = if, &c. Throwing no doubt on the assumption: as in *vv.* 24, 39, 42.
the Christ = Messiah. Ap. 98. VIII and IX.
the Son of God. See Ap. 98. XV.
64 Thou hast said = Thou thyself hast said [it].
nevertheless = moreover, or however.
Hereafter, or Later on.
shall ye see. See Ap. 133. I. 8. a.
the Son of man. As in *vv.* 2, 24, 45. This is the last occurrence in Matthew. See Ap. 98. XVI and 117. I. and II. Quoted from Ps. 110. 1. Dan. 7. 13.
on. Gr. *ek*. Ap. 104. vii. (Not the same word as in *v.* 18.) "On" here is not the same as in *vv.* 5, 7, 12, 39, 50. of. Gen. (of Origin). Ap. 17. 2. power. See note on 7. 29. in = upon. Gr. *epi*. Ap. 104. ix. 1. heaven = the heavens. See note on 6. 9, 10. **65** clothes = robe. **66** guilty = deserving or subject to; "guilty" is obsolete in this sense. Gr. *enochos*, as in Mark 14. 64. 1 Cor. 11. 27. Jas. 2. 10. **67** in = on to. Gr. *eis*. Ap. 104. vi. buffeted = cuffed, or slapped. smote . . . hands. One word in the Gr. Not necessarily implying "rods". See 5. 39. Mark 14. 65. John 18. 22; 19. 3. Cp. Isa. 50. 6 (Sept.) and Hos. 5. 1; 11. 4 (Symmachus). Gr. *rapizō*. Occ. only in Matthew, here and 5. 39. **68** Prophesy = Divine. Refers to the past, not to the future.

26. 69–75 (*R*, p. 1373). PETER. DENIAL. (*Repeated Alternation.*)

R | Y¹ | 69–74–. Peter. Three denials.
  | Z¹ | –74. A cock crowing.
  | Y² | 75–. Peter. Denial. Remembered.
  | Z² | –75–. A cock crowing. (The word of the Lord.)
  | Y³ | –75. Peter. Repentance.

26. 69–74– (Y¹, above). PETER. THREE DENIALS. (*Repeated Alternation.*)

Y¹ u¹ | 69. First challenge. A maid.
  | v¹ | 70. First denial.
  | u² | 71. Second challenge. Another [maid].
  | v² | 72. Second denial.
  | u³ | 73. Third challenge. Bystanders.
  | v³ | 74–. Third denial.

69 Now Peter, &c. See Ap. 160 on Peter's denials. sat = was sitting. a damsel. Gr. one damsel. Because another is to be mentioned (*v.* 71).

v¹ (374) 70 But he °denied before *them* all, saying, [2]"I know [11] not what thou sayest."

u² 29 71 And when he was °gone out [18] into the porch, °another *maid* saw him, and said unto them that were there, "This °*fellow* was also [11] with [1] Jesus of °Nazareth."

v² 72 And again he [70] denied [11] with an oath, "I do [11] not [2] know °the man."

u² 73 And [2] after a while came unto *him* they that stood by, and said to Peter, "Surely thou also art *one* [21] of them; for thy speech bewrayeth thee."

v² 74 Then began he to °curse and to swear, *saying*, "I [2] know [11] not the man."

Z¹ And immediately °the cock crew.

Y² 75 And Peter remembered the °word of [1] Jesus, °which °said unto him,

Z² [34] "Before [34] the cock crow, thou shalt deny Me [34] thrice."

Y³ And he went out, and wept bitterly.

Q (373) **27** When the morning was come, all the chief priests and elders of the People took counsel °against °Jesus °to put Him to death:

2 And when they had bound Him, they led *Him* away, and delivered Him to Pontius Pilate the governor.

A w (375) 3 Then Judas, °which had betrayed Him, when he saw that He was condemned, °repented himself, and brought again °the thirty pieces of silver to the chief priests and elders,

x 4 Saying, "I have °sinned in that I have betrayed °the °innocent °blood." And they said, °"What *is that* °to us? °see thou *to that*."

v 5 And he cast down the pieces of silver °in the °Temple, and departed,

x and went and °hanged himself.

A y 6 And the chief priests took the silver pieces, and said, "It is °not lawful for to put them °into the treasury, °because it is the price of blood."

z 7 And they took counsel, and °bought °with them the potter's °field, °to bury strangers in.

8 Wherefore that [7] field was called, "The [7] field of blood", unto this day.

y 9 Then was fulfilled that which was °spoken °by °Jeremy the prophet, saying, "**And they took the thirty pieces of silver, (the price of Him That was valued, Whom they °of the °children of Israel did value);**

z **10 And gave them °for the potter's field, °as °the Lord °appointed me.**"

S B (376) 11 And [1] Jesus stood before the governor:

70 denied. See Ap. 160.
71 gone out. To avoid further questioning.
another. Another [maid]; fem. See Ap. 124. I.
This fellow was also = This [man] also was.
72 the man. Not even His name.
74 curse: i.e. to call down curses on himself if what he said were not true. Gr. *katanathematizō*. Occ. only here. See Ap. 160.
the = a. No Art. See note on *v.* 34 and Ap. 160.
75 word = saying. Gr. *rhēma*. See note on Mark 9. 32.
which = Who.
said = had said.

27. 1 against. Gr. *kata*. Ap. 104. x. 1.
Jesus. Ap. 98. X.
to put Him, &c. = so that they might put Him, &c.

27. 3-10 (*P*, p. 1373). JUDAS. REMORSE.
(*Alternations.*)

P	A	w | 3. Remorse.		Money returned.
		x | 4. Confession.		
		w | 5–. Restoration.		
		x | –5. Suicide.		
	A	y | 6. Price of blood.	Fulfilment.	Money spent.
		z | 7, 8. Purchase.		
		y | 9. Price of blood.	Prophecy.	
		z | 10. Purchase.		

3 which had betrayed Him = that delivered Him up.
repented himself. Gr. *metamelomai*. Ap. 111. I. 2.
the thirty pieces, &c. Cp. 26. 15.
4 sinned. Ap. 128. I. 1. Lit. "I sinned".
the innocent. (No Art.) The innocence of the Lord affirmed by six witnesses, three in Matthew and three in Luke: 1. Judas (27. 4); 2. Pilate (27. 24); 3. Pilate's wife (27. 19); 4. Herod (Luke 23. 15); 5. the malefactor (Luke 23. 41); 6. the Roman centurion (Luke 23. 47).
innocent. Gr. *athōos*. Occ. only here, and *v.* 24.
blood. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person, with a latent ref. to *v.* 6. Cp. *vv.* 24, 25. Ps. 94. 21. Prov. 1. 11.
What . . . &c. Ignoring both the Lord's innocence and Judas's guilt. **to.** Gr. *pros*. Ap. 104. xv. 3.
see thou **to that** = thou wilt see [to it].
see. Ap. 133. I. 8.
5 in. Gr. *en*. Ap. 104. viii. But all the texts read *eis* = into (vi) the Sanctuary, over the barrier *into* the Sanctuary.
Temple = the Sanctuary. Gr. *naos*. See note on 23. 16.
hanged himself. Gr. *apagchomai*. Occ. only here. Acts 1. 18 describes what took place, in consequence, afterward. He must have been hanging before he could "fall forward". See note there. Gr. *apagchō*. Occ. only here (Matt. 27. 5) in N.T. Sept. for *ḥānaḳ*. 2 Sam. 17. 23, only of Ahithophel, the type of Judas (Ps. 55. 14, 15). See note on Acts 1. 18.
6 not. Gr. *ou*. Ap. 105. I.
into. Gr. *eis*. Ap. 104. vi.
because = since.
7 bought = purchased with money in the market. In Acts 1. 18, the word is not *agorazo*, as here, but *ktaomai* = acquired as a possession by purchase. Acts 1. 18 refers to quite another transaction. See Ap. 161. I. There is no "discrepancy" except that which is created by inattention to the Greek words used.
with = out of. Gr. *ek*. Ap. 104. vii.
field. Gr. *agros*, not *chōrion* = a small holding, as in Acts 1. 18.
to bury strangers in = for (Gr. *eis*. Ap. 104. vi) a burying ground (Gr. *taphē*. Occ. only here) for foreigners.

9 spoken. Not "written", either by Jeremiah or Zechariah, but "spoken" by Jeremiah. Gr. *to rhēthen*, not *ho gegraptai*. See Ap. 161.
by = by means of, or by [the mouth of]. Gr. *dia*. Ap. 104. v. 1.
Jeremy = Jeremiah.
of = from. Gr. *apo*. Ap. 104. iv.
children = sons. Ap. 108. III.
10 for. Gr. *eis*. Ap. 104. vi.
as = according to what. Gr. *katha*. Occ. only here.
the Lord. Ap. 98. VI. i. *a*. 1. B. b.
appointed. Gr. *suntassō*. Occ. only in Matthew (here and 26. 19).

27. 11-26 [For Structure see next page].

C D¹ 1376) and the governor asked Him, saying, "Art Thou the King of the Jews?"

E¹ And [1] Jesus said unto him, °"Thou sayest."

D² 12 And when He was accused °of the chief
29 priests and elders,

E² He answered °nothing.

D³ 13 Then °said Pilate unto Him, "Hearest Thou [6]not how many things they witness against Thee?"

E³ 14 And He answered him to °never a °word; insomuch that the governor marvelled greatly.

D⁴ F a 15 Now °at *that* feast the governor was wont to release unto the °people a prisoner, whom they °would.

16 And they had then a notable prisoner, called °Barabbas.

b 17 Therefore when they were gathered together, Pilate said unto them, "Whom °will ye that I release unto you? [16]Barabbas, or °Jesus Which is called °Christ?"

18 For he °knew that °for envy they had delivered Him.

c 19 When he was set down °on the judgment seat, his wife sent °unto him, saying, "Have thou nothing to do with that just Man: for °I have suffered many things this day °in °a dream °because of Him."

F a 20 But the chief priests and elders °persuaded the °multitude that they should °ask [16]Barabbas, and destroy [1]Jesus.

b 21 The governor answered and said unto them, "Whether [3]of the twain [17]will ye that I release unto you?" They said, [16]"Barabbas."

22 Pilate °saith unto them, "What shall I do then with [1]Jesus Which is called [17]Christ?" *They* all °say unto him, "Let Him be °crucified."

23 And the governor said, "Why, what °evil hath He done?" But they °cried out the more, saying, "Let Him be [22]crucified."

c 24 When Pilate saw that he could prevail nothing, but *that* rather a tumult °was made, he took water, and °washed *his* hands before the [20]multitude, saying, "I am °innocent °of the °blood of this just °Person: °see ye *to it.*"

25 Then answered all the People, and said, "His [24]blood *be* °on us, and °on our °children."

B 26 Then released he [16]Barabbas unto them: and when he had °scourged [1]Jesus, he °delivered *Him* to be [22]crucified.

T G 27 Then the soldiers of the governor took [1]Jesus [6]into the °common hall, and gathered °unto Him the whole °band *of soldiers.*

27. 11-26 (*S*, p. 1373). THE LORD BEFORE PILATE. (*Introversion and Alternation.*)

S | B | 11–. The Lord before the Governor.
C | D¹ | –11–. Pilate. Question.
E¹ | –11. The Lord. Answer.
D² | 12–. Rulers. Accusation.
E² | –12. The Lord. Silence.
D³ | 13. Pilate. Question of the Lord.
E³ | 14. The Lord. Silence.
D⁴ | 15–25. Pilate. Remonstrance with the People.
B | 26. The Lord delivered by the Governor.

11 Thou sayest = Thou thyself sayest [it]. A Hebraism.
12 of = by. Gr. *hupo.* Ap. 104. xviii. 1. Not the same as in *vv.* 9, 21.
nothing. Note the occasions of the Lord's silence and speech.
13 said. The 1611 edition of the A.V. reads "saith".
14 never = not one.
word. Gr. *rhēma.* See note on Mark 9. 32.

27. 15-25 (D⁴, above). PILATE. REMONSTRANCE WITH THE PEOPLE. (*Repeated Alternation.*)

D⁴ | F | a | 15, 16. Release of one. Customary. | Custom existing.
b | 17, 18. Question as to preference.
c | 19. Advice of Pilate's wife to Pilate.
F′ | a | 20. Release of Barabbas. Persuasion. | Custom acted on.
b | 21–23. Question as to preference.
c | 24, 25. Advice of Pilate to the people.

15 at. Gr. *kata.* Ap. 104. x. 2.
people = crowd. would. Gr. *thelō.* Ap. 102. I.
16 Barabbas. Aramaic. See Ap. 94. III. 3.
17 will = choose. Ap. 102. 1.
Christ = Messiah. Ap. 98. IX.
18 knew = was aware. Gr. *oida.* Ap. 132. I. i.
for = on account of. Gr. *dia.* Ap. 104. v. 2.
19 on = upon. Gr. *epi.* Ap. 104. ix. 1. Not the same as in 25, 30.
unto. Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *vv.* 27, 33; but same as in *v.* 62.
I have suffered = I suffered.
in. Gr. *kata.* Ap. 104. x. 2.
a dream. Gr. *onar.* See note on 1. 20.
because of. Gr. *dia.* Ap. 104. v. 2.
20 persuaded. See Ap. 150. I. 2.
multitude = crowds.
ask = ask for (themselves).
22 saith . . . say. The 1611 edition of the A.V. reads "said . . . said". crucified. See Ap. 162.
23 evil. Gr. *kakos.* Ap. 128. IV. 2.
cried = kept crying.
24 was made = arose, or was brewing.
washed. Gr. *aponipto.* Occ. only here. See Ap. 136. ii. innocent = guiltless.
of = from. Gr. *apo.* Ap. 104. iv. Same as in *vv.* 9, 57. Not the same as in *vv.* 12, 29, 48.
blood. Put by Fig. *Synecdochē* (of Species), Ap. 6, for murder, as in 23. 35. Deut. 19. 12. Ps. 9. 12. Hos. 1. 4. Person = [One].
see ye = ye will see. Gr. *opsomai.* Ap. 133. I. 8. a.
25 on. Gr. *epi.* Ap. 104. ix. 3. Not the same as *vv.* 19, 30.
children = offspring. Gr. pl. of *teknon.* Ap. 108. I. and Mark 15. 15.
26 scourged. Gr. *phragelloō.* Occ. only here, delivered Him = handed Him over.

27. 27-34 (*T*, p. 1373). PERSONAL ABUSE. (*Alternation.*)

T | G | 27. Place. Prætorium.
H | 28–32. Treatment. Crown and Cross.
G | 33. Place. Golgotha.
H | 34. Treatment. The bitter cup.

27 common hall = Prætorium. In Mark 15. 16 it is called the *aulē*, or open courtyard (cp. Matt. 26. 3). In John 18. 28, 33; 19. 9, it is Pilate's house, within the *aulē*. unto = against. Gr. *epi.* Ap. 104. ix. 3. Not the same as in *vv.* 19, 33, 45, 62.
band. Render "cohort" and omit "of soldiers". The cohort contained about 600 men.

H d 377)

28 And they stripped Him, and put on Him a °scarlet °robe.

e 29 And when they had platted a °crown °of thorns, they put *it* °upon His head, and a reed °in His right hand: and they bowed the knee before Him, and °mocked Him, saying, °"Hail, King of the Jews!"

30 And they spit °upon Him, and took the reed, and °smote Him °on the head.

d 31 And after that they had [29]mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away °to [22]crucify *Him*.

e 32 And as they came out, they found a man of Cyrene, Simon by name: °him they °compelled to bear His cross.

G 376) 33 And when they were come °unto a place called °Golgotha, that is to say, a place of a skull,

H 34 °They gave Him °vinegar to drink mingled °with gall: and when He had °tasted *thereof*, °He would [6]not drink.

J¹ f 377) 35 And they [22]crucified Him, and °parted His garments, casting lots: that it might be fulfilled which was spoken °by the prophet,

g °"**They parted My garments among them, and upon My vesture did they cast lots.**"

f 36 And sitting down they °watched Him there;

g 37 And °set up °over His head His accusation written, °THIS IS [1]JESUS THE KING OF THE JEWS.

J² h 38 °Then were there two °thieves [22]crucified °with Him, °one on the right hand, and another °on the left.

27. 28-32 (H, p. 1376). TREATMENT. (*Alternation.*)

H | d | 28. Clothing. Changed.
  | e | 29, 30. Crown and Sceptre.
  | *d* | 31. Clothing. Re-changed.
  | *e* | 32. Cross.

28 scarlet=purple.
robe. Gr. *chlamus.* Occ. only here, and *v.* 31.
29 crown. Gr. *stephanos* (used by kings and victors); not *diadēma*, as in Rev. 12. 3; 13. 1; 19. 12.
of. Gr. *ek.* Ap. 104. vii.
upon. Gr. *epi.* Ap. 104. ix. 3.
in. Gr. *epi.* Ap. 104. ix. 3. But all the texts read *in* (as in *vv.* 5, 60).
mocked Him: as foretold by Him in 20. 17–19, but they were only ignorantly fulfilling His own word, as well as the Father's purpose. **Hail . . . !** Cp. 28. 9.
30 upon=at. Gr. *eis.* Ap. 104. vi.
smote=kept beating.
on. Gr. *eis.* Same word as "upon", *v.* 30.
31 to=for to. Gr. *eis* (with Inf.). Ap. 104. vi.
32 him=this [man].
compelled. See note on 5. 41.
33 unto. Gr. *eis.* Ap. 104. vi. Not the same word as in *vv.* 19, 27, 45, 62.
Golgotha. An Aramaic word, from the Heb. *Gulgoleth* (see Ap. 94. III. 3. Judg. 9. 53. 2 Kings 9. 35). Nothing is said about a "green hill". But an elevation, which we speak of as being a "head", "shoulder", or "neck". The Latin is *calvaria*=a skull. Hence Eng. Calvary.
34 They gave Him . . . drink. Note the five occasions on which this was done; and observe the accuracy of what is said, instead of creating "discrepancies": 1. On the way to Golgotha (Mark 15. 23=were offering, Imperfect Tense), He did not drink. 2. When they arrived there (Matt. 27. 33), He tasted it, but would not drink. 3. Later, by the soldiers after He was on the cross (Luke 23. 36), probably at their own meal. 4. Later still, a proposal made by some and checked by others, but afterward carried out (Matt. 27. 48). 5. The last about the ninth hour, in response to the Lord's call (John 19. 29).
vinegar. In the first case, it was wine (Gr. *oinon*) drugged with myrrh (see Mark 15. 22, 23). 2. In the second case, it was "vinegar (Gr. *oxos*) mingled with gall" (Gr. *cholē*) (Matt. 27. 33). 3. In the third case, it was "sour wine" (Gr. *oxos*), (Luke 23. 36). 4. In the fourth case it was also "sour wine" (Gr. *oxos*), (Matt. 27. 48, as in *v.* 34). 5. In the fifth case it was the same (Gr. *oxos*), (John 19. 28). These then were the *five* occasions and the three kinds of drink. **with.** Gr. *meta.* Ap. 104. xi. 1. **tasted.** See notes above. **He would not.** Gr. *thelō.* See Ap. 102. 1.

27. 35-54 (L^2, p. 1373). THE CRUCIFIXION. (*Division.*)

L^2 | J^1 | 35–37. The parting of the garments.
  | J^2 | 38–44. After the parting of the garments
  | J^3 | 45–54. The three hours' darkness.

27. 35-37 (J^1, above). THE PARTING OF THE GARMENTS. (*Alternation.*)

J^1 | *f* | 35–. The crucifixion.
  | *g* | –35. God's writing fulfilled.
  | *f* | 36. The watching.
  | *g* | 37. Man's writing put up.

35 parted His garments. This fulfilled Ps. 22. 18; and marks a fixed point in the series of events, which determines the time of others. **by.** Gr. *hupo.* Ap. 104. xviii. 1. **36 watched**=were keeping guard over. (Note the Imperf. Tense.) **37 set up over His head.** This is not therefore the inscription written by Pilate and put upon the cross before it left Pilate's presence (John 19. 19); this was brought after the dividing of the garments; and was probably the result of the discussion of John 19. 21, 22. See Ap. 163. **over.** Gr. *epanō*=up over. See note "upon", 28. 2. **THIS, &c.** For these capital letters see Ap. 48.

27. 38-44 (J^2, above). AFTER THE PARTING OF THE GARMENTS. (*Introversion.*)

J^2 | *h* | 38. The two *lēstai* (robbers). Brought.
  | *i* | 39, 40. The Reviling of the Passers-by
  | *i* | 41–43. The Mocking of the Rulers.
  | *h* | 44. The two *lēstai* (robbers). Reviling.

38 Then. After the parting of the garments. See Ap. 163. **two thieves**=two robbers. Gr. *lēstai.* Therefore not the two "malefactors" (Gr. *kakourgoi*) of Luke 23. 32, who "were led with Him to be put to death", and came to Calvary and were crucified with Him (Luke 23. 33). These two "robbers" were brought later. Note the word "Then" (*v.* 38). See Ap. 164. **with**=together with: i. e. in conjunction (not association). Gr. *sun.* Ap. 104. xvi. **one on, &c.** See Ap. 164. **on.** Gr. *ek.* Ap. 104. vii.

i (p. 1377) 29 39 And they that °passed by reviled Him, wagging their heads,

40 And saying, °"Thou That destroyest the [5]Temple, and buildest *it* [29]in [5]three days, save Thyself. If Thou be °the Son of God, come down °from the cross."

i 41 Likewise °also the chief priests mocking *Him*, [34]with the scribes and elders, °said,

42 °"He saved °others; Himself He °cannot save. °If He be the King of Israel, let Him now come down [40]from the cross, and we will believe Him.

43 He °trusted [29]in °God; let Him deliver Him now, °if He [17]will have Him: for He said, 'I am [40]the Son of God.'"

k 44 The [38]thieves also, which were crucified with Him, °cast the same in His teeth.

J^3 K l (p. 1378) 45 Now [40]from °the sixth hour °there was darkness over all the °land °unto °the ninth hour.

m 46 And °about [45]the ninth hour [1]Jesus cried with a loud voice, saying, °"**Eli, Eli, lama sabachthani?**" that is to say, "**My [43]God, My [43]God, why hast Thou forsaken Me?**"

L n 47 Some of them that stood there, when they heard *that*, said, "This *man* calleth for °Elias."

o 48 And straightway one [23]of them ran, and took a spunge, and filled *it* with °vinegar, and put *it* on a reed, and °gave Him to drink.

n 49 The rest [41]said, "Let be, let us see whether [47]Elias °will come to save him."

K m 50 [1]Jesus, when He had cried again with a loud voice, yielded up the °ghost.

l 51 And, °behold, °the veil of the [5]Temple was rent °in twain °from the top to the bottom; °and the earth did quake, and the rocks °rent;

52 And the °graves were opened; and many bodies °of the saints which slept °arose,

53 And came °out of the [52]graves °after His °resurrection, and went [6]into °the holy city, and °appeared unto many.

L 54 Now when the centurion, and they that were [34]with him, watching [1]Jesus, °saw the earthquake, and those things that were done, they feared greatly, saying, "Truly This was [40]the Son of God."

L^3 M^1 N (p. 1379) 55 And many women were there °beholding °afar off, °which followed [1]Jesus [40]from °Galilee, ministering unto Him:

39 passed = were passing. Another indication that it was not the Passover day. See Ap. 156.

40 Thou that, &c. Perverting the Lord's words (John 2. 19). Cp. 6. 18.

the Son of God. Ap. 98. XV.

from = off. Gr. *apo*. Ap. 104. iv. Same as in *vv.* 42, 45, 55, 64.

41 also the chief priests = the chief priests also.

said = kept saying.

42 He saved. Note the Alternation here, in the Greek. In Eng. it is an *Introversion*.

j | Others
k | He saved;
j | Himself
k | He cannot save.

others. Ap. 124. 1.

cannot = is not (Gr. *ou*, as in *v.* 6) able to.

If he be, &c. The condition is assumed. See Ap. 118. 2. a. All the texts omit "if", and read "he is" (in irony).

43 trusted. See Ap. 150. I. 2. Quoted from Ps. 22. 8.

God. Ap. 98. I. i. 1.

if He will. The condition assumed, as in *v.* 42. Cp. Ps. 18. 19; 41. 11.

44 cast . . . teeth = kept reviling Him. *Both* the robbers reviled; but only *one* of the malefactors (Luke 23. 39, 40). See Ap. 164.

27. 45–54 (J^3, p. 1377). THE THREE HOURS' DARKNESS. (*Alternation and Introversion.*)

J^3 | K | l | 45. Sign in heaven. Darkness.
m | 46. Cry. "Eli, Eli".
L | 47–49. Misunderstanding of Bystanders.
K | *m* | 50. Cry. Repeated.
l | 51–53. Signs on earth. Veil, earthquake, &c.
L | 54. Understanding of Centurion and others.

45 the sixth hour. Noon. See Ap. 165.

there was darkness. No human eyes must gaze on the Lord's last hours.

over. Gr. *epi*. Ap. 104. ix. 3.

land. Gr. *gē*. Ap. 109. 4. unto = until. See Ap. 165.

the ninth hour. 3 p.m. See Ap. 165.

46 about. Gr. *peri*. Ap. 104. xiii. 3.

Eli, Eli, lama sabachthani. The English transliteration of the Greek, which is the Greek transliteration of the Aram. *'Ēlī, 'Ēlī, lamah 'ăzabthānī*. The whole expression is Aramaic. See Ap. 94. III. 3. Words not reported in Luke or John. Quoted from Ps. 22. 1. See the notes there. Thus, with the Lord's last breath He gives Divine authority to the O.T. See Ap. 117. I. Note the "seven words" from the cross: (1) Luke 23. 34; (2) Luke 23. 43; (3) John 19. 26, 27; (4) Matthew 27. 46; (5) John 19. 28; (6) John 19. 30; (7) Luke 23. 46.

27. 47 49 (L, above). MISUNDERSTANDING OF BYSTANDERS. (*Introversion.*)

L | n | 47. The Call, *'Ēlī, 'Ēlī*. Misunderstood.
o | 48. Giving to drink.
n | 49. The Response. Waited for.

47 Elias. Greek for Elijah. Mistaken by the hearers for the Heb. (or Aramaic) *'ēliy-yāh*. **48** vinegar. Gr. *oxos*. See notes on *v.* 34. gave = was offering. **49** will come = is coming. Ref. to Mal. 4. 5. **50** ghost = spirit. Gr. *pneuma*. See Ap. 101. II. 6. **51** behold. Fig. *Asterismos*. Ap. 6. the veil. Gr. *katapetasma* = that which is spread out downward, or that which hangs down. Sept. for Heb. *māsāk* (Ex. 26. 37; 35. 12; 40. 5). Occ. only here; Mark 15. 38. Luke 23. 45. Heb. 6. 19; 9. 3; 10. 20. Not the same word as in 1 Cor. 11. 15, or as in 2 Cor. 3. 13–16 (Ex. 34. 33, &c). in = into. Gr. *eis*. Ap. 104. vi. Not the same word as in *vv.* 5, 19, 29, 40, 43, 59, 60. from the top = from above, as in Luke 1. 3. See note there. Gr. *anōthen*. First of thirteen occurrences. and. Note the Fig. *Polysyndeton* in *vv.* 51–53. rent = were rent. **52** graves = tombs. of the saints. The 1611 edition of the A.V. had incorrectly "of saints". arose = were waked. All the texts read "were raised". Is this the resurrection referred to in Rom. 1. 3? See notes there. Gr. *egersis* = awaking, rousing up, or arising. Occ. only here. Cp. John 12. 24. They thus fulfilled the Lord's word in John 5. 25. **53** out of. Gr. *ek*. Ap. 104. vii. after. Gr. *meta*. Ap. 104. xi. 2. resurrection = arising He rose: they were raised. the holy city. See note on 4. 5. appeared: privately. Gr. *emphanizō*. See Ap. 106. I. iv. **54** saw = having seen.

27. 55—28. 15 [For Structure see next page].

55 beholding. Gr. *theōreō*. Ap. 133. I. 11. afar off = from (Gr. *apo*. Ap. 104. iv) afar. which = who: i. e. such as. Galilee. Ap. 169.

29 56 °Among °which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of °Zebedee's [9]children.

O p (1379) 57 When the even was come, there came a rich man [21] of Arimathæa, named Joseph, who °also himself °was [1]Jesus' disciple:

q 58 °He went to Pilate, and begged the body of [1]Jesus.

r Then Pilate commanded the body to be °delivered.

s 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And °laid it [5]in his own °new °tomb, which he had hewn out [5]in the rock: and he rolled a great stone to the door of the °sepulchre, and °departed.

M² N 61 And there was °Mary Magdalene, and the other °Mary, sitting over against the °sepulchre.

O p 62 Now the next day, °that followed °the day of the preparation, the chief priests and Pharisees came together [19]unto Pilate,

q 63 Saying, °"Sir, we °remember that that °deceiver said, while He was yet alive, °'After three days I will rise again.'

64 Command therefore that the [61]sepulchre be °made sure until °the third day, lest His disciples come by night, and steal Him away, and say unto the People, 'He is risen [40]from °the dead:' so the last °error shall be worse than °the first."

r 65 Pilate said unto them, °"Ye have °a watch: go your way, [64]make *it* as sure as ye °can."

s 66 So they went, and made the [61]sepulchre sure, sealing the stone, °and setting [65]a watch.

M² P 28 °In °the end of °the sabbath, as it began to dawn °toward the first *day* of the week, came °Mary Magdalene and °the other Mary °to see the °sepulchre.

Q t 2 And, °behold, there °was a great earthquake:

u for the angel of °the LORD descended °from °heaven, and came and °rolled back the stone °from the door, and °sat °upon it.

27. 55—28. 15 (L³, p. 1373). BURIAL AND RESURRECTION. (*Division.*)

L³ | M¹ | 27. 55–66. Burial.
L⁴ | M² | 28. 1–15. Resurrection.

27. 55–66 (M¹, above). BURIAL. (*Alternations.*)

M¹ | N | 55, 56. The Women. Mary and the others.
O | p | 57. Joseph of Arimathæa.
q | 58–. His application to Pilate.
r | –58. Pilate's compliance.
s | 59, 60. Tomb. Body placed.
M² | *N* | 61. The Women. Mary and the others.
O | *p* | 62. Chief Priests and Pharisees.
q | 63, 64. Their application to Pilate.
r | 65. Pilate's compliance.
s | 66. Tomb secured.

56 Among. Gr. *en.* Ap. 104. viii. 2.
which. Denoting a class: referring to 27. 55.
Zebedee's. See note on 4. 21.
57 also himself = himself also.
was, &c. = had been discipled to Jesus.
58 °He = This [man]. The Lord was thus buried by two secret disciples. See John 19. 38, 39. Cp. Mark 15. 42, 43. Luke 23. 50–53.
delivered = given up. Cp. 18. 25–34.
60 laid it. See note on Isa. 53. 9.
new = Gr. *kainos.* See note on 9. 17; 26. 28, 29. Here = not newly hewn, but fresh; i.e. unused and as yet undefiled by any dead body.
tomb = monument. Gr. *mnēmeion.*
sepulchre = tomb, as above. Not the same word as in *v.* 61.
departed. When Joseph rolled the stone against the door he departed; when the angel rolled it away, he "sat upon it" (Matt. 28. 2).
61 Mary . . . Mary. See Ap. 100.
sepulchre. Gr. *taphos* = burying-place. Not the same word as in *v.* 60.
62 that followed. This was the "high Sabbath" of John 19. 42, not the weekly Sabbath of 28. 1. See Ap. 156.
the day of the preparation. See Ap. 156 and 166.
63 Sir. See Ap. 98. VI. i. *a.* 4. B.
remember = [have been] reminded.
deceiver = impostor.
After three days. They had heard the Lord say this in 12. 39, 40. This is how they understood the "three days and three nights". See Ap. 144, 148, and 166; cp. "after" in *v.* 53.
64 made sure = secured.
the third day. See Ap. 148.
the dead. See Ap. 139. 1. **error** = deception.
the first. They do not say what the first was. It may be the crucifixion itself.
65 Ye have. Or, Ye may have.
a watch = a guard: the word being a transliteration of the Latin *custodia*, consisting of four soldiers (Acts 12. 4). See note there. Gr. *koustōdia.* Occ. only in Matthew (here, and in 28. 11). **can** = know [how]. Gr. *oida.* Ap. 132. I. i. **66 and setting a watch** = with (Gr. *meta*, as in *vv.* 34, 41, 54. Not as in *vv.* 7, 38) the watch: i.e. in the presence of the watch, leaving them to keep guard.

28. 1–15 (L⁴, above). RESURRECTION. (*Alternation.*)

L⁴ | P | 1. The Women. Seeing.
Q | 2–4. Events at the Sepulchre.
P | 5–10. The Women. Seeking.
Q | 11–15. Events in the city.

1 In, &c. For the sequence of events connected with the resurrection see Ap. 166. **In.** Gr. *en.* Ap. 104. viii. **the end of** = late on, &c. **the sabbath.** The weekly sabbath. The seventh day; not the high sabbath of *v.* 62 or John 19. 42, because that was the first day of the feast following the "preparation day". See Ap. 156. **toward.** Gr. *eis.* Ap. 104. vi. **Mary . . . the other Mary.** See Ap. 100. **to see** = to gaze upon. Gr. *theōreō.* Ap. 133. I. 11. Not the same as in *vv.* 6, 7, 10, 17. **sepulchre.** Gr. *taphos.* As in 27. 61, 64, 66. Not the same as in "tomb" (27. 60).

28. 2–4 [For Structure see next page].

2 behold. Fig. *Asterismos.* Ap. 6. **was** = happened. **the LORD** = Jehovah (Ap. 4. II). See Ap. 98. VI. i. *a.* 1. B. b. **from** = out of. Gr. *ek.* Ap. 104. vii. **heaven.** Sing. See note on 6. 9, 10. **rolled back** = had rolled back. **from** = away from. Gr. *apo.* Cp. 27. 37. Ap. 104. iv. **sat upon it.** See note on 27. 60. Sat that it might be known by what power it was rolled back. **upon.** Gr. *epanō.*

u (p. 1380)
29 t
P R v
w
S x
y
R v
w
Q z
a
z
a
B (p. 1305)
A

3 His °countenance was °like lightning, and his raiment white as snow:
4 And ° for fear of him the keepers did shake, and became as ᵇdead *men*.
5 And the angel answered and said unto the women, "Fear °not ye: for ᶜI know that ye seek ᶜ Jesus, Which was crucified.
6 He is °not here: for He is risen, °as He said. Come, °see the place where °the Lord °lay.
7 And go quickly, and tell His disciples that He is risen [2] from °the dead; and, [2] behold, He goeth before you °into °Galilee; there shall ye °see Him: lo, I have told you."
8 And they departed quickly [2] from the sepulchre °with fear and great joy;
and did run to bring His disciples ° word.
9 And as they °went to tell His disciples, [2] behold, [5] Jesus °met them, saying, "All hail." And they came and ᶜheld Him by the feet, and °worshipped Him.
10 Then said [5] Jesus unto them, "Be [5] not afraid:
go tell My brethren that they go [7] into Galilee, and there shall they [7] see Me."
11 Now when they were going, [2] behold, some of °the watch came [7] into the city, and ᵇshewed unto the chief priests all the things that °were done.
12 And when they were assembled [8] with the elders, and had taken counsel, they gave large money unto the soldiers,
13 °Saying, "Say ye, 'His disciples came by night, and stole Him *away* while we slept.'
14 And ° if this come °to the governor's ears, *we* will ° persuade him, and ° secure you."
15 So they took the money, and did as they were taught: and this ᵇsaying °is commonly reported °among the Jews until this day.
16 Then the eleven disciples went away [7] into Galilee, [7] into ᵇa mountain where [5] Jesus had appointed them.
17 And when they [6] saw Him, they [9] worshipped Him: but some ° doubted.
18 And [5] Jesus ᵇcame and °spake unto them, ᵛsaying, "All °power °is given unto Me °in °heaven and °in earth.
19 Go ye therefore, and °teach all ᵇnations, °baptizing them °in °the name of the °Father, and of the Son, and of °the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, °lo, ℑ am [8] with you ᵛalway, *even* °unto °the end of the °world." Amen.

28. 2-4 (Q, p. 1379). EVENTS AT THE SEPULCHRE. (*Introversion.*)

Q | t | 2. Effect. Earthquake.
  | u | -2. Cause. Action. } The Angel.
  | u | 3. Cause. Appearance. }
  | t | 4. Effect. Terror of the Watch.

3 countenance = general appearance. Gr. *idea*. Occ. only here. like lightning: in effulgence.
4 for = from. Gr. *apo*. Ap. 104. iv.
dead men. See Ap. 139. 2.

28. 5-10 (P, p. 1379). THE WOMEN. SEEKING. (*Introversion and Alternation.*)

P | R | v | 5, 6. Words of the angel.
  | | w | 7. Their Commission.
  | | S | x | 8-. Their departure. } The Women.
  | | | y | -8. Their mission. }
  | R | v | 9, 10-. Words of the Lord.
  | | w | -10. His Commission.

5 not. Gr. *mē*. Ap. 105. II.
I know. Gr. *oida*. See Ap. 132. 1.
6 not. Gr. *ou*. Ap. 105. I. a. as = according as.
see. Gr. *eidon*. Ap. 133. I. 1.
the Lord. Ap. 98. VI. i. *a*. 4. B. 2.
lay = was (lately) lying.
7 the dead. See Ap. 139. 4. (Pl.)
into = unto. Gr. *eis*. Ap. 104. vi. Galilee. Ap. 169.
see. Gr. *opsomai*. Ap. 133. I. 8. a.
8 with. Gr. *meta*. Ap. 104. xi. 1.
9 went = were going.
met = confronted. As from an opposite direction. Cp. the noun (25. 1, 6. Acts 28. 15. 1 Thess. 4. 17).
held Him by the feet = seized Him by the feet.
worshipped = prostrated themselves before. See Ap. 137. 1.

28. 11-15 (Q, p. 1379). EVENTS IN THE CITY. (*Alternation.*)

Q | z | 11. The Watch. Their report.
  | a | 12. Bribe offered.
  | z | 13, 14. The Watch. Report falsified.
  | a | 15. Bribe accepted.

11 the watch. See note on 27. 65, 66.
shewed = told. See *vv.* 8, 9, 10.
were done = had come to pass.
12 large = sufficient: i.e. to bribe them with.
13 Saying, Say ye = Telling them to say.
14 if this come, &c. = Should this come, &c. A condition of uncertainty. Ap. 118. 1 b.
to. Gr. *epi*. Ap. 104. ix. 1.
persuade = satisfy: i.e. bribe. Cp. Gal. 1. 10. See Ap. 150. II.
secure you = free you from care: i.e. make you safe, or screen you. Cp. 1 Cor. 7. 32.
15 saying = story. Gr. *logos*. See note on Mark 9. 32.
is = has been.
among. Gr. *para*. Ap. 104. xii. 2.
16 a = the.
17 doubted = hesitated. Gr. *distazō*. Occ. only in Matthew (here and in 14. 31). The Gr. aorist may be so rendered, especially in a parenthesis; and is so rendered in 16. 5. Luke 8. 29. John 18. 24: it should be in 26. 48 and in Luke 22. 44 also.
18 came = approached (as in *v.* 9).

spake . . . saying. "Spake" referring to the act, and "saying" referring to the substance. power = authority. Gr. *exousia*. Ap. 172. 5. is given = has (just, or lately) been given. in. Gr. *en*. Ap. 104. viii. heaven. Sing. See note on 6. 9, 10. in = upon. Gr. *epi*. Ap. 104. ix. 1. **19** Go ye, &c. See Ap. 167. teach = disciple. Not the same word as in *v.* 20. nations = the nations. baptizing . . . in. See Ap. 115. I. iv. 4. Tr. and WH m. read "having baptized". in = into. Ap. 104. vi. Denoting object and purpose. Cp. 3. 11. Acts 2. 38. the name. Sing. Not "names". This is the final definition of "the Name" of the One true God. Father. Ap. 98. III. the Holy Ghost = the Holy Spirit. Gr. *pneuma*. See Ap. 101. II. 3. **20** lo. Fig. *Asterismos*. Ap. 6. alway = all the days. unto = until. the end of the world = the completion, or consummation, of the age: i.e. that then current dispensation, when this apostolic commission might have ended. See Ap. 129. 2, and note on 13. 39. But as Israel did not then repent (Acts 3. 19-26. 28. 25-28), hence all is postponed till Matt. 24. 14 shall be taken up and fulfilled, "then shall the end (*telos*) of the *sunteleia* come". This particular commission was therefore postponed. See Ap. 167. world = age. Gr. *aiōn*. Ap. 129. 2.

THE GOSPEL

ACCORDING TO

MARK.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD MY SERVANT" (Isa. 42. 1).

(*Introversion.*)

ℬ' (p. 1304)	**A**	1. 1–8. THE FORERUNNER.		
	B	1. 9–11. THE BAPTISM: WITH WATER.		
	C	1. 12, 13. THE TEMPTATION: IN THE WILDERNESS.		
	D	**E** 1. 14–20. THE KINGDOM	PROCLAIMED.	THE FOURFOLD MINISTRY OF THE LORD.
		F 1. 21—8. 30. THE KING		
		F 8. 31—10. 52. THE KING	REJECTED.	
		E 11. 1—14. 25. THE KINGDOM		
	C	14. 26–42. THE AGONY: IN THE GARDEN.		
	B	14. 43—16. 14. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).		
	A	16. 15–20. THE SUCCESSORS.		

For the New Testament and the order of the Books, see Ap. 95.
For the Inter-relation of the Four Gospels, see the Structure on p. 1304.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words used only in Mark, see some 70 recorded in the notes.

MARK is a Roman (Latin) surname. His Hebrew forename was John (Acts 12. 12). He was a cousin of Barnabas (Col. 4. 10). His mother's name was "Mary" (Acts 12. 12; see Ap. 100). What may be gathered of his history can be learnt only by the Scripture references to him (cp. Acts 4. 36; 12. 12; 13. 5, 13; 15. 37–39. Col. 4. 10. 2 Tim. 4. 11. Philem. *v.* 24. 1 Pet. 5. 13).

Mark was not the young man mentioned in ch. 14. 51, 52. See the notes there. His Gospel was not derived, as alleged, from any human sources; such assertions are at the best only conjectures. It was given to him, as Luke's Gospel was given to him, "from above" (Luke 1. 3). This precludes all theories about "copying" and human "inditing" and "transcribing". There are other reasons for the omission and inclusion of certain events, which depend on, and are to be gathered from, the Divine perfections of the Word of God. Such omissions and inclusions are to be explained by the special presentation of the Lord as Jehovah's Servant and not by the conflicting and uncertain speculations as to the "sources" of this Gospel.

To this special presentation of the Lord, in Mark, is due the fact that while He is addressed as "Lord" in the other three Gospels 73 times; by His disciples 37 times, and by others 36 times (5 of which are rendered "Sir"); He is addressed as such in the Gospel of Mark, *only twice*; once by the Woman (a Greek or Gentile), 7. 28, where it should be rendered "Sir"; and 9. 24, where "Lord" is omitted by all the critical texts (see Ap. 94. VI) as well as by the ancient Syriac Version (see Ap. 94. p. 136, note 3). Moreover, He is spoken of as such by the Holy Spirit through the Evangelist *only twice* (16. 19, 20), but that was *after His ascension into heaven.*

To this presentation of the Lord in this Gospel as Jehovah's servant, are due also the minute references to His activities, not only to what He said, but how He said it; what He did, and how He did it. These are not due to any "peculiarity" of the human writer, but to the Divine supplements of the Holy Spirit. Hence we are told:—

How the disciples were sent forth "two and two" (6. 7);
How the centurion "stood by, over against" the Lord (15. 39);
How the people were made to sit "in ranks" (6. 40);
How the Lord went to pray (1. 35);
How He withdrew "to the sea" (3. 7); and how He "sat in the boat, on the sea" (4. 1);
How He was in the stern, asleep "on a pillow" (4. 38); how He sat (12. 41; 13. 3).

We are told also of the fear, astonishment, and sore amazement of the disciples (4. 41; 6. 51; 10. 24, 26); and of the effect of the Lord's words and works on the People (2. 2; 3. 10, 20; 4. 1; 5. 21, 31; 6. 31, 33; 8. 1).

The activities and movements of "Jehovah's Servant" are always prominent, from the very "beginning"; which, without any preface, introduces the public ministry of the Lord, setting forth on the one hand the very height of His Divine power (1. 27, 31; 2. 12; 3. 10; 5. 29; 6. 56; 7. 37); and on the other the depth of His feelings as man—His fatigue, &c. (4. 38; 11. 12; 14. 36); His sympathies and compassion (6. 34; 8. 2); His love (10. 21); His composure (4. 38-40; 15. 5); His seeking solitude (1. 35; 6. 30-32); His wonder (6. 6); His grief (3. 5); His sighing (7. 34; 8. 12); His anger and displeasure (3. 5; 10. 14). See note on "immediately" (1. 12).

The four Gospels are treated in *The Companion Bible* not as four culprits brought up on a charge of fraud, but as four witnesses whose testimony is to be received.

THE GOSPEL

ACCORDING TO

MARK.

A A (p. 1382) A.D. 26

1 °THE beginning of the °gospel of °Jesus Christ, °the Son of God;

2 °As °it is written °in the °prophets, "**Behold, ℑ send My °messenger °before Thy face, °which shall prepare Thy way °before Thee.**

3 **The voice of one crying ²in the wilderness, 'Prepare ye the way of °the LORD, make His paths straight.'**"

B 4 °John °did °baptize ²in the wilderness, and °preach the baptism °of °repentance °for the remission of °sins.

5 And there °went out °unto him °all °the °land of Judæa, and they of Jerusalem, and were all ⁴baptized °of him ²in °the river of Jordan, °confessing °their ⁴sins.

B 6 And John was clothed with °camel's hair, and with a girdle of a skin °about his loins; and he did eat °locusts and °wild honey;

A 7 And ⁴preached, saying, °"There cometh One mightier than I °after me, the °latchet of Whose °shoes I am °not °worthy to °stoop down and unloose.

8 ℑ indeed have ⁴baptized you °with water: but He shall ⁴baptize you °with °the Holy Ghost."

B C 9 And °it came to pass ²in those days, that °Jesus came °from °Nazareth of Galilee, and was ⁴baptized ⁵of John °in Jordan.

D 10 And °straightway coming up °out of the water, He saw the °heavens °opened,

D and °the Spirit °like a dove descending °upon Him:

C 11 And there came a voice °from ¹⁰heaven, *saying*, "Thou art °My beloved Son, ²in Whom °I am well pleased."

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with camel's hair. Cp. 2 Kings 1. 8. **about.** Gr. *peri.* Ap. 104. xiii. 1. **locusts.** See note on Matt. 3. 4. **wild honey.** Plentiful then, and now. **7 There cometh One** = He Who cometh [is]. **after** = behind; as to time. Not the same as in *v.* 14. **latchet** = thong. **shoes** = sandals. To unloose the sandals of another was a proverbial expression. Fig. *Paroemia* (Ap. 6). Supplemental to "bear" in Matt. 3. 11. **not.** Gr. *ou.* Ap. 105. I. **worthy** = fit. **stoop down.** A Divine supplement. Occ. only here. **8 with.** Gr. *en*, as in *v.* 2. **the Holy Ghost.** Gr. *pneuma hagion* (without Articles) = "power from on high". See Ap. 101. II. 14.

1. 1-8 (**A**, p. 1381). THE FORERUNNER. (*Introversion.*)

A | A | 1-3. Prophecy. By God, of John.
B | 4, 5. John. His mission.
B | 6. John. His person.
A | 7, 8. Prophecy. By John, of Christ.

1 The beginning of the gospel. A Hebraism. No Article. Cp. Hos. 1. 2, "[The] beginning of the word of Jehovah by Hosea". It is the beginning, not of the book, but of the facts of the good news. See note on 8. 11.
gospel = glad tidings. See note on Matthew (Title).
Jesus Christ. See Ap. 98. XI.
the Son of God. See Ap. 98. XV.
2 As. T Tr. WH R read "According as".
it is written = it has been written; i.e. it standeth written. **in.** Gr. *en.* Ap. 104. viii.
prophets. Pl. because it is a composite quotation. Mal. 3. 1. Isa. 40. 3. See Ap. 107. II. 4.
messenger = *angelos.*
before Thy face. A pure Hebraism (cp. Amos 9. 4, &c.). Unknown to pure Greek.
before. Gr. *pro.* Ap. 104. xiv. **which** = who.
before Thee. Omitted by L T Tr. WH R.
3 the LORD. Ap. 98. VI. i. a. 1. A. a.
4 John. Cp. Matt. 3. 1-6. Luke 3. 1-4.
did baptize = it came to pass John [was] baptizing.
baptize. See Ap. 115. I.
preach = was proclaiming, or heralding. Ap. 121. 1.
of. Gen. of Relation and Object. Ap. 17. 5.
repentance. See Ap. 111. II. 1.
for = resulting in. Gr. *eis.* Ap. 104. vi.
sins. See Ap. 128. II. 1.
5 went out = kept going out. Imperf. Tense.
unto. Gr. *pros.* Ap. 104. xv. 3.
all. Put by Fig. *Synecdochē* (of the Whole), Ap. 6, for all parts.
the land = country, or territory. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the inhabitants.
of = by. Gr. *huyo.* Ap. 104. xviii. 1.
the river of Jordan. Occ. only in Mark.
confessing. See Matt. 3. 6. **their** = their own.
6 camel's hair. Not a skin, but a garment woven

1. 9-11 (**B**, p. 1381). THE BAPTISM: WITH WATER. (*Introversion.*)

B | C | 9. The Lord. His coming to John.
D | 10-. Seen. The heavens opening.
D | -10. Seen. The Dove descending.
C | 11. The Lord. The Voice coming to Him.

9 it came to pass. A pure Hebraism. **Jesus.** Ap. 98. X. **from.** Gr. *apo.* Ap. 104. iv. Not the same as in *v.* 11. **Nazareth.** See Ap. 94. III. 8, and Ap. 169. **in** = into. Gr. *eis.* Ap. 104. vi. Not the same as in *vv.* 2, 3, 4, 5, 11, 13, 19, 20, 23, 39, 45. **10 straightway** = immediately. See note on *v.* 12. **out of** = away from. Gr. *apo.* Ap. 104. iv. But all the texts read *ek* = out of (Ap. 104. vii). **heavens.** Plural. See note on Matt. 6. 9, 10. **opened** = parting or rending asunder. **the Spirit.** Gr. *pneuma.* With Art. See Ap. 101. II. 3. **like** = as. **upon.** Gr. *epi.* Ap. 104. ix. 3. **11 from** = out of. Gr. *ek.* Ap. 104. vii. **My beloved Son** = My Son, the beloved. As in Matthew and Luke. **I am well pleased** = I have [ever] found delight.

12 And ° immediately [10]the Spirit ° driveth Him ° into the wilderness.

13 And He was there [2] in the wilderness forty days, ° tempted [5] of Satan;

and was ° with the wild beasts;

and ° the angels ° ministered unto Him.

14 Now ° after that John was ° put in prison, [9] Jesus came [12] into ° Galilee, [4] preaching the [1] gospel of ° the kingdom of God,

15 And saying, "The ° time is fulfilled, and [14] the kingdom of God ° is at hand: ° repent ye, ° and ° believe ° the [1] gospel."

16 Now as He ° walked ° by the sea of [14] Galilee, He saw ° Simon and ° Andrew his brother ° casting a net ° into the sea: for they were fishers.

17 And [9] Jesus said unto them, ° "Come ye [7] after Me, and I will make you ° to become fishers of men."

18 And [10] straightway they forsook their nets, and followed Him.

19 And when He had gone ° a little farther ° thence, He saw ° James the *son* of ° Zebedee, and ° John his brother, who also were [2] in the ship ° mending their nets

20 And [10] straightway ° He called them:

and they left their father [19] Zebedee [2] in the ° ship [13] with the hired servants, and went [7] after Him.

21 And they went [12] into ° Capernaum; and

1. 12, 13 (**C**, p. 1381). THE TEMPTATION: IN THE WILDERNESS. (*Introversion.*)

C | E | 12. The Spirit. Compulsion.
F | 13–. Satan. Temptations.
F | –13–. Wild beasts. Companionship.
E | –13. The Angels. Ministration.

12 immediately. A word characteristic of this Gospel, setting forth as it does the activities of "Jehovah's Servant". The Greek words which it represents (in this and other renderings of *eutheōs* and *euthus*) are used (in Mark) twenty-six times directly of the Lord and His acts; while in Matthew they occur only five times, in Luke once, and in John twice.
driveth Him = driveth Him out. Divine supplemental information as to the character of the *leading* of Matthew and Luke.
into. Gr. *eis.* Ap. 104. vi. Not the same word as in *v.* 16.
13 tempted = being tempted.
with the wild beasts. A Divine supplementary particular. Occ. only here.
with. Gr. *meta.* Ap. 104. xi. 1.
the angels, &c. See note on Matt. 4. 11, and Ap. 116.
ministered = were ministering.

1. 14—14. 25 (**D**, p. 1381). THE LORD'S FOURFOLD MINISTRY. (See Ap. 119.) (*Introversion.*)

D | **E** | 1. 14–20. The First Period. Subject: The Proclamation of The Kingdom.
F | 1. 21—8. 30. The Second Period. Subject: The Proclamation of The King. His Person.
F | 8. 31—10. 52. The Third Period. Subject: The Rejection of The King.
E | 11. 1—14. 25. The Fourth Period. Subject: The Rejection of The Kingdom.

1. 14–20 (**E**, above). THE FIRST PERIOD OF THE MINISTRY. THE KINGDOM PROCLAIMED. (*Division.*)

E | G[1] | 14, 15. The Proclamation of the Kingdom.
G[2] | 16–20. The Calling of Four Disciples.

14 after. Gr. *meta.* Ap. 104. xi. 2. This commences the first subject of the Lord's ministry, which occupies in Mark only six verses. See Ap. 119. **put in prison** = was delivered up. **Galilee.** Ap. 169. **the kingdom of God.** See Ap. 114. **15 time** = season. **is at hand** = has drawn near (for the setting up of the kingdom). Cp. Gal. 4. 4. **repent.** See Ap. 111. I. 1. **and believe the gospel.** A Divine supplement to Matt. 4. 17. **believe.** See Ap. 150. I. v. (ii). Here followed by the Gr. Prep. *en.* Ap. 104. viii. **the** = in the.

1. 16–20 (G[2], above). THE CALLING OF FOUR DISCIPLES. (*Extended Alternation.*)

G[2] | a | 16. Two brethren. Simon and Andrew.
b | 17. Their call.
c | 18. Their obedience.
a | 19. Two brethren. James and John.
b | 20–. Their call.
c | –20. Their obedience.

16 walked = was walking. **by** = beside. Gr. *para.* Ap. 104. xii. 3. **Simon and Andrew.** See Ap. 141. **casting a net.** The word "net" is included and implied in the Verb. All the texts omit the Noun. **into** = in. Gr. *en*, as in *v.* 2. **17 Come.** This call explains Acts 1. 21, 22. The official mission comes later, in 3. 17, &c. **to become fishers of men.** The likeness is not conveyed by the Fig. *Similē*, or stated by *Metaphor*, but is implied by the Fig. *Hypocatastasis.* See Ap. 6. **19 a little farther.** A Divine supplement, here. **thence.** Omitted by [L] T Tr. A WH R. **James . . . John.** See Ap. 141. **Zebedee.** Aramaic. Ap. 94. III. 3. **mending.** See note on Matt. 4. 21. **20 He called.** See note on "Come" (*v.* 17). **ship** = boat. **with the hired servants.** A Divine supplement in Mark. **21 Capernaum.** See Ap. 169.

1. 21—8. 30 (**F**, above). THE SECOND PERIOD OF THE LORD'S MINISTRY: THE PROCLAMATION OF THE KING. HIS PERSON. (See Ap. 119.) (*Repeated Alternation.*)

F | H[1] | 1. 21—2. 12. Teaching and Miracles.
J[1] | 2. 13–22. Call of Levi.
H[2] | 2. 23—3. 12. Teaching and Miracles.
J[2] | 3. 13–19–. Calling of the Twelve.
H[3] | 3. –19—6. 6. Teaching and Miracles.
J[3] | 6. 7–30. Mission of the Twelve.
H[4] | 6. 31—8. 30. Teaching and Miracles.

1. 21—2. 12 (H[1], above). TEACHING AND MIRACLES. (*Repeated Alternation.*)

H[1] | K[1] | 1. 21, 22. Teaching. With authority as Lord.
L[1] | 1. 23–34. Miracles: Unclean spirit (23–28); Fever (29–31); Many (32–34).
K[2] | 1. 35–39. Teaching, and exercising authority.
L[2] | 1. 40–45. Miracle: The Leper.
K[3] | 2. 1, 2. Teaching. The Word of God.
L[3] | 2. 3–12. Miracle: Palsy, and Divine Act. Forgiveness of sins.

A. D. 27 [10]straightway on the sabbath day He entered [12]into the synagogue, and °taught.

22 And they were astonished °at His doctrine: for °He taught them as one that had authority, and [7]not as the scribes.

L[1] (p. 1383) 23 And there was [2]in their °synagogue a °man [8]with an unclean °spirit; and he °cried out,

24 Saying, "Let *us* alone; °what have we to do with Thee, Thou [9]Jesus °of Nazareth? art Thou come to destroy us? °I know Thee Who Thou art, °the Holy One of God."

25 And [9]Jesus rebuked him, saying, °"Hold thy peace, and come °out of him."

26 And when the unclean [23]spirit had °torn him, and °cried with a loud °voice, he came [25]out of him.

27 And they were all amazed, insomuch that they questioned °among themselves, saying, "What thing is this? what °new °doctrine *is* this? for °with authority commandeth He even the unclean [23]spirits, and they do obey Him."

28 And [12]immediately His °fame spread abroad °throughout all the region round about [14]Galilee.

29 And °forthwith, when they were come [25]out of the [23]synagogue, they entered [12]into the house of Simon and Andrew, [13]with James and John.

30 But Simon's wife's mother °lay sick °of a fever, and °anon they tell Him °of her.

31 And °He came and °took her by the hand, and lifted her up; and [12]immediately the fever left her, and she °ministered unto them.

32 And at even, °when the sun did set, they °brought [5]unto Him all °that were diseased, and them that were °possessed with devils.

33 And °all the city °was gathered together °at the door.

34 And He healed many that were sick of divers diseases, and cast out many °devils; and suffered [7]not the °devils to speak, because they [24]knew Him.

K[2] 35 And in the morning, rising up °a great while before °day, He went out, and departed [12]into °a solitary place, and there °prayed.

36 And Simon and they that were [13]with Him °followed after Him.

37 And when they had found Him, they said unto Him, [33]°"All *men* °seek for Thee."

38 And He said unto them, "Let us go [12]into the °next °towns, that I may [4]preach there also: for °therefore °came I forth."

39 And He [4]preached °in their synagogues °throughout all [14]Galilee, and cast out [34]devils.

L[2] 40 And there came °a leper °to Him, beseeching Him, and kneeling down to Him, and saying unto Him, °"If Thou °wilt, Thou canst make me clean."

41 And [9]Jesus, °moved with compassion, put forth *His* hand, and touched him, and saith unto him, "I [40]will; be thou °clean."

42 And as soon as He had spoken, [12]immediately the leprosy departed [9]from him, and he was cleansed.

43 And He °straitly charged him, and [20]forthwith sent him away;

44 And saith unto him, °"See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to Him from every quarter.

2 And again He entered into Capernaum after some days; and it was noised that He was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them.

3 And they come, bringing unto Him a sick of the palsy, which was borne of four.

4 And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (He said to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And He went forth again by the sea side; and all the multitude resorted unto Him, and He taught them.

14 And as He passed by, He saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

15 And it came to pass, that as He sat at meat in his house, many publicans and sinners sat also together with Jesus and His disciples: for there were many, and they followed Him.

16 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, He said unto them, They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto Him, Why do the disciples of John and of the Pharisees fast, but Thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that He went through the corn fields on the sabbath day; and His disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto Him, Behold, why do they on the sabbath day that which is not lawful?

25 And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And He said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

3 And He entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched Him, whether He would heal him on the sabbath day; that they might accuse Him.

3 And He saith unto the man which had the withered hand, Stand forth.

4 And He saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him.

7 But Jesus withdrew Himself with His disciples to the sea: and a great multitude from Galilee followed Him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him.

9 And He spake to His disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him.

10 For He had healed many; insomuch that they pressed upon Him for to touch Him, as many as had plagues.

11 And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God.

12 And He straitly charged them that they should not make Him known.

13 And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him.

14 And He ordained twelve, that they should be with Him, and that He might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon He surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed Him: and they went into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when His friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth He out devils.

23 And He called them unto Him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 There came then His brethren and His mother, and, standing without, sent unto Him, calling Him.

32 And the multitude sat about Him, and they said unto Him, Behold, Thy mother and Thy brethren without seek for Thee.

33 And He answered them, saying, Who is My mother, or My brethren?

34 And He looked round about on them which sat about Him, and said, Behold My mother and My brethren!

35 For whosoever shall do the will of God, the same is My brother, and My sister, and mother.

4 And He began again to teach by the sea side: and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And He taught them many things by parables, and said unto them in His doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no deepness of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.

9 And He said unto them, He that hath ears to hear, let him hear.

10 And when He was alone, they that were about Him with the twelve asked of Him the parable.

11 And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And He said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty, and some sixty, and some an hundred.

21 And He said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And He said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that he hath.

26 And He said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And He said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake He the word unto them, as they were able to hear it.

34 But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples.

35 And the same day, when the even was come, He saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took Him even as He was in the ship. And there were also with Him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest Thou not that we perish?

39 And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And He said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him?

5 And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped Him,

7 And cried with a loud voice, and said, What have I to do with Thee, Jesus, Thou Son of God most high? I adjure Thee by God, that Thou torment me not.

8 For He said unto him, Come out of the man, thou unclean spirit.

9 And He asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought Him much that He would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought Him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray Him to depart out of their coasts.

18 And when He was come into the ship, he that had been possessed with the devil prayed Him that he might be with Him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

21 And when Jesus had passed over again by ship unto the other side, much people gathered unto Him: and He was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet,

23 And besought Him greatly, saying, My little daughter lieth at the point of death: I pray Thee, that Thou wouldest come and lay Thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed Him, and thronged Him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched His garment.

28 For she said, If I may touch but His clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

30 And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes?

31 And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?

32 And He looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

34 And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While He yet spake, there came from the ruler of the synagogue's *house* certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And He suffered no man to follow Him, save Peter, and James, and John the brother of James.

38 And He cometh to the house of the ruler of the synagogue, and seeth the tumult, and *them* that wept and wailed greatly.

39 And when He was come in, He saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed Him to scorn. But when He had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in where the damsel was lying.

41 And He took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And He charged them straitly that no man should know it; and commanded that something should be given her to eat.

6 And He went out from thence, and came into His own country; and His disciples follow Him.

2 And when the sabbath day was come, He began to teach in the synagogue: and many hearing *Him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto this man, that even such mighty works are wrought by His hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us? And they were offended at Him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them.

6 And He marvelled because of their unbelief. And He went round about the villages, teaching.

7 And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And He said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust that is under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard *of Him*; (for His name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught.

31 And He said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew Him, and ran afoot thither out of all cities, and outwent them, and came together unto Him.

34 And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things.

35 And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And He commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when He had taken the five loaves and the two fishes, He looking up to heaven, blessed, and brake the loaves, and gave *them* to His disciples to set before them; and the two fishes divided He among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway He constrained His disciples to get into the ship, and to go to the other side before unto Bethsaida, while He sent away the people.

46 And when He had sent them away, He departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and He alone on the land.

48 And He saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night He cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw Him, and were troubled. And immediately He talked with them, and saith unto them, Be of good comfort: it is I; be not afraid.

51 And He went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew Him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was.

56 And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole.

7 Then came together unto Him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of His disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked Him, Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with *their* lips, but their heart is far from Me.

7 Howbeit in vain they do worship Me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me;

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when He had called all the people unto Him, He said unto them, Hearken unto Me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when He was entered into the house from the people, His disciples asked of Him concerning the parable.

18 And He saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And He said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence He arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it*: but He could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And He said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him.

33 And He took him aside from the multitude, and put His fingers into his ears, and He spat, and touched his tongue;

34 And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

8 In those days the multitude being very great, and having nothing to eat, when Jesus had called *His disciples* unto Him, He saith unto them,

2 I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness?

5 And He asked them, How many loaves have ye? And they said, Seven.

6 And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and He blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and He sent them away.

10 And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with Him, seeking of Him a sign from heaven, tempting Him.

12 And He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And He left them, and entering into the ship again departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, He saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto Him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And He said unto them, How is it that ye do not understand?

22 And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

23 And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that He put *His* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And He sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 And Jesus went out, and His disciples, into the towns of Cæsarea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ.

30 And He charged them that they should tell no man of Him.

31 And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And He spake that saying openly. And Peter took Him, and began to rebuke Him.

33 But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind Me, Satan: for thou savourest not the things that be of God, but those that be of men.

34 And when He had called the people unto Him with His disciples also, He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.

9 And He said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and He was transfigured before them.

3 And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered, and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.

6 For he knew not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is My beloved Son: hear Him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked Him, saying, Why say the scribes that Elias must first come?

12 And He answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that He must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 And when He came to His disciples, He saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld Him, were greatly amazed, and running to Him saluted Him.

16 And He asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to Thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto Me.

20 And they brought him unto Him: and when he saw Him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And He asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.

25 When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when He was come into the house, His disciples asked Him privately, Why could not we cast him out?

29 And He said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 And they departed thence, and passed through Galilee; and He would not that any man should know it.

31 For He taught His disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.

32 But they understood not that saying, and were afraid to ask Him.

33 And He came to Capernaum: and being in the house He asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And He sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And He took a child, and set him in the midst of them: and when He had taken him in His arms, He said unto them,

37 Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me.

38 And John answered Him, saying, Master, we saw one casting out devils in Thy name, and he followeth not us: and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in My name, that can lightly speak evil of Me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

10 And He arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto Him again; and, as He was wont, He taught them again.

2 And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? tempting Him.

3 And He answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house His disciples asked Him again of the same matter.

11 And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to Him, that He should touch them: and *His* disciples rebuked those that brought them.

14 But when Jesus saw *it*, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And He took them up in His arms, put *His* hands upon them, and blessed them.

17 And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou Me good? there is none good but one, that is, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto Him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto Him, Lo, we have left all, and have followed Thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's,

30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many that are first shall be last; and the last first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed, and as they followed, were afraid. And He took again the twelve, and began to tell them what things should happen unto Him,

33 Saying, Behold, we go up to Jerusalem; and the Son of

thing to any man: but go thy way, °shew thyself to the °priest, and offer °for thy cleansing those things which °Moses commanded, 4for a testimony unto them."

45 But he went out, and began to ° publish *it* much, and to blaze abroad the matter, insomuch that 9Jesus °could no more openly enter 12into °the city, but was without °in desert places: and they °came 10to Him from every quarter.

2 And again He entered °into Capernaum °after *some* days; and it was °noised °that He was °in the house.

2 And °straightway many were gathered together, insomuch that there was °no room to receive *them*, °no, not so much as °about the door: and He °preached the word unto them.

3 And they come °unto Him, bringing one °sick of the ° palsy, which was borne °of four.

4 And when they °could °not °come nigh unto Him °for the °press, they °uncovered the roof where He was: and when they had °broken *it* up, they let down the °bed °wherein the 3sick of the palsy lay.

5 When °Jesus °saw °their faith, He said unto 3the sick of the palsy, ° "Son, °thy °sins be forgiven thee."

6 But there were certain of the scribes sitting there, and reasoning °in their hearts,

7 "Why doth this *man* thus speak blasphemies? who can forgive 5sins °but °God only?"

8 And °immediately when 5Jesus °perceived °in His spirit that they so reasoned °within themselves, He said unto them, "Why reason ye these things 6in your hearts?

9 °Whether is it easier to say to 4the sick of the palsy, '*Thy* 6sins be forgiven thee'; or to say, 'Arise, and take up thy 4bed, and walk?'

10 But that ye may °know that °the Son of man hath ° power °on earth to forgive 5sins," (He saith to 3the sick of the palsy,)

11 "I say unto thee, Arise, and take up thy 4bed, and go thy way 1into thine house."

12 And 8immediately he arose, took up the 4bed, and went forth before them all; insomuch that they were all amazed, and glorified 7God, saying, "We never 5saw it on this fashion."

13 And He went forth again °by the sea side; and all the multitude °resorted 3unto Him, and He °taught them.

14 And as He passed by, He 5saw °Levi °the *son* of °Alphæus sitting °at the receipt of custom, and said unto him, "Follow Me." And he arose and followed Him.

15 °And it came to pass, that, as 5Jesus °sat at meat 6in °his house, many °publicans and

shew . . . priest. Ref. to Pent. (Lev. 14. 1–32). Ap. 117. I.

for = concerning. Gr. *peri*. Ap. 104. xiii. 1.

Moses. Occ. eight times in Mark: 1. 44; 7. 10; 9. 4, 5; 10. 3, 4; 12. 19, 26. See note on Matt. 8. 4.

45 publish = proclaim. Same word as "preach" in *vv.* 4, 7, 14, 38, 39. See Ap. 121. 1.

could no more = was no longer able to.

the city = any city.

in. Gr. *en*, as in *v.* 2. But T Tr. WH read *epi*. Ap. 104. ix. 2.

came = kept coming.

2. 1 into. Gr. *eis*. Ap. 104. vi.

after. Gr. *dia*. Ap. 104. v. 1.

noised = reported.

that He was in the house = "He is [gone] into the house [and is there]".

in. Gr. *eis* (as above).

2 straightway = immediately. See note on 1. 12. Omitted by [L Tr.] T WH R.

no room = no longer any room.

no . . . about = no, not even (*mēde mēketi*) at (Gr. *pros*. Ap. 104. xv. 3) the door.

preached = was speaking (when what follows took place).

3 unto. Gr. *pros*. Ap. 104. xv. 3.

sick . . . palsy = a paralytic.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

4 could not = were not able to.

not. Gr. *mē*. Ap. 105. II.

come nigh unto. Gr. *proseggizō*. Occ. only here in N.T.

for the press. The 1611 edition of the A.V. reads "for press".

for = on account of. Gr. *dia*. Ap. 104. v. 2.

press = crowd.

uncovered. Easily done in an Eastern house. Occ. only here in N.T. [Gal. 4. 15.

broken it up. Gr. *exorussō*. Occ. only here and

bed = couch, or pallet. Gr. *krabatton*, a Latin word. A poor man's bed. Not the same word as in 4. 21.

wherein = on which. Gr. *epi*. Ap. 104. ix. 2.

5 Jesus. Ap. 98. X.

saw. Gr. *eidon*. Ap. 133. I. 1.

their faith. We cannot exclude the faith of the paralytic himself, who had doubtless persuaded the four to do this for him.

Son. Gr. *teknon*. See Ap. 108. i.

thy sins be forgiven thee. Thus proclaiming His Deity, being the second subject of His Ministry. See Ap. 119.

sins. See Ap. 128. II. 1.

6 in. Gr. *en*. Ap. 104. viii. 1.

7 but God only = except One [that is] God.

God. Ap. 98. I. i. 1.

8 immediately. A key-word of this Gospel, to mark the activities of Jehovah's Servant. See note on 1. 12.

perceived. Gr. *epiginōskō*. Ap. 132. I. 3.

in His spirit = in Himself. Gr. *pneuma*. See Ap. 101 II. 9.

within = or among. Gr. *en*. Ap. 104. viii. 2.

9 Whether is it . . . ? = Which is . . . ?

10 know = see. Ap. 133. I. 1.

the Son of man. See Ap. 98. XVI. Thus setting forth His Person, which is the subject of this second period. See **F**, p. 1383; and Ap. 119. Cp. Matt. 8. 20. The first occurrence of this title in Mark. Cp. the last (14. 62).

power = authority. Ap. 172. 5.

on. Gr. *epi*. Ap. 104. ix. 1.

2. 13–22 (J¹, p. 1383). THE CALL OF LEVI. (*Division.*)

J¹ | M¹ | 13, 14. The Lord's Call.
M² | 15–22. Levi's feast.

13 by = beside. Gr. *para*. Ap. 104. xii. 3.

resorted . . . taught = kept coming . . . kept teaching.

14 Levi. Probably his former name before changing it to "Matthew" = the gift of God (Matt. 9. 9). the son of Alphæus. Occ. only here (i. e. in connection with Levi) in N.T.

Alphæus. Aramaic. See Ap. 94. III. 3.

at = in charge of. Gr. *epi*. Ap. 104. ix. 3.

2. 15–22 [For Structure see next page].

15 And it came to pass. A Hebraism.

sat at meat = reclined [at table].

his house: i. e. Levi's. Not the Lord's. Cp. Matt. 8. 20.

publicans = tax-gatherers.

A.D. 27 °sinners sat also together with [5]Jesus and His disciples: for there were many, and they followed Him.

16 And when the scribes °and Pharisees [5]saw Him ° eat °with [15]publicans and [15]sinners, they °said unto His disciples, °"How is it that He eateth and drinketh °with [15]publicans and [15]sinners?"

c (p. 1386) 17 When [5]Jesus heard *it*, He saith unto them, "They that are °whole have °no need of °the physician, but they that are sick: I came [c] not to call °the righteous, but [16]sinners °to repentance."

d 18 And the disciples of John and of the [16]Pharisees °used to fast: and they come and say unto Him, "Why do the disciples of John and of the [16]Pharisees fast, but Thy disciples fast [17]not?"

e 19 And [5]Jesus said unto them, "Can the °children of the bridechamber fast, while the °bridegroom is [16]with them? as long as they have the bridegroom [16]with them, they °cannot fast.

20 But the days will come, when the [19]bridegroom shall be taken °away from them, and then shall they fast [6]in those days.

21 [17]No man also °seweth a piece of °new cloth °on an old garment: else the °new piece that filled it up taketh away from the old, and the rent is made worse.

22 And [17]no man putteth °new wine [1]into old °bottles: else the °new wine doth burst the °bottles, and the wine is spilled, and the °bottles will be °marred: but °new wine must be put [1]into [21]new °bottles."

N¹ f 23 [15]And it came to pass, that He went °through the corn fields [f]on the sabbath day;

g and His disciples began, °as they went, [g]to pluck the ears of corn.

g 24 And the [16]Pharisees [16]said unto Him, [g]"Behold, why do they [23]on the sabbath day that which is [17]not lawful?"

f 25 And ℌe said unto them, °"Have ye [f]never read what David did, when he °had need, and was an hungred, ℌe, and they that were [16]with him?

26 How he went [1]into the house of [7]God °in the days of °Abiathar the high priest, and did eat [f]the shewbread, which is [17]not lawful to eat °but for the priests, and °gave also to them which were °with him?"

27 And He said unto them, "The °sabbath °was made [4]for °man, °and [17]not °man [4]for the °sabbath:

2. 15-22 (M², p. 1385). LEVI'S FEAST. (*Alternation.*)

M² | d | 15, 16. Question of Pharisees.
| e | 17. Answer. Proverb.
| d | 18. Question of John's disciples.
| e | 19-22. Answer. Proverbs.

sinners. Gr. pl. of *hamartolos*. Cp. Ap. 128. I. 1.
sinners sat also = sinners also sat.
16 and Pharisees. L and Tr. read "of the Pharisees". Ap. 120. II.
eat = eating.
with. Gr. *meta*. Ap. 104. xi. 1.
said = kept saying.
How is it . . . ? = Why [doth] . . . ?
17 whole = strong, or able.
no. Gr. *ou*. Ap. 105. I. The emph. is on "no need".
the = a.
not. Gr. *ou*, as above.
the righteous = righteous ones.
to = for. Gr. *eis*. Ap. 104. vi.
18 used to fast = were fasting: i.e. were then observing a fast. It is not the custom that is referred to, but the fact.
19 children, &c = sons, &c. Ap. 108. iii. A Hebraism, referring to the guests, not to the "friends" (or groomsmen) of John 3. 29.
bridegroom. The Lord, here, refers to Himself.
cannot = are not (as in v. 17) able to.
20 away from. Gr. *apo*. Ap. 104. iv.
21 seweth . . . on. Gr. *epirraptō*. Occ. only here.
new = unfulled.
on = upon. Gr. *epi*. Ap. 104. ix. 2.
new new (in character). Gr. *kainos*. See note on Matt. 9. 17.
22 new = fresh made. Gr. *neos*. See note on Matt. 26. 28, 29.
bottles = wine-skins.
marred = destroyed.

2. 23—3. 12 (H², p. 1383). TEACHING AND MIRACLES. (*Division.*)

H² | N¹ | 2. 23-28. Teaching. } "Lord of the Sabbath."
| N² | 3. 1-12. Miracles. }

2. 23-28 (N¹, above). TEACHING. (*Introversion.*)

N¹ | f | 23-. The Sabbath Day.
| g | 23. Disciples. Action of.
| g | 24. Disciples. Objection to.
| f | 25-28. The Sabbath Day.

23 through. Gr. *dia*. Ap. 104. v. 1.
on = in, or during. Gr. *en*. Ap. 104. viii. 1.
as they went. Gr. to make their way. A Hebraism. See Judg. 17. 8 (marg.) := as they journeyed; not to make a path by destroying the stalks of corn, but only plucking "the ears".
to pluck, &c. Ref. to Pent. (Deut. 23. 25). Cp. Ap. 92. A recognised custom to this present day, not only for travellers, but for their horses. So with grapes (Deut. 23. 24).
24 Behold = Look. Ap. 133. I. 8.
25 Have ye never read . . . ? = Did ye never read . . . ? See Ap. 143. Fig. *Anteisagogē*, Ap. 6.
never = not (as in v. 17).
had need. A Divine supplement to "was hungry" (Matthew and Luke). Occ. only in Mark. "Had need" is *generic*, and "was hungered" is *specific* (explaining the need). **26 in the days of.** Gr. *epi*. Ap. 104. ix. 1. **Abiathar. Called Ahimelech in** 1 Sam. 21. 1; 22. 9, 11, 20; and Ahiah in 1 Sam. 14. 3. The father and his son Abiathar must have had two names, as was frequently the case. And why not, as in our own day? In 2 Sam. 8. 17, and 1 Chron. 18. 16, we have Ahimelech the son of Abiathar; and in 1 Sam. 22. 20 Abiathar is the son of Ahimelech who was the son of Ahitub. There is no "confusion in the Heb. text". The Lord's enemies are the best witnesses of this, for they would not have missed such an opportunity of effective reply (see 3. 6). *They* knew what modern critics do not know. **the shewbread.** Ref. to Pent. (Ex. 25. 30; 35. 13; 39. 36. Lev. 24. 5-9). Cp 2 Chron. 13. 11. See Ap. 92 and 117. I. **but** except. To eat this was the priest's first duty *on the Sabbath*. **gave also** = gave to them also. **with.** Gr. *sun*. Ap. 104. xvi. **27 sabbath.** Note the Figure *Antimetabolē* (Ap. 6), "sabbath . . . man . . . man . . . sabbath". **was made** = came into being. **man.** Gr. *anthrōpos*. Ap. 123. 1. **and.** All the texts omit "and". In that case, note the Fig. *Asyndeton* (Ap. 6).

D. 27 28 °Therefore [10]the Son of man °is °Lord also of the sabbath."

N² O (387) **3** °And He entered °again °into the °synagogue; and there was a °man there which had °a withered hand.

P 2 And they °watched Him, °whether He would heal him on the sabbath day; °that they might accuse Him.

Q 3 And He saith unto the [1]man which had [1]the withered hand, °"Stand forth."

4 And He saith unto them, "Is it °lawful to do good on the sabbath days, or to °do evil? to save °life, or to kill?" But they held their peace.

5 And when He had °looked round about on them °with anger, °being grieved °for the °hardness of their hearts, He saith unto the [1]man, "Stretch forth thine hand." And he stretched *it* out: and his hand was restored whole as the °other.

P 6 And the Pharisees went forth, and °straightway °took counsel [5]with the °Herodians °against Him, how they might destroy Him.

O h 7 But °Jesus °withdrew Himself [5]with His disciples °to the sea:

i and a °great multitude °from °Galilee followed Him, and °from Judæa,

8 And [7]from Jerusalem, and [7]from °Idumæa, and *from* beyond Jordan; and they °about Tyre and Sidon, a [7]great multitude, when they had heard what great things He °did, came °unto Him.

h 9 And He spake to His °disciples, that a small ship should wait on Him

i °because of the °multitude, °lest they should throng Him.

10 For He had healed many; insomuch that they °pressed upon Him °for to touch Him, as many as had plagues.

11 And unclean °spirits, when they °saw Him, fell down before Him, and °cried, saying, °"Thou art °the Son of God."

12 And He straitly °charged them that they should °not make Him °known.

J² j (388) 13 And He goeth up [1]into °a mountain, and calleth *unto Him* whom °He °would: and they °came [8]unto Him.

k 14 And He °ordained twelve, °that they should °be [5]with Him,

h and that He °might °send them forth to °preach,

28 Therefore = So then.
is Lord. Ap. 98. VI. i. *a*. 2. B. a. This is the subject of this second period of the Lord's ministry. See Ap. 119.
Lord also of the sabbath = Lord of the Sabbath also. Occ. only here.

3. 1-12 (N², p. 1886). MIRACLE. (*Introversion.*)

N² | O | 1. Miracle of the hand withered.
P | 2. | Enemies watching.
Q | 3-5. The hand healed.
P | 6. Enemies plotting.
O | 7-12. Miracles. Many.

1 And. Note the Fig. *Polysyndeton* in *vv.* 1-4. Ap. 6.
again: i. e. on another Sabbath. Prob. the next.
into. Gr. *eis*. Ap. 104. vi.
synagogue. See Ap. 120.
man. Gr. *anthrōpos*. Ap. 123. 1.
a withered hand = his hand withered. Cp. Matt. 12. 10. **2** watched = were watching.
whether = if. Implying that they had no doubt about it. Ap. 118. 2. *a*. that = in order that.
3 Stand forth = Rise up [and come] into (as in *v.* 1) the midst.
4 lawful = more lawful. Fig. *Heterōsis* (of Degree), Ap. 6.
do evil. Gr. *kakopoieō*. Cp. Ap. 128. II. 2. and III. 2.
life = soul. Gr. *psuchē*. See Ap. 110. III. 1.
5 looked round. Noting the minutest action of Jehovah's Servant. with. Gr. *meta*. Ap. 104. xi. 1.
being grieved. Implying sadness accompanying the anger. A Divine supplement, here.
for = at. Gr. *epi*. Ap. 104. ix. 2.
hardness = hardening. Gr. *pōrōsis*. Occ. only here, Rom. 11. 25, and Eph. 4. 18.
other. Gr. *allos*. Ap. 124. 1.
6 straightway = immediately. See note on 1. 12.
took counsel. See note on Matt. 12. 14.
Herodians. Occ. only here and 12. 13 in Mark, and in Matt. 22. 16. against. Gr. *kata*. Ap. 104. x. 1.

3. 7-12 (*O*, above). MIRACLES. MANY. (*Alternation.*)

O | h | 7-. The Sea. Withdrawal to.
i | -7, 8. Multitudes following.
h | 9-. The Ship. Order concerning.
i | -9-12. Multitudes healed.

7 Jesus. Ap. 98. X.
withdrew. Note other withdrawals in Mark (3. 7; 6. 31, 46; 7. 24, 31; 9. 2; 10. 1; 14. 32). Not the same verbs.
to = toward. Gr. *pros*. Ap. 104. xv. 3. L T Tr. m. read "unto". (Gr. *eis*. Ap. 104. vi.)
great. Emph. on "great". Cp. *v.* 8.
from = away from. Gr. *apo*. Ap. 104. iv.
Galilee. See Ap. 169.
8 Idumæa. South of Judæa and Dead Sea.
about. Gr. *peri*. Ap. 104. xiii. 3.
did = was doing. unto. Gr. *pros*. Ap. 104. xv. 3.
9 disciples. See note on 6. 30.
because of = on account of. Gr. *dia*. Ap. 104. v. 2.
multitude = crowd. Not the same word as in *vv.* 7, 8.
lest they should = that they might not. Gr. *hina mē*. Ap. 105. II.
10 pressed upon = were besetting.
for to touch = that they might touch.
11 spirits. Gr. pl. of *pneuma*. See Ap. 101. II. 11, or 12.
saw = beheld. Ap. 133. I. 11. cried = cried out.
Thou art, &c. A Divine supplement, here, because agreeing with the second subject of the Lord's ministry. See Ap. 119. the Son of God. Ap. 98. XV. **12** charged. Under penalty. not. Gr. *mē*. Ap. 105. II. known = manifest. Gr. *phaneros*. See Ap. 106. I. viii.

3. 13-19 [For Structure see next page.]

13 a = the. Some well-known resort. He = He Himself. would = willed. Gr. *thelō*. Ap. 102. 1. Cp. John 15. 16. came = went, leaving all. **14** ordained = made, or appointed. In the sense of Heb. *'āsāh*, in 1 Sam. 12. 6 ("advanced"). that = in order that. be with Him. This is the first great qualification for any thus called and sent. (1) Like Abel, to have "peace with God"; then (2) like Enoch, to "walk with God", and (3) like Noah, to witness for God (Heb. 11. 4-7). might = should. send them forth = Gr. *apostellō*. This is the second great qualification here. For the others, see above and Acts 1. 22. preach. Ap. 121. 1.

A.D. 27 15 And to have °power to heal sicknesses, and to cast out °devils:

j (p. 1388) 16 And Simon He °surnamed °Peter;
17 And James the *son* of °Zebedee, and John the brother of James; and He [16] surnamed them °Boanerges, which is, The °sons of °thunder:
18 And °Andrew, and Philip, and °Bartholomew, and °Matthew, and °Thomas, and James the *son* of Alphæus, and °Thaddæus, and Simon the °Canaanite,
19 And Judas Iscariot, which °also betrayed Him:

H³ R T and they went [1] into an house.

U 20 And the [2] multitude cometh together °again, so that they °could °not so much as eat bread.

V W Y h 21 And when His °friends heard *of it*,

i they °went out to lay hold on Him: for °they said,

Z "He is °beside Himself."

X j 22 And the °scribes which came down [7] from Jerusalem said,

k "He hath °Beelzebub, and °by the prince of the devils casteth He out [15] devils."

X k 23 And He called them *unto Him*, and °said unto them °in parables, "How can Satan cast out Satan?
24 And °if a kingdom be divided °against itself, that kingdom °cannot stand.
25 And [24] if a house be divided [24] against itself, that house [24] cannot stand.
26 And °if Satan °rise up [24] against himself, and be divided, he [24] cannot stand, but °hath an end.

3. 13-19- (J^2, p. 1383). THE MISSION OF THE TWELVE. (*Introversion.*)

J^2 | j | 13. The Twelve. Their Calling.
k | 14–. To be with Him. } The purpose.
k | –14, 15. To be sent forth. }
j | 16–19–. The Twelve. Their naming.

15 power = authority. Ap. 172. 5.
devils = demons.

16 surnamed = added [the] name. See Ap. 141.
Peter. Only his *naming* given here; not his *appointment*. In Mark; Peter, James, and John are kept in a group. In Matthew and Luke, Andrew is placed between.

17 Zebedee. See note on 1. 19.
Boanerges. Occ. only in Mark. Aramaic. See Ap. 94. III. 3.
sons of. A pure Hebraism, used with reference to origin, destination, or characteristic. Sparks are "sons of fire" (Job 5. 7); threshed corn is "a son of the floor" (Isa. 21. 10); Judas "a son of perdition" (John 17. 12); sinners' natural condition "sons of disobedience" (Eph. 2. 2; 5. 6).
thunder. The name is Aramaic (Ap. 94. III. 3), allied to Heb. In Heb. "thunder" is *kôl* = voice: i.e. the voice of God (Ex. 9. 23. Ps. 29. 3. Jer. 10. 13).

18 Andrew. A name of Gr. origin = manly. The first called. See Matt. 4. 18, 20. John 1. 40, 41.
Bartholomew. One (Aramaic. Ap. 94. III. 3) of two names, the other being Nathanael (John 1. 45–51). John connects Philip with Nathanael; in the other Gospels, with Bartholomew. Bartholomew is not mentioned in John 21. 2, Nathanael is. The other Gospels mention Bartholomew but not Nathanael.
Matthew. Aramaic. Ap. 94. III. 3.
Thomas. Aramaic. Ap. 94. III. 3. In Gr. = *Didymos* (John 11. 16).
Thaddæus (or Lebbæus as in Matt. 10. 3). He is the Judas of John 14. 22, both words having the same meaning = beloved child. Aramaic. Ap. 94. III. 3.
Canaanite = Canaanæan or Zealot = one who regarded the presence of the Romans as treason against Jehovah.
19 also betrayed Him = even delivered Him up.

3. -19—6. 6 (H^3, p. 1383). TEACHING AND MIRACLES. (*Introversion.*)

H^3 | R | 3. -19—4. 34. Teaching.
S | 4. 35—5. 43. Miracles.
R | 6. 1–6. Teaching.

3. -19—4. 34 (R, p. 1388). TEACHING. (*Extended Alternation.*)

R | T | 3. -19. Place. In the house.
U | 3. 20. Concourse.
V | 3. 21–35. The Lord with friends and enemies.
T | 4. 1–. Place. By the seaside.
U | 4. -1. Concourse.
V | 4. 2–34. The Lord with His disciples.

20 again. Referring back to *v.* 7. **could not** = found themselves unable. **not.** Gr. *mē*. Ap. 105. II.

3. 21-35 (U, above). THE LORD WITH FRIENDS AND ENEMIES. (*Introversions and Alternation.*)

V | W | Y | h | 21–. His kinsfolk. Hearing report.
i | –21–. Their setting out. Object.
Z | –21. Their disparagement of Him.
X | j | 22–. First charge. } The Scribes:
k | –22. Second charge. } their charge.
X | k | 23–27. Second charge. } The Lord:
j | 28–30. First charge. } His reply.
W | Y | i | 31–. Their arrival.
h | –31, 32. His kinsfolk. Sending message.
Z | 33–35. His disparagement of them.

21 friends = kinsfolk. "His brethren, and His mother" (see *v.* 31). **went out** = set out. **they said** = they were saying (Imperf. Tense): i.e. maintained (as we say). **beside Himself** = out of His senses. **22 scribes.** Others also came, with hostile intent. **Beelzebub.** See note on Matt. 10. 25. **by.** Gr. *en*. Ap. 104. viii. 1. **23 said** = began saying. **in.** Gr. *en*. Ap. 104. viii. 1. **24 if a kingdom, &c.** Implying what experience shows (Ap. 118. 1. b). **against.** Gr. *epi*. Ap. 104. ix. 3. **cannot** = is not (Gr. *ou*. Ap. 105. I) able to. **26 if Satan, &c.** Assuming such a case. Ap. 118. 2. a. **rise up** = hath risen up. **hath an end.** A Divine supplement. Occ. only in Mark.

27 °No man can enter [1]into °a strong man's house, and °spoil his °goods, except he will first bind the strong man; and then he will °spoil his house.

28 °Verily I say unto you, All °sins shall be forgiven unto °the sons of [1]men, and blasphemies wherewith soever they shall blaspheme:
29 But he that shall blaspheme °against °the Holy Ghost hath °never forgiveness, but is in danger of °eternal °damnation:"
30 °Because [21] they said, "He hath an unclean [11]spirit."

31 There came then °His brethren °and His mother,

and, standing °without, sent [8] unto Him, calling Him.
32 And the [9]multitude °sat [8]about Him, and they said unto Him, °"Behold, Thy mother and Thy brethren without seek for Thee."

33 And He answered them, saying, "Who is My mother, or My brethren?"
34 And He °looked round about on them which °sat [8]about Him, and said, °"Behold My mother and My brethren!
35 For whosoever shall °do °the will of °God, the same is My brother, [31]and My sister, [31]and mother."

4 °And He began °again to teach °by the sea °side:

and there was gathered °unto Him a great °multitude, so that He entered °into °a ship, and sat °in the sea; and the whole °multitude was °by the sea °on the land.

2 And He °taught them many things °by parables, and said unto them in His °doctrine,

3 "Hearken;
°Behold, °there went out [1]a sower to sow:
4 And °it came to pass, °as he sowed, some fell [1]by the way [1]side, and the fowls of the air came and devoured it up.
5 And some fell °on °stony ground, where it had °not much °earth; and °immediately it sprang up, °because it had °no depth of °earth:
6 But °when the sun °was up, it was scorched; and [5]because it had [5]no root, it withered away.
7 And some fell °among thorns, and the thorns grew up, and °choked it, and °it yielded °no fruit.
8 And other fell °on °good °ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

27 No man can = No one is any wise able to.
No. Gr. *ou.* Ap. 105. I. **a** = the.
spoil = plunder.
goods = vessels (of gold or silver), &c.
28 Verily. See note on Matt. 5. 18.
sins. See Ap. 128. I. ii. 2, and note on Matt. 12. 31.
the sons of men. See note on *v.* 17.
29 against: i. e. ascribe the Holy Spirit's work, or Christ's work, to Satan. This is the unpardonable sin. Gr. *eis.* Ap. 104. vi.
the Holy Ghost. Gr. *pneuma.* See Ap. 101. II. 3.
never = not (Gr. *ou.* Ap. 105. I) to the age (Gr. *eis ton aiōna*). Ap. 151. II. A. ii. 4. b.
eternal. Gr. *aiōnios.* Ap. 151. II. B. i.
damnation = judgment.
30 Because. This is the reason given.
31 His brethren and His mother: i. e. the kinsfolk of *v.* 21.
and. Note the Fig. *Polysyndeton* (Ap. 6), in *vv.* 31–35.
without. That they might more easily seize Him (*v.* 21).
32 sat = was sitting.
Behold. Fig. *Asterismos.* Ap. 6. Gr. *idou.* Ap. 133. I. 2.
34 looked round about = after casting His glance round. A Divine supplemental detail. Occ. only in Mark.
sat = were sitting. **Behold.** Gr. *ide.* Ap. 133. I. 3.
35 do = have done.
the will. Gr. *to thelēma.* See Ap. 102. 3.
God. Ap. 98. I. i. 1.

4. 1 And. Note the Fig. *Polysyndeton* (Ap. 6), in *vv.* 1–9.
again. He had taught there before. Cp. 3. 7–9.
by . . . side = beside. Gr. *para.* Ap. 104. xii. 3.
unto. Gr. *pros.* Ap. 104. xv. 3.
multitude = crowd.
into. Gr. *eis.* Ap. 104. vi. **a** = the.
in: i. e. in the ship on the sea. Gr. *en.* Ap. 104. viii.
by = toward: i. e. facing. Gr. *pros*, as "unto", above.
on = upon. Gr. *epi.* Ap. 104. ix. 1.

4. 2-34 (*U*, p. 1388). THE LORD WITH HIS DISCIPLES. (*Alternation and Introversion.*)

V | A | C | 2. Parabolic instruction.
| | D | 3–9. Parable. The Sower.
| | B | 10–25. Alone with disciples. Expounding.
| *A* | *D* | 26–32. Parable. The Seeds.
| | *C* | 33, 34–. Parabolic instruction.
| | *B* | –34. Alone with disciples. Expounding.

2 taught = was teaching.
by = in. Gr. *en.* Ap. 104. viii. Not the same word as in *vv.* 31, 38. **doctrine** = teaching.

4. 3-9 (D, above). PARABLE. THE SOWER. (*Introversion.*)

D | l | 3–. Call to hearken.
| m | –3–8. The Parable.
| *l* | 9. Call to hearken.

3 Behold. Fig. *Asterismos* (Ap. 6), for emphasis. Gr. *idou.* Ap. 133. I. 2.
there went out. This parable is repeated in Luke 8. 4 under different circumstances from those in Matt. 13. 3, which accounts for the variation of wording. The *antecedents* in Matthew and Mark are the visit of His kinsfolk, 3. 31–34 (which is a *consequent* in Luke 8. 4). The *consequent* in Matthew and Mark is the question of the Twelve concerning others who asked the meaning. In Luke the *consequent* is the question of the Twelve as to its meaning (thus hearing it for the first time), followed by the visit of His kinsfolk. Why should not a parable be repeated several times? Why need they be identical? and why should not two accounts of the same be supplementary? **4 it came to pass.** A Hebraism. **as he sowed** = in (Gr. *en*, as in *v.* 2) his sowing. **5 on.** Gr. *epi.* Ap. 104. ix. 3. Not the same word as in *v.* 8. **stony ground** = the rocky (place understood). **not.** Gr. *ou.* Ap. 105. I. Not the same word as in *v.* 12. **earth** = soil. Gr. *gē.* Ap. 129. 4. **immediately.** See note on 1. 12. **because,** &c. = on account of its having. Gr. *dia.* Ap. 104. v. 2. **no.** Gr. *mē.* Ap. 105. II. Not the same word as in *vv.* 7, 17, 40. **6 when . . . was up** = having risen. **7 among** = into. Gr. *eis.* Ap. 104. vi. **choked.** The Gr. *sun*, in *sumpnigō*, denotes suffocation by compression. **it yielded no fruit.** A Divine supplement. Occ. only here. **no.** Gr. *ou.* Ap. 105. I. Not the same word as in *v.* 5, but the same as in *vv.* 17, 40. **8 on** = into. Gr. *eis.* Ap. 104. vi. **good.** Because prepared. **ground.** Same word as "earth" in *v.* 5.

I A.D. 27 9 And He said unto them, °"He that hath ears to hear, let him hear."

B E n (p. 1390) 10 And when He ° was alone, °they that were °about Him °with the twelve asked of Him the parable.

11 And He said unto them, " Unto you it °is given to °know the °mystery of °the kingdom of God: but unto them °that are without, all *these* things are °done [1] in parables:

o 12 °That °seeing they may °see, and °not °perceive; and °hearing they may °hear, and °not understand; lest at any time they should °be converted, and *their* °sins should °be forgiven them."

13 And He said unto them, °" Know ye [5] not this parable? and how then will ye [11] know all °parables?

F 14 The sower soweth the °word.

15 And these are they [1] by the way [1] side, where the [14] word is sown; but when they have heard, Satan cometh [5] immediately, and taketh away the [14] word that was sown [1] in their hearts.

16 And these are they likewise which are sown [5] on stony ground; who, when they have heard the [14] word, [5] immediately receive it °with gladness;

17 And have [7] no root [1] in themselves, °and so endure but for a time: afterward, when °affliction or persecution ariseth °for the [14] word's sake, [5] immediately they °are offended.

18 And these are they which are sown [7] among thorns; such as hear the [14] word,

19 And the °cares of this °world, and the deceitfulness of riches, and the lusts °of other things entering in, [7] choke the [14] word, and it becometh unfruitful.

20 And these are they which are sown [5] on good [8] ground; such as hear the [14] word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred."

E n 21 And He said unto them, °" Is [1] a °candle °brought °to be put °under [1] a °bushel, or °under [1] a °bed? °and [5] not to be set [5] on [1] a °candlestick?

22 For there is °nothing hid, which shall not be °manifested; neither °was any thing kept secret, but that °it should come abroad.

o 23 °If any man have [9] ears to hear, [9] let him hear."

24 And He said unto them, °" Take heed °what ye hear: °with what measure ye mete, it shall be measured °to you: and unto you that hear °shall more be given.

25 For he that hath, to him shall be given: and he that hath [5] not, °from him shall be taken even that which he hath."

D G p q (p. 1391) 26 And He said, °" So is [11] the kingdom of God, as °if °a man °should cast °seed °into the [8] ground;

9 He that hath, &c. See Ap. 142.

4. 10-25 (B, p. 1389). ALONE WITH DISCIPLES. ANSWERING.
(*Introversion and Alternation.*)

B | E | n | 10, 11. Hearers. Discrimination.
o | 12, 13. Hearing and not understanding.
F | 14–20. Interpretation of Parable.
E | n | 21, 22. Teachers. Discrimination.
o | 23–25. Hearing and understanding.

10 was = came to be.
they that were about Him . . . asked. Occ. only in Mark. Showing that this parable was spoken after that in Luke 8. See note on *v.* 3, above.
about = around. Gr. *peri.* Ap. 104. xiii. 3.
with = in conjunction with. Gr. *sun.* Ap. 104. xvi. Not the same word as in *vv.* 16, 24, 30, 36.
11 is = hath been.
know = get to know. Gr. *ginōskō.* Ap. 132. I. ii. Cp. 1 Cor. 2. 14. All the texts omit "to know" and read "has been given the secret" of the Kingdom, &c.
mystery = secret. Not before made known: i. e. its proclamation would be received only by a few.
the kingdom of God. See Ap. 114.
that are without = outside (that circle). Occ. only in Mark. Cp. 1 Cor. 5. 12, 13. 1 Thess. 4. 12. In Matt. "to them". In Luke "to others".
done = come to be (spoken).
12 That, &c. Quoted from Isa. 6. 9, 10. See Ap. 107. I. 1.
seeing . . . see. Fig. *Polyptōton* (Ap. 6). Gr. *blepō.* Ap. 133. I. 5.
not. Gr. *mē.* Ap. 105. II.
perceive = see. Ap. 133. 1.
hearing . . . hear. Fig. *Polyptōton.* Ap. 6.
be converted = return [to the Lord].
sins. Ap. 128. I. ii. 2.
be forgiven. See Isa. 6. 10.
13 Know ye not . . . ? = Have ye no intuitive knowledge of? Gr. *oida.* Ap. 132. I. i. A Divine supplement, here.
parables = the parables.
14 word. Gr. *logos.* See note on 9. 32.
16 with gladness. This effect of thus hearing has the "immediate" ending described in *v.* 17.
with = in association with. Gr. *meta.* Ap. 104. xi. 1.
17 and . . . for a time = but are temporary.
affliction = tribulation.
for . . . sake = on account of. Gr. *dia.* Ap. 104. v. 2.
are offended = stumble. The stumbling is as immediate as the "gladness" of *v.* 16.
19 cares = anxieties.
world = age. Gr. *aiōn.* Ap. 129. 2.
of = concerning. Gr. *peri.* Ap. 104. xiii. 3.
21 Is . . . brought = Doth . . . come. Fig. *Prosopopœia.* Ap. 6.
candle = the lamp. Gr. *luchnos.* Ap. 130. 4.
to be put = in order to be placed.
under. Gr. *hupo.* Ap. 104. xviii. 3.
bushel = the measure.
bed. Gr. *klinē.* Not the same word as in 2. 4.
and not to be = [Is it] not [brought] in order that it may be. **candlestick** = the lampstand.
22 nothing = not (Gr. *ou.* Ap. 105. I) anything.
manifested. Gr. *phaneroō.* Ap. 106. I. v.
was any thing kept secret = does a secret thing take place.
it should come abroad = it may come into (Gr. *eis.* Ap. 104. vi) [the] light (Ap. 130. 8).

23 If, &c. Assuming the hypothesis as a fact. Ap. 118. 2. a. **24 Take heed.** Ap. 133. I. 5. **what.** On the former occasion the Lord said "how" (Luke 8. 18). **with.** Gr. *en.* Ap. 104. viii. **to you . . . shall more be given** = to you, and that with interest. **25 from.** Gr. *apo.* Ap. 104. iv.

4. 26-32 [For Structure see next page].

26 So = Thus. **if.** A contingent hypothesis. Ap. 118. 1. b. **a man.** Gr. *anthrōpos.* Ap. 123. 1. **should cast** = should have cast. **seed** = the seed. **into** = upon. Gr. *epi.* Ap. 104. ix. 1.

D. 27 27 And ° should sleep, and rise night and day,
and the seed should °spring and °grow up, ὡς
°knoweth [5] not how.
28 For the [5] earth bringeth forth fruit °of her-
self; first °the blade, then °the ear, after that
°the full corn [1] in the ear.

r 29 But when the fruit ° is brought forth, [5] im-
1391) mediately he °putteth in the sickle, because
the harvest ° is come."

G p 30 And He said, "Whereunto shall we liken
[11] the kingdom of God? or [24] with what °com-
parison °shall we compare it?

q 31 *It is* like a grain of mustard seed, which,
when it is sown °in the [5] earth, is less than all
the seeds °that be ° in the [5] earth:

r 32 But when it is sown, it ° groweth up, and
becometh greater than all herbs, and °shooteth
out great branches; so that the fowls of °the
air may lodge [21] under the shadow of it."

C 33 And with many such parables °spake He
1389) the [14] word unto them, °as they were able to
hear *it*.
34 But without a parable [33] spake He [5] not
unto them:

B and when they were alone, He °expounded all
things to His disciples.

H L 35 °And ° the same day, when the even was
1391) come, He saith unto them, "Let us pass over
°unto the other side."
36 And when they had sent away the [1] multi-
tude, they took Him even as He was [1] in the
ship. And there were °also [16] with Him °other
little °ships.

M s 37 And there arose a great °storm of wind,
and the waves °beat [1] into the ship, so that it
was now °full.
38 And ὁ was °in the hinder part of the
ship, °asleep [5] on °a pillow:

t and they awake Him, and say unto Him,
°"Master, carest Thou [5] not that we °perish?"

s 39 And He arose, and °rebuked the wind,
and said unto the sea, "Peace, be still." And
the wind ceased, and there °was a great calm.

t 40 And He said unto them, "Why are ye ° so
fearful? how is it that ye have [7] no faith?"
41 And they °feared exceedingly, and said
one °to another, °"What manner of Man is
This, that even the wind and the sea obey
Him?"

4. 26–32 (*D*, p. 1389). PARABLES. THE SEEDS.
(*Extended Alternation.*)

D | G | p | 26–. The kingdom of God. } The seed
| | q | –26–28. Seeds. General. } growing
| | r | 29. Fruit brought forth. } secretly.
| G | p | 30. The kingdom of God. } The
| | q | 31. Seed. Particular. } mustard
| | r | 32. The tree grown up. } seed.

27 should sleep, and rise. These Present Tenses, following the Past in *v.* 26, indicate the continued rising and sleeping after the seed was sown.
spring = sprout.
grow up = lengthen.
knoweth = has no intuitive knowledge. Gr. *oida*. Ap. 132. I. i.
28 of herself. Gr. *automatē* = automatically. The word occurs only here and Acts 12. 10. Galen (quoted by Wetstein) says it means "Not as being without a cause, but without a cause proceeding from us". "God clothes the grass". The explanation is in 1 Cor. 3. 6, 7.
the . . . the = a . . . a.
the full corn = full corn.
29 is brought forth = delivers itself up.
putteth in = sendeth forth. Gr. *apostellō*. Ap. 174. 1. Cp. John 4. 38.
30 comparison = parable.
shall we = are we to.
31 in = upon. Gr. *epi*. Ap. 104. ix. 1.
that be in the earth. } Divine supplements, here.
32 groweth up. }
shooteth out = makes.
the air = the heaven. Sing. See note on Matt. 6. 9, 10. Occ. only in Mark.
33 spake = was He speaking.
as they were able to hear. Occ. only in Mark.
34 expounded = kept expounding. Cp. Luke 24. 27 and 2 Pet. 1. 20.

4. 35—5. 43 (S, p. 1388). MIRACLES.
(*Introversion and Alternation.*)

H | L | 4. 35, 36. Departure to east side.
| M | 4. 37–41. Miracle. Tempest stilled.
| J | N | 5. 1. Landing.
| O | 5. 2–10. Miracle. Demoniac.
| K | 5. 11–13. The Swine. Demons.
| First Prayer.
| K | 5. 14–17. The inhabitants.
| Second Prayer.
| J | N | 5. 18–. Embarkation.
| O | 5. –18–20. Miracle. Demoniac.
| Third Prayer.
H | L | 5. 21. Return to west side.
| M | 5. 22–43. Miracles: Jairus' daughter, and
| Woman.

35 And the same day. This miracle is not the same as that recorded in Matt. 8. 23–27, but is the same as that in Luke 8. 22–25.
unto. Gr. *eis*. Ap. 104. vi.
36 also . . . ships = boats also. Occ. only in Mark.
other. Gr. pl. of *allos*. Ap. 124. 1.

4. 37–41 (M, above). MIRACLE. TEMPEST STILLED. (*Alternation.*)

M | s | 37, 38–. Storm arising.
| t | –38. Disciples alarmed.
| s | 39. Storm calmed.
| t | 40, 41. Disciples reproved.

37 storm = squall. The earlier storm in Matthew was caused by an earthquake (Gr. *seismos*). That storm was *before* the calling of the Twelve (Matt. 8. 24 and 10. 1). This storm was *subsequent* (cp. 8. 13).
beat = were beating. Therefore an open boat.
full = filling. In the earlier storm it was getting *covered*.
38 in = on. Gr. *epi*. Ap. 104. ix. 2. All the texts prefer Gr. *en* = in (Ap. 104. viii).
asleep = sleeping (soundly). Ap. 171. 1.
a pillow = the [wooden] seat [with its leathern covering or cushion].
Master = Teacher. Ap. 98. XIV. v. 1.
perish = are perishing.
39 rebuked the wind first, and then the disciples, because the danger was greater. In the earlier storm, He rebuked the disciples first, and the storm after, for the opposite reason.
was = became.
40 so = thus.
41 feared exceedingly = feared with a great fear. Fig. *Polyptōton*. Ap. 6.
to. Gr. *pros*. Ap. 104. xv. 3.
What manner of Man . . . ? = Who then is this One . . . ?

J N (p. 1391) A.D. 27 O u (p. 1392)

5 And they came over °unto the other side of the sea, °into the country of the °Gadarenes.

2 And when He was come °out of the °ship, °immediately there °met Him °out of the tombs a °man °with an unclean °spirit,

v 3 Who had *his* °dwelling °among the tombs;

w and °no man could bind him, °no, not with chains:

x 4 °Because that he had been often bound with fetters

y and chains,

y and the chains had been plucked asunder °by him,

x and the fetters broken in pieces:

w °neither could any *man* tame him.

v 5 And always, night and day, he was °in the mountains, and °in the tombs, °crying, and cutting himself with stones.

u a 6 But when he °saw °Jesus °afar off, he °ran and °worshipped Him,

7 And [5]cried with a loud voice, and said, °"What have I to do with Thee, [6]Jesus, *Thou* Son °of the Most High °God? I adjure Thee by °God, that Thou torment me °not."

b 8 For He said unto him, "Come [2]out of the [2]man, *thou* unclean [2]spirit."

b 9 And He asked him, "What *is* thy name?" And he answered, saying, "My name *is* °Legion: for we are many."

a 10 And he °besought Him much that He would [7]not send them away out of the country.

K c 11 Now there was there °nigh unto the mountains a great herd of swine feeding.

d 12 And all the °devils [10]besought Him, saying, "Send us °into the swine, that we may enter °into them."

13 And °forthwith [6]Jesus gave them leave.

d And the unclean [2]spirits went out, and entered [12]into the swine: and the herd °ran violently °down a steep place [12]into the sea, (they were about two thousand;)

c and were choked [5]in the sea.

K e 14 And they that fed the swine fled, and told *it* °in the city, °and °in the country.

f And they went out to [6]see what it was that was °done.

15 And they come °to [6]Jesus, and °see him that was °possessed with the devil, and had the [9]legion, sitting, and °clothed, and in his right mind: and they were °afraid.

5. 1 unto. Gr. *eis*. Ap. 104. vi.
into = unto. Gr. *eis*, as above.
Gadarenes. In the earlier miracle it was Gergesenes (Matt. 8. 28).

5. 2–10 (O, p. 1391). MIRACLE. THE DEMONIAC. (*Introversion.*)

O | u | 2. The meeting.
v | 3–. Abode. Among the tombs.
w | –3. None could bind him.
x | 4–. Fetters often used.
y | –4–. And chains also.
y | –4–. But chains broken.
x | –4–. Fetters broken in pieces.
w | –4. None could tame him.
v | 5. Abode. Among the tombs.
u | 6–10. The meeting.

2 out of. Gr. *ek*. Ap. 104. vii. **ship** = boat.
immediately. See note on 1. 12.
met = confronted.
man. Gr. *anthrōpos*. Ap. 123. 1. In the *earlier* miracle there were "two men" (Matt. 8. 28).
with = in [the power of]. Gr. *en*. Ap. 104. viii. 1.
spirit. Gr. *pneuma*. See Ap. 101. II. 12.
3 dwelling. Gr. *katoikēsis*. A Divine supplement, here. **among.** Gr. *en*. Ap. 104. viii. 2.
no man . . . no, not = no one . . . not even. Gr. *oudeis . . . oude*. Compounds of *ou*. Ap. 105. I.
4 Because. Gr. *dia to*. Ap. 104. v. 2.
by. Gr. *hupo*. Ap. 104. xviii. 1.
neither could any man tame him = and no (Ap. 105. I) man was strong enough to master him.
5 in. Gr. *en*. Ap. 104. viii. **crying** = crying out.

5. 6–10 (*u*, above). THE MEETING. (*Introversion.*)

u | a | 6, 7. Worship.
b | 8. Unclean spirit. Command.
b | 9. Unclean spirit. Name.
a | 10. Prayer.

6 saw. Gr. *eidon*. Ap. 133. I. 1. Not the same word as in *vv.* 15, 31, 38. **Jesus.** Ap. 98. X.
afar off = from (Gr. *apo*. Ap. 104. iv) afar.
ran. The 1611 edition of the A.V. reads "came".
worshipped = did homage [by prostration]. Ap. 137. 1.
7 What, &c. A Hebraism. See note on 2 Sam. 16. 10.
of the Most High God. A Divine supplement, here. Demons knew Him, if the people were blinded.
God. Ap. 98. I. i. 1. **not.** Gr. *mē*. Ap. 105. II.
9 Legion. A Roman legion was about 6,666 men.
10 besought. Note the three prayers in this chapter: (1) the unclean spirits: Answer "Yes" (*vv.* 10, 12, 13); (2) the Gadarenes: Answer "Yes" (*v.* 17); (3) the healed man: Answer "No" (*vv.* 18, 19). "No" is often the most gracious answer to *our* prayers.

5. 11–13 (K, p. 1391). THE SWINE. (*Introversion.*)

K | c | 11. Swine feeding.
d | 12, 13–. The demons. Prayer made.
d | –13–. The demons. Prayer answered.
c | –13. Swine choked.

11 nigh unto = just at. Gr. *pros*. Ap. 104. xv. 3.
12 devils = demons. **into.** Gr. *eis*. Ap. 104. vi.
13 forthwith = immediately, as in *v.* 2.
ran violently = rushed.
down. Gr. *kata*. Ap. 104. x. 1.

5. 14–17 (*K*, p. 1391). THE INHABITANTS. PRAYER. (*Alternation.*)

K | e | 14–. Report of the swineherds.
f | –14, 15. Citizens. Observation made.
e | 16. Report of the hearers.
f | 17. Citizens. Prayer made.

14 in = to. Gr. *eis*. Ap. 104. vi. **and** = as well as. **done** = come to pass. **15 to.** Gr. *pros*. Ap. 104. xv. 3. **see** = gaze upon. Gr. *theōreō*. Ap. 133. I. 11. **possessed with the devil.** Gr. *daimonizomai*. **clothed** = provided with clothes. Cp. Luke 8. 27, where he had for a long time worn none. Gr. *himatizomai*. Occ. only here and Luke 8. 35 in the N.T.; but is found in the *Papyri*, where an apprentice is to be provided with clothes. **afraid** = alarmed.

e (1392) D. 27

16 And they that [6]saw *it* °told them how it befell to him that was [15]possessed with the devil, [14]and *also* °concerning the swine.

f

17 And they began to °pray Him to depart °out of their °coasts.

J N (1391) O

18 And °when He was come [12]into the [2]ship, he that had been [15]possessed with the devil [17]prayed Him that he might be °with Him.

19 Howbeit [6]Jesus suffered him °not, but saith unto him, "Go °home [15]to thy friends, and tell them how great things °the Lord hath done for thee, and hath had compassion on thee."

20 And he departed, and began to publish [5]in Decapolis how great things [6]Jesus had done for him: and all *men* did marvel.

H L

21 And when [6]Jesus was passed over again °by [2]ship [1]unto the other side, °much people gathered °unto Him: and He was °nigh unto the sea.

M P g (1393)

22 And, °behold, there cometh one of the rulers of the °synagogue, °Jairus by name; and when he [6]saw Him, he fell °at His feet,

h

23 And [10]besought Him greatly, saying, °"My little daughter lieth at the point of death: *I pray Thee*, come and °lay Thy hands on her, °that she may be healed; and she shall live."

Q i

24 And *Jesus* went [18]with him; and [21]much people °followed Him, and °thronged Him.

k

25 And a certain woman, °which had an issue of blood twelve years,

26 And had suffered many °things °of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard °of [6]Jesus, came [5]in the °press behind, and touched His garment.

28 For she said, °"If I may touch but His clothes, I shall be whole."

l

29 And °straightway the fountain of her blood was dried up; and she °felt in *her* body that she was healed °of that plague.

i

30 And [6]Jesus, [2]immediately °knowing [5]in Himself °that virtue had gone [2]out of Him, turned Him about [5]in the [27]press, and said, "Who touched My clothes?"

31 And His disciples °said unto Him, "Thou °seest the °multitude thronging Thee, and sayest Thou, 'Who touched Me?'"

32 And He °looked round about to [6]see her that had done this thing.

k

33 But the woman fearing and trembling, °knowing what was done in her, came and fell down before Him, and told Him all the truth.

l

34 And He said unto her, "Daughter, thy faith hath °made thee °whole; go [14]in peace, and be whole [29]of thy plague."

P g

35 While He °yet spake, there °came °from the ruler of the [22]synagogue's *house certain* which said, "Thy daughter is dead: why troublest thou the °Master any further?"

h

36 °As soon as [6]Jesus °heard the word that

16 told=detailed.
concerning. Gr. *peri.* Ap. 104. xiii. 1.
17 pray. See note on "besought", *v.* 10, and cp. *v.* 18.
out of=away from. Gr. *apo.* Ap. 104. iv.
coasts=borders.
18 when He was come=while He was in [the act of] embarking.
with. Gr. *meta.* Ap. 104. xi. 1.
19 not. Gr. *ou.* Ap. 105. I.
home=to (Ap. 104. vi) thy house.
the Lord. Ap. 98. VI. i. *a.* 1. A. b.
21 by ship=in (Gr. *en.* Ap. 104. viii) the ship.
much people=a vast crowd.
unto. Gr. *epi.* Ap. 104. ix. 3.
nigh unto=beside. Gr. *para.* Ap. 104. xii. 3.

5. 22-43 (*M*, p. 1391). MIRACLES.
(*Alternations.*)

M | P | g | 22. Jairus.
h | 23. His assurance expressed.
Q | i | 24. The throng.
k | 25–28. The Woman's action.
l | 29. The Lord. Miracle.
i | 30–32. The throng.
k | 33. The Woman's confession.
l | 34. The Lord. Approval. — The Woman.
P | *g* | 35. Jairus. Messengers from house.
h | 36. His encouragement received.
Q | m | 37. Those accompanying. Apostles.
n | 38, 39–. Into the house.
o | –39. The Lord. Declaration.
p | 40–. Derision.
m | –40–. Those accompanying. Relations.
n | –40. Into the chamber.
o | 41, 42–. The Lord. Miracle.
p | –42, 43. Astonishment. — Jairus's daughter.

22 behold. Fig. *Asterismos.* Ap. 6.
synagogue. Ap. 120. I.
Jairus. The Jair of the O.T. See Num. 32. 41. Deut. 3. 14. Judg. 10. 3. Est. 2. 5. 1 Chron. 20. 5.
at. Gr. *pros.* Ap. 104. xv. 3.
23 My little daughter. The Dim. only in Mark.
lay Thy hands, &c. For this action, cp. 6. 5; 7. 32; 8. 23, 25; 16. 18. Acts 9. 17; 28. 8. Heb. 6. 2.
that=so that.
24 followed=was following.
thronged=were thronging.
25 which had=being in (Gr. *en.* Ap. 104. viii).
26 things=treatments.
of=under (Gr. *hupo.* Ap. 104. xviii. 1) many physicians.
27 of=concerning. Gr. *peri.* Ap. 104. xiii. 1.
press=crowd.
28 If, &c. Expressing a contingency. Ap. 118. I. b.
29 straightway=immediately. See note on 1. 12.
felt=knew [by Divine power]. Gr. *ginōskō.* Ap. 132. I. ii.
of=from. Gr. *apo.* Ap. 104. iv.
30 knowing=perceiving thereupon. Gr. *epiginōskō.* Ap. 132. I. iii.
that virtue=that [inherent] power (Ap. 172. 1) from Him had gone forth.
31 said=kept saying.
seest. Gr. *blepō.* Ap. 133. I. 5.
multitude=crowd.
32 looked=was looking.
33 knowing=knowing [intuitively]. Gr. *oida.* Ap. 132. I. i.
34 made . . . whole=saved. Gr. *sōzō.*
35 yet spake=was yet speaking.
came=come.
from=away from. Gr. *apo.* Ap. 104. iv.
Master=Teacher. Ap. 98. XIV. v. 3.
36 As soon as=Immediately. See note on 1. 12.
heard. T Tr. A WH R (not Syr.) read *parakousas* (instead of *akousas*, which A translates "overheard".

A.D. 27 was spoken, He saith unto the ruler of the [22]synagogue, "Be [7]not afraid, only °believe."

Q m (p. 1393) 37 And He °suffered no man to follow Him, save Peter, and James, and John the brother of James.

n 38 And He cometh °to the house of the ruler of the [22]synagogue, and [15]seeth the tumult, and them that wept and °wailed greatly.

39 And when He was come in,

o He saith unto them, "Why make ye this ado, and weep? the °damsel °is [19]not dead, but °sleepeth."

p 40 And they °laughed Him to scorn.

m But when He had °put them all out, He taketh the father and the mother of the [39]damsel, and them that were [18]with Him,

n and entereth in where the [39]damsel was lying.

o 41 And He took the [39]damsel by the hand, and said unto her, °"Talitha cumi;" which is, being interpreted, °"Damsel, I say unto thee, arise."

42 And [29]straightway the [41]damsel arose, and °walked; for she was *of the age* of twelve years.

p And they were °astonished with a great °astonishment.

43 And He charged them °straitly that °no man should °know it; and commanded that something should be given her to eat.

R R q (p. 1394) 6 And He went out from thence, and came °into His own °country; and His disciples follow Him.

r 2 And when the sabbath day was come, He began to teach °in the synagogue:

S s and many hearing *Him* were astonished, saying, "From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such °mighty works are °wrought °by his hands?

t 3 Is °not This °the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are °not His sisters here °with us?"

s And they °were offended °at Him.

R q 4 But °Jesus said unto them, °"A prophet is [3]not without honour, °but [2]in his own [1]country, and °among his own kin, and [2]in his own house."

r 5 And He °could there do no [2]mighty work, °save that He laid his hands upon a few °sick folk, and healed *them*.

6 And He °marvelled °because of their unbelief. And He went round about the villages, teaching.

J' T W u (p. 1395) 7 And He °called *unto Him* the twelve, and began to send them forth by °two and two;

v and gave them °power over unclean °spirits;

X w 8 And °commanded them that they should

believe = go on believing.

37 suffered no man = suffered not (Gr. *ou*. Ap. 105. I) any one.

38 to. Gr. *eis*, as in *v.* 1.

wailed. Crying *al-a-lai*, *al-a-lai*, from the Greek verb *alalazō*. Jewish mourning cries. Occ. elsewhere only in 1 Cor. 13. 1.

39 damsel = child. Ap. 108. v.

is not dead = has not died.

sleepeth. Gr. *katheudō*. See notes on 1 Thess. 4. 13 and 5. 6. Ap. 171. 1.

40 laughed Him to scorn = began laughing at Him.

put them all out. He acted, as well as spoke, with "authority".

41 Talitha cumi. *Aramaic* (Ap. 94. III. 3). Talitha = Aramaic *ṭālīthā'* (= maid. Lat. *puella*) *kūmī* (Imperat. of *kūm*) = arise. Occ. only here. Not "got from Peter", but from the Holy Spirit. Ap. 94. III. 3.

Damsel. Gr. *korasion*. Found only here, and *v.* 42; 6. 22, 28, and Matt. 9. 24, 25; 14. 11. Not the same word as in *vv.* 39, 40, 41–. See Ap. 108. ix.

42 walked = began walking.

astonished ... astonishment. Fig. *Polyptōton* (Ap. 6), for emphasis. See Gen. 26. 28. Gr. *existēmi* = to be put out [of one's mind]. Noun, *ekstasis*; hence, Eng. *ecstasy* = entrancement, implying bewilderment. See 16. 8. Luke 5. 26. Acts 3. 10. Used of a trance, Acts 10. 10; 11. 5; 22. 17. Hence, Eng. entrancement.

43 straitly = much. no. Gr. *mē*. Ap. 105. II.

know = get to know. See Ap. 132. I. ii.

6. 1–6 (*R*, p. 1388). TEACHING.
(*Introversion and Alternation.*)

R | R | q | 1. His own country.
r | 2–. Teaching. (Positive.)
S | s | –2. Astonished.
t | 3–. His kindred.
s | –3. Stumbled.
R | *q* | 4. His own country.
r | 5, 6. Mighty works. (Negative.)

1 into. Gr. *eis*. Ap. 104. vi. Not the same as *v.* 53.

His own country = His native country: i.e. Galilee, Ap. 169. This was His second visit (Matt. 13. 54).

country. Gr. *patris*.

2 in. Gr. *en*. Ap. 104. viii. 1. Not the same word as in *vv.* 8, 25, 55.

mighty works = miracles. One of the renderings of *dunamis* (pl.). Ap. 172. 1.

wrought = come to pass.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

3 not. Gr. *ou*. Ap. 105. 1. Not the same word as in *vv.* 9, 11, 34, 50.

the carpenter = the workman. Such terms used only by His rejecters. Occ. only here and Matt. 13. 55.

with. Gr. *pros*. Ap. 104. xv. 3.

were offended = stumbled. Gr. *scandalizō*.

at = in. Gr. *en*. Ap. 104. viii. 1.

4 Jesus. Ap. 98. X.

A prophet, &c. Fig. *Paroemia*. Ap. 6.

but = except.

among. Gr. *en*. Ap. 104. viii. 2.

5 could there do no = was not (as in *v.* 3) able to do any there. Nazareth saw most of the Lord, but profited least. Ap. 169.

save = except. sick = infirm.

6 marvelled because of, &c. Occ. only in Mark.

because of = on account of. Gr. *dia*. Ap. 104. v. 2.

6. 7–30 [For Structure see next page].

7 called. The 1611 edition of the A.V. reads "calleth".

two and two. Gr. *duo duo*. Modern critics object that it is not good Greek to repeat the cardinal number for a distributive numeral. But it is found in Aeschylus and Sophocles, and in the *Oxyrhynchus Papyri* (Nos. 121 and 886). See Deissmann's *Light*, pp. 124, 125.

power = authority. Ap. 172. 5.

spirits. Gr. pl. of *pneuma*. See Ap. 101. II. 12.

8 commanded = charged. See Matt. 10. 5, &c.

p. 27 °take nothing °for *their* journey, save a °staff only; °no °scrip, °no bread, °no °money °in *their* °purse:
9 But *be* shod with sandals; and °not put on two coats.

x 10 And He said unto them, °"In what place
1395) soever ye enter [1] into an house, there abide till ye depart °from that place.

X x 11 And °whosoever shall [9] not receive you, nor hear you,

w when ye depart thence, °shake off the dust under your feet [8] for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha [2] in the day of judgment, than for that city."

W u 12 And they went out, and °preached that men should °repent.

v 13 And they cast out many °devils, and °anointed with oil many that were [5]sick, and healed *them.*

U 14 And king °Herod heard *of Him;* (for His name was spread abroad:) and he said, that John the Baptist °was risen °from °the dead, and °therefore [2] mighty works do shew forth themselves [2] in him.

V 15 Others °said, That it is °Elias. And others °said, That it is a prophet, or as one of the prophets.

V 16 But when [14] Herod heard *thereof,* he said, "It is John, whom I beheaded: he is risen [14] from the dead."

Y y 17 For [14] Herod himself had sent forth and laid hold upon John,

z and bound him [2] in °prison °for Herodias' sake, his brother Philip's wife: for he had married her.
18 For John °had said unto Herod, "It is [3] not lawful for thee to have thy brother's wife."

Z a 19 Therefore Herodias °had a quarrel against him, and °would have killed him; but she [5] could [3] not:

b 20 For [14] Herod feared John, °knowing that he was a just man and an holy, and °observed him; and when he heard him, he °did many things, °and heard him gladly.

Z b 21 And °when a °convenient day was come, that [14] Herod on his °birthday made a supper to his °lords, °high captains, and °chief *estates* of Galilee;
22 And when the daughter of °the said Herodias came in, and danced, and pleased [14] Herod and them that sat with him, the king said unto the °damsel, "Ask of me whatsoever thou °wilt, and I will give *it* thee."
23 And he sware unto her, "Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom."

6. 7-30 (J[3], p. 1383). MISSION OF THE TWELVE BEGUN, AND JOHN'S ENDED.
(*Introversion and Alternation.*)

J[3] | T | 7–13. Mission of the Twelve begun.
. U | 14. Herod hears of the Lord. } Mission
V | 15. John. Opinion of others. } of
V | 16. John. Opinion of Herod. } John
U | 17–29. Herod beheads John. } ended.
T | 30. Mission of the Twelve reported.

6. 7-13 (T, above). MISSION OF THE TWELVE BEGUN. (*Introversions.*)

T | W | u | 7–. The Twelve called and sent.
v | –7. Authority given.
X | w | 8, 9. Journey:
x | 10. Reception: } Instruc-
X | x | 11–. Rejection: } tions.
w | –11. Departure:
W | u | 12. The Twelve going and proclaiming.
v | 13. Authority exercised.

8 take=take up (as luggage).
for=with a view to. Gr. *eis.* Ap. 104. vi.
staff. See note on Matt. 10. 10.
no. Gr. *mē.* Ap. 105. II.
scrip. See note on Matt. 10. 10.
money. The only coins minted in Palestine then were copper. Cp. Matt. 10. 9 for a Divine supplement.
in. Gr. *eis.* Ap. 104. vi. Not the same as in *vv.* 2, 4, 11, 25, 27, 28, 29, 47, 48, 55, 56.
purse=belt or girdle. Occ. only here, and in Matt. 3. 4; 10. 9. Mark 1. 6; 6. 8. Acts 21. 11. Rev. 1. 13; 15. 6.
9 not. Gr. *mē.* Ap. 105. II.
10 In what place soever=Wherever.
from that place=thence.
11 whosoever=whatever people.
shake off. Fig. *Parœmia.* Ap. 6.
12 preached=proclaimed. See Ap. 121. 1.
repent. See Ap. 111. I. 1.
13 devils=demons.
anointed with oil. Then a common practice. See Jas. 5. 14.
14 Herod. See Ap. 109.
was risen=had been raised.
from=out from. Gr. *ek.* Ap. 104. vii. See Matt. 17. 9.
the dead. No Art. See Ap. 139. 2.
therefore=on account of (Ap. 104. v. 2) this.
15 said=were saying.
Elias=Elijah.

6. 17-29 (*U*, above). HEROD BEHEADS JOHN.
(*Introversions.*)

U | Y | y | 17–. Herod. Apprehension of John.
z | –17, 18. Reason. For the sake of Herodias.
Z | a | 19. Herodias's quarrel.
b | 20. Her failure.
Z | b | 21–23. Her opportunity.
a | 24, 25. Herodias's quarrel.
Y | z | 26. Reason. For the sake of his promise.
y | 27–29. Herod. Execution of John.

17 prison=the prison.
for . . . sake=on account of. Gr. *dia.* Ap. 104. v. 2.
18 had said=kept saying.
19 had a quarrel=kept cherishing a grudge.
would have=was desiring to. See Ap. 102. 1.
20 knowing. Gr. *oida.* Ap. 132. I. 1. Not the same as in *vv.* 33, 38.
observed=kept him (John) safe [from her]: or, protected him; i.e. for the reason given. Occ. only here, and Matt. 9. 17. Luke 2. 19; 5. 38.
did many things. T Trm. WH and R read "was at a loss [what to do]", or hesitated, or was much perplexed, and=and [yet].
21 when a convenient day was come=a convenient day being come, when, &c.
convenient=opportune. Only in Mark, and Heb. 4. 16.
birthday. The notice of the banquet and guests is a Divine supplement.
lords=great men. Occ. only here, Rev. 6. 15, and 18. 23.
high captains=chiliarchs (commanders of 1,000 men).
chief estates=the first, or leading [men].
22 the said Herodias=of Herodias herself.
damsel. Gr. *korasion,* as in 5. 41, 42.
wilt. See Ap. 102. 1.

reading *ēporei* instead of *epoiei.* Not the Syr.

a (p. 1395) A.D. 27

24 And she went forth, and said unto her mother, "What shall I ask?" And she said, "The head of John the Baptist."

25 And she came in °straightway °with haste °unto the king, and asked, saying, °"I will that thou give me °by and by °in °a charger the head of John the Baptist."

Y z

26 And the king °was °exceeding sorry; *yet* [17] for his oath's sake, and for their sakes which sat with him, he °would [3] not reject her.

y

27 And °immediately the king sent °an executioner, and commanded his head to be brought: and he went and beheaded him [2] in the prison,

28 And brought his head [25] in [25] a charger, and gave it to the [22] damsel: and the [22] damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it [2] in °a tomb.

T

30 And the °apostles gathered themselves together [25] unto [4] Jesus, and °told Him all things, both what they had done, and what they had taught.

H⁴ A¹ y¹ (p. 1396) A.D. 28

31 And He said unto them, °"Come *ye* yourselves °apart [1] into a desert place, and rest a while:"

*z*¹

for there were many coming and going, and they had no leisure so much as to eat.

*y*²

32 And they departed [1] into a desert place by ship privately.

*z*²

33 And the °people °saw them departing, and many °knew Him, and ran afoot thither °out of all cities, and outwent them, and came together [25] unto Him.

*y*³

34 And [4] Jesus, when He came out, [33] saw much people, and was moved with compassion °toward them, because they were as sheep [9] not °having a shepherd: and He began to teach them many things.

B¹ C¹ *c*¹

35 And when the day °was now far spent, His disciples came unto Him, and said, "This is a desert place, and now the time *is* °far passed:

36 Send them away, that they may go [1] into the country round about, and into the villages, and °buy themselves bread: for they have °nothing to eat."

*d*²

37 °He answered and said unto them, °"Give *ye* them to eat."

*c*ⁿ

And they say unto Him, °"Shall we go and buy two hundred °pennyworth of bread, and °give them to eat?"

38 [37] He saith unto them, "How many loaves have ye? go and [33] see." And when they °knew, they say, "Five, and two fishes."

*d*²

39 And He commanded them to make all sit down °by companies °upon the °green grass.

25 straightway = immediately. See note on 1. 12.
with. Gr. *meta.* Ap. 104. xi.
with haste. Note how the opportunity was eagerly seized. See *v.* 19.
unto. Gr. *pros.* Ap. 104. xv. 3. Not the same as in *v.* 23, but the same as in *vv.* 30, 33, 45, 48, 51.
I will = I wish. See Ap. 102. 1.
by and by = instantly.
in = upon. Gr. *epi.* Ap. 104. ix. 2.
a charger = a large flat dish. See note on Matt. 14. 8, 11.
26 was = became.
exceeding. This Divine supplement occurs only here.
would not = was unwilling to. Ap. 102. 1.
27 immediately. See note on 1. 12.
an executioner. Gr. *spekoulatōr.* Occ. only here. A Latin word (*speculator*) = a man who spies out; used of the Roman emperor's body-guard (an armed detective body) round the emperor at banquets, &c. Herod adopted Roman customs.
29 a tomb = the tomb. See note on Matt. 27. 60.
30 apostles. First occurrence in Mark.
told = reported to.

6. 31—8. 30 (H⁴, p. 1383). TEACHING AND MIRACLES. (*Repeated Alternation.*)

H⁴ A¹ | 6. 31–34. Teaching. Multitudes.
B¹ | 6. 35–56. Miracles.
A² | 7. 1–23. Teaching. Pharisees.
B² | 7. 24—8. 9. Miracles.
A³ | 8. 10–21. Teaching. Pharisees.
B³ | 8. 22–26. Miracle.
A⁴ | 8. 27–30. Teaching. Disciples.

6. 31–34 (A¹, above). TEACHING. MULTITUDES. (*Repeated Alternation.*)

A¹ | y¹ | 31¬ Concourse. Proposal.
z¹ | –31. Reason of Proposal.
y² | 32. Concourse. Proposal attempted.
z² | 33. Reason of Failure.
y³ | 34. Concourse. Teaching.

31 Come . . . apart. See note on "withdrew" (3. 7).
33 people = crowds.
saw. Gr. *eidon.* Ap. 133. I. 1.
knew = recognised. Gr. *epiginōskō.* Ap. 132. I. iii.
out of = from. Gr. *apo.* Ap. 104. iv. Not the same word as in *v.* 54.
34 toward = upon. Gr. *epi.* Ap. 104. ix. 2.
having = conscious of (not) having.

6. 35–56 (B¹, above). MIRACLES. (*Alternations.*)

B¹ | C¹ | 35–44. Miracle. Feeding the Five Thousand.
D¹ | a | 45. Departure.
b | 46, 47. Alone.
C² | 48–52. Miracle. Walking on the Sea.
D² | *a* | 53. Departure.
b | 54. Recognized.
C³ | 55, 56. Miracles. Many.

6. 35–44 (C¹, above). MIRACLE. FEEDING THE FIVE THOUSAND. (*Repeated Alternation.*)

C¹ | c¹ | 35, 36. Disciples. "Send them away to buy."
d¹ | 37¬ The Lord. "Give ye."
c² | –37, 38. Disciples. "Shall we buy?"
d² | 39–42. The Lord. "Gave them".
c³ | 43, 44. Disciples. Gathering up twelve baskets.

35 was = had become already.
far passed = advanced.
36 buy. This was their highest thought. Note the answer ("Give").
nothing = not (Ap. 105. I) anything.

37 He = But He. **Give.** This is the Lord's higher thought. **Shall we go, &c.** This question and Christ's answer are a Divine supplement only here. **pennyworth.** See Ap. 51. I. 4. **38 knew** = found out. Gr. *ginōskō.* Ap. 132. I. ii. **39 by companies** = in table-parties: i.e. arranged in three sides of a square, as in a Jewish or Roman dining-room: the guests being seated on the outside and served from the inside. These were arranged in companies of 50 and of 100. Gr. *sumposia sumposai.* Fig. *Epizeuxis* (Ap. 6). **upon.** Gr. *epi.* Ap. 104. ix. 2. **green.** This is a Divine supplement only here.

D. 28 40 And they sat down °in ranks, °by hundreds, and °by fifties.
41 And when He had taken the five loaves and the two fishes, He °looked up °to °heaven, and blessed, and °brake the loaves, and °gave *them* to His disciples to set before them; and the two fishes divided He among them °all.
42 And they did all eat, and were °filled.

c² 43 And they took up twelve °baskets full of
1396) the fragments, and °of the fishes.
44 And they that did eat of the loaves were about five thousand °men.

D¹ a 45 And [25]straightway He constrained His disciples to get [1]into the °ship, and to go °to the other side before [25]unto °Bethsaida, while ℌe sent away the people.

b 46 And when He had sent them away, He departed [1]into °a mountain °to pray.
47 And when even was come, the [45]ship was [2]in the midst of the sea, and ℌe alone °on the land.

C² e 48 And °He [33]saw them °toiling [2]in rowing; for the wind was contrary unto them:

f and °about °the fourth watch of the night He cometh [25]unto them, walking °upon the sea, and °would have passed by them.
49 But when they [33]saw Him walking [48]upon the sea, they supposed it had been °a spirit, and cried out:
50 For °they all [33]saw Him, and were troubled. And [27]immediately He °talked [25]with them, and saith unto them, "Be of good cheer: it is ℑ; be [9]not afraid."
51 And He went up [25]unto them [1]into the ship;

e and the wind °ceased:

f and they were °sore amazed [2]in themselves °beyond measure, and wondered.
52 °For they considered [3]not °*the miracle* °of the loaves: for their heart was °hardened.

D² a 53 And when they had passed over, they came °into the land of Gennesaret, and °drew to the shore.

b 54 And when they were come °out of the [47]ship, [25]straightway they °knew Him,

C³ 55 And ran through that whole region round about, and began to carry about [25]in °beds those that were sick, where they heard He was.
56 °And whithersoever He entered, [1]into villages, or cities, or °country, they laid the sick [2]in °the streets, and °besought Him that they might touch if it were but the °border of His garment: and as many as touched Him were °made whole.

° E¹ g 7 Then came together °unto Him the °Pha-
1398) risees, and certain of the scribes, which came °from °Jerusalem.
2 And when they °saw some of His disciples eat bread with °defiled, °that is to say, with unwashen, hands, they found fault.

h (3 °For the [1]Pharisees, and all the Jews,

40 in ranks=in divisions (like garden beds).
by. Gr. *ana.* Ap. 104. i. All the texts read *kata.* Ap. 104. x. 2.
41 looked up. Ap. 133. III. i.
to=unto. Gr. *eis.* Ap. 104. vi.
heaven=the heaven. Sing. See Matt. 6. 9, 10.
brake . . . gave. The former is the Aorist tense, recording the *instantaneous* act; the latter is the Imperfect tense, describing the *continuous* giving. This shows that the miraculous power was in the hands of Christ, between the breaking and the giving.
all. This is Divine supplement, only in Mark.
42 filled=satisfied. Cp. Matt. 5. 6.
43 baskets. Gr. *kophinos*=a Jewish wicker travelling basket. The same word as in 8. 19; not the same word as in 8. 8, 20.
of=from. Gr. *apo.* Ap. 104. iv.
of the fishes. Only mentioned here.
44 men. Gr. *anēr.* See Ap. 123 2. Not generic, but lit. men (not women). See Matt. 14. 21.
45 ship=boat.
to=unto. Gr. *eis.* Ap. 104. vi (as in preceding clause).
Bethsaida. Ap. 94. III. 3, and Ap. 169.
46 a=the; denoting the well-known mountain.
to pray. See Ap. 134. I. 2.
47 on. Gr. *epi.* Ap. 104. ix. 1.

6. 48-52 (C², p. 1396). MIRACLE. WALKING ON THE SEA. (*Alternation.*)

C² | e | 48–. The wind contrary.
| f | –48–51–. Miracle. Wrought.
| e | –51–. The wind. Ceased.
| f | –51, 52. Miracle. Effect.

48 He saw=He having seen. Ap. 133. I. 1.
toiling=distressed. Gr. *basanizō*, translated "torment" (5. 7. Matt. 8. 6, 29. Luke 8. 28. Rev. 9. 5; 11. 10; 14. 10; 20. 10. Cp. Matt. 4. 24).
about. Gr. *peri.* Ap. 104. xiii. 3. Not the same word as in *v.* 44.
the fourth watch. See Ap. 51. iv (18).
upon. Gr. *epi.* Ap. 104. ix. 1.
would have passed by=wished (Ap. 102. 1) to pass by. Only here.
49 a spirit. Gr. *phantasma*=a phantom. Cp. Matt. 14. 26.
50 they all saw Him. A Divine supplement, here.
talked with them=spake with them. Matthew and John=to them.
51 ceased=dropped. Cp. 4. 39.
sore=exceedingly.
52 For, &c. Verse 52 is a Divine supplement, here.
the miracle of the loaves=concerning (Gr. *epi.* Ap. 104. ix. 2) the loaves.
hardened. Referring to the habitual state.
53 into=upon. Gr. *epi.* Ap. 104. ix. 3.
drew to the shore. A Divine supplement, here.
54 out of. Gr. *ek.* Ap. 104. vii.
knew=recognised. Ap. 132. I. iii. The result of 5. 20
55 beds=mats, or mattresses. See note on 2. 4.
56 And, &c. Verse 56 is a Divine supplement, here.
country=country places.
the streets=the market-places. Cp. Matt. 11. 16.
besought. Ap. 134. I. 6.
border. See Matt. 9. 20.
made whole=healed. Gr. *sozō*=to save. Cp. Luke 7. 50.

7. 1-23 [For Structure see next page].

1 unto. Gr. *pros.* Ap. 104. xv. 3.
Pharisees. See Ap. 120. II.
from=away from. Gr. *apo.* Ap. 104. iv.
Jerusalem. Their head-quarters. Cp. Matt. 15. 1.
2 saw. Gr. *eidon.* Ap. 133. I. 1.
defiled=not ceremonially cleansed.
that is to say. Explanation for Gentile readers.
3 For, &c. Verses 3 and 4 are interposed by the Fig. *Parembole* (Ap. 6).

except they ° wash *their* hands ° oft, eat ° not, ° holding the tradition of the ° elders.

4 And ° *when they come* [1] from the market, except they ° wash, they eat [3] not. And many other things there be, which they have received to [3] hold, *as* the ° washing of cups, and ° pots, brasen vessels, ° and of tables.)

h (p. 1398) 5 Then the [1] Pharisees and scribes asked Him, "Why walk [3] not Thy disciples ° according to the tradition of the [3] elders, but eat bread with unwashen hands?"

g 6 He answered and said unto them, "Well hath ° Esaias prophesied ° of you ° hypocrites, as ° it is written, ° '**This People honoureth Me with *their* lips, but their heart is far [1] from Me.**

7 **Howbeit in vain do they ° worship Me, teaching *for* doctrines the ° commandments of ° men.**'

8 For ° laying aside the commandment of ° God, ye [3] hold the tradition of [7] men, *as* the [4] washing of [4] pots and cups: and many ° other such like things ye do."

9 And He said unto them, ° "Full well ye ° reject the commandment of [8] God, that ye may ° keep your own tradition.

10 For ° Moses said, ° '**Honour thy father and thy mother**;' and, '**Whoso curseth father or mother, let him ° die the death**:'

11 But ye say, ° 'If a [7] man shall say to his father or mother, '*It is* ° Corban, (that is to say, a gift), by whatsoever thou mightest be profited ° by me;' *he shall be free.*'

12 And ye suffer him no more to do ought for his father or his mother;

13 ° Making ° the word of [8] God ° of none effect through your tradition, which ° ye have delivered: and many such like things do ye."

E² i 14 And when He had called all the ° people *unto him*, He said unto them, "Hearken unto Me ° every one *of you*, and understand:

k 15 There is nothing from without a [7] man, that entering ° into him can defile him:

k but the things which come out ° of him, *those* are they that defile the [7] man.

i 16 ° If any man have ears to hear, let him hear."

E³ F (p. 1399) 17 And when He was entered [15] into the ° house [1] from the [14] people, ° His disciples ° asked Him ° concerning the parable.

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7. 1–23 (A², p. 1396). TEACHING. PHARISEES. (*Division.*)

A² | E¹ | 1–13. Pharisees. Condemnation.
| E² | 14–16. People. Proclamation.
| E³ | 17–23. Disciples. Instruction.

7. 1–13 (E¹, above). PHARISEES. CONDEMNATION. (*Introversion.*)

E¹ g | 1, 2. Cavil of Pharisees. Made.
h | 3, 4. Their Question. Reason.
h | 5. Their Question. Asked.
g | 6–13. Cavil of Pharisees. Answered.

3 wash. Gr. *niptō*. Ap. 136. i.
oft = diligently. Gr. *pugmē* = with the fist. T reads *pukna* = often. Syr. reads "carefully".
not. Gr. *ou*. Ap. 105. I.
holding = holding fast or firmly. Cp. Heb. 4. 14. Rev. 2. 25. Implying (here) determined adherence to.
elders. Always denoting in the *Papyri* an official class, whether sacred or secular.
4 when they come. Fig. *Ellipsis* (absolute). Ap. 6. I. 1.
wash = wash themselves (ceremonially). Gr. *baptizo*. WH R marg. read *rhantizō* = sprinkle (ceremonially). See Ap. 136. vii and ix.
washing. The ceremonial cleansing effected by means of water (Num. 8. 6, 7). Gr. *baptismos* = the act of cleansing: not *baptisma* = the rite or ceremonial of baptism, which is the word in all the other passages, except *v.* 8, and Heb. 6. 2; 9. 10. See Ap. 115. II. i. and ii.
pots. Gr. *xestēs*. A Latin word (*sextarius*,); a pitcher of any kind, holding about a pint.
and of tables = and of couches. So Syr.
5 according to. Gr. *kata*. Ap. 104. x. 2.
6 Esaias = Isaiah. See Ap. 79. I.
of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
hypocrites. The definition of the word follows.
it is written = it standeth written.
This People, &c. Quoted from Isa. 29. 13. See Ap. 107. I. 3.
7 worship. Gr. *sebomai*. Ap. 137. 2.
commandments injunctions.
men. Gr. pl. of *anthrōpos*. Ap. 123. 1.
8 laying aside = having forsaken. Same word as in 1. 18, 20. God. Ap. 98. I. i.
other. Gr. *allos*. Ap. 124. 1.
9 Full well. Same as "Well" in *v.* 6.
reject = set aside. keep = observe.
10 Moses. See note on 1. 44.
Honour, &c. Quoted from Ex. 20. 12; 21. 17.
die the death = surely die.
11 If. The condition being purely hypothetical. See Ap. 118. 1 b.
Corban = a gift dedicated to God. A Divine supplement, giving the word and then translating it. See notes on Matt. 15. 5. Lev. 1. 2. Ezek. 40. 43.
by = from. Gr. *ek*. Ap. 104. vii.
13 Making . . . of none effect = Making void, or annulling. Cp. Matt. 15. 6.
the word of God. Notice the Lord's claim here for the Mosaic Law. Gr. *logos*. See note on 9. 32.
ye have delivered. Note the Past Tense, thus identifying them with their forefathers. Cp. Matt. 23. 35, "ye slew".

7. 14–16 (E², above). PEOPLE. PROCLAMATION. (*Introversion.*)

i | 14. Call to hearken.
k | 15–. Defilement is not from without.
k | –15. Defilement is from within.
i | 16. Call to hearken.

14 people = crowd. every one of you all. But there are many to-day who neither "hear" nor understand. **15 into.** Gr. *eis*. Ap. 104. vi. **can defile** = is able to defile. **of** = away from. Gr. *apo*. Ap. 104. iv. **16** If any man If any one. See Ap. 118. 2. a, and Ap. 142. Assuming the hypothesis, the result being yet unfulfilled. T WH R omit *v.* 16. Tr. and A put it in brackets. But the Structure requires it; and the Syr. has it.

7. 17–23 [For Structure see next page].

17 house. Supply the Ellipsis thus: "house [away] from". His disciples. The third of the three parties addressed in this chapter. See *vv.* 1, 14, 17. asked = began asking. concerning. Gr. *peri*. Ap. 104. xiii. 1, as in *v.* 6.

G l 399) p. 28

18 And He saith unto them, "Are ye °so without understanding °also? Do ye [3] not perceive, that °whatsoever thing from without entereth [15] into the [7] man, *it* °cannot defile him;

m

19 Because it entereth [3] not [15] into his heart, but [15] into the belly, and goeth out [15] into the °draught," °purging all meats?

G l

20 °And He said, "That which °cometh °out of the [7] man, that defileth the [7] man.

m

21 For from within, [20] out of the heart of [7] men, proceed °evil °thoughts, adulteries, fornications, murders,

22 Thefts, °covetousness, °wickedness, °deceit, °lasciviousness, an °evil eye, °blasphemy, °pride, foolishness:

F

23 All these [22] evil things °come from within, and defile the [7] man."

2 H1

24 And from thence He arose, and °went [15] into the borders of Tyre and Sidon, and entered [15] into an house, and °would have °no man °know *it:* but He could [3] not be hid.

J1 n1

25 °For a *certain* woman, whose °young daughter had an unclean °spirit, heard [6] of Him, and came and fell °at His feet:

26 °The woman was a °Greek, a °Syrophenician by nation; and she °besought Him that He would cast forth °the devil [20] out of her daughter.

o1

27 But °Jesus said unto her, °"Let the °children first be filled: for it is [3] not °meet to take the °children's bread, and to cast *it* unto the °dogs."

n2

28 And she °answered and said unto Him, "Yes, °Lord: yet the [27] dogs °under the table eat [15] of the °children's crumbs."

o2

29 °And He said unto her, °"For this saying go thy way; [26] the devil is gone [20] out of thy daughter."

n3

30 And when she was come °to her house, she found [26] the devil °gone out, and °her daughter °laid °upon the bed.

H2

31 And again, departing °from the °coasts of Tyre and Sidon, He came [1] unto the sea of °Galilee, through the midst of the °coasts of Decapolis.

7. 17–23 (E3, p. 1398). DISCIPLES. INSTRUCTION. (*Introversion and Alternation.*)

E3 | F | 17. Question asked.
G | 1 | 18. Defilement is not from without.
m | 19. Reason.
G | l | 20. Defilement is from within.
m | 21, 22. Reason.
F | 23. Question answered.

18 so . . . also = even so.
whatsoever thing from without = all [counted unclean] from without.
cannot = is not (Ap. 105. I) able to.
19 draught = sewer. Syr. reads "digestive process".
purging all meats. Supply the Ellipsis thus (being the Divine comment on the Lord's words): "[this He said], making all meats clean", as in Acts 10. 15. The Syr. reads "carrying off all that is eaten": making it part of the Lord's parable.
20 And He said, &c. Note the Fig. *Epimonē.* Ap. 6.
cometh = issueth.
out of. Gr. *ek.* Ap. 104. vii.
21 evil. Ap. 128. III. 2. Note the Figure *Asyndeton*, leading up to the climax in *v.* 23. Note that in the Greek the first seven are plural, and the other six singular. thoughts = reasonings.
22 covetousness = covetous desires.
wickedness = wickednesses. Ap. 128. II. 1.
deceit = guile.
lasciviousness = licentiousness.
evil. Ap. 128. III. 1.
evil eye. Fig. *Catachrēsis.* Ap. 6. Denoting envy, which proceeds out of the heart.
blasphemy = evil speaking in general. Matt. 27. 39. Rom. 3. 8; 14. 16. 1 Pet. 4. 4.
pride = haughtiness. Cp. Prov. 16. 5. Rom. 12. 16. 1 Tim. 3. 6.
23 come = issue. A Divine supplement, here.

7. 24—8. 9 (B2, p. 1396). MIRACLES. (*Repeated Alternation.*)

B2 | H1 | 7. 24. Place.
J1 | 7. 25–30. Miracle. Syrophenician Woman.
H2 | 7. 31. Place.
J2 | 7. 32–37. Miracle. Deaf and Dumb Man.
H3 | 8. 1. Time and Place.
J3 | 8. 2–9. Miracle. Feeding the Four Thousand.

24 went = went away. See note on "withdrew", 3. 7; 6. 31.
would = wished to. Ap. 102. 1.
no man = no one.
know = get to know. Gr. *ginōskō.* Ap. 132. I. ii.

7. 25–30 (J1, above). MIRACLE. THE SYROPHENICIAN WOMAN. (*Repeated Alternation.*)

J1 | n1 | 25, 26. The Woman. Coming.
o1 | 27. The Lord. Delay.
n2 | 28. The Woman. Understanding.
o2 | 29. The Lord. Healing.
n3 | 30. The Woman. Returning.

25 For, &c. Connect this with *v.* 24, as being an evidence why He could not be hid. young daughter. Gr. *thugatrion* = little daughter (Dim.). See ch. 5. 23. spirit. Gr. *pneuma.* See Ap. 101. II. 12. Cp. *v.* 26. at = towards. Gr. *pros.* Ap. 104. xv. 3. **26** The woman = But (or Now) the woman. Greek = Gentile. Gr. *Hellēnis.* Used in a general sense for non-Jewish. Syrophenician. Phenicia in Syria, to distinguish it from Phenicia in North Africa (Libyo-Phenicia). besought. Ap. 134. I. 3. Not the same word as in *v.* 32. the devil = the demon: the spirit of *v.* 25. **27** Jesus. Ap. 98. X. Let the children first be filled. This is a summary of Matt. 15. 23, 24, and a Divine supplement, here. children. Gr. Pl. of *teknon.* See Ap. 108. i. Not the same word as in *v.* 28. meet = good. dogs = little or domestic dogs. Gr. *kunarion.* Dim. of *kuōn.* Occ. only here and Matt. 15. 26, 27. These were not the pariah dogs of the street, but domestic pets. **28** answered and said. See notes on Deut. 1. 41 and on Matt. 15. 26, &c. Lord. Ap. 98. VI. i. *a.* 3. B. under the table. A Divine supplement, here. children's. See Ap. 108. v. Not the same word as in *v.* 27. **29** And, &c. Verses 29, 30 are a Divine supplement, here. For = Because, or on account of. Gr. *dia.* Ap. 104. v. 2. **30** to = into. Gr. *eis.* Ap. 104. vi. gone out: i. e. permanently (Perf. Tense). her = the. laid = thrown; by the convulsion. Cp. 1. 26; 9. 20. upon. Gr. *epi.* Ap. 104. ix. 1. **31** from = out of. Gr. *ek.* Ap. 104. vii. coasts = borders. Galilee. See Ap. 169.

J² p (p. 1400) A.D. 28

32 ° And they bring unto Him one that was ° deaf, and had an ° impediment in his speech; and they ° beseech Him to ° put His hand upon him.

q

33 And He took him aside [1] from the ° multitude, and ° put His fingers [15] into his ears, ° and He spit, and touched his tongue;

34 And looking up [30] to ° heaven, He ° sighed, and saith unto him, ° "Ephphatha," that is, "Be opened."

35 And ° straightway his ears were opened, and the ° string of his tongue was ° loosed, and he ° spake ° plain.

p

36 And He charged them that they should tell no man:

q

but the more ℌe charged them, so much the more a great deal they ° published *it;*

37 And were beyond measure astonished, saying, "He hath done all things well: He maketh both the deaf to hear, and the dumb to speak."

H³ (p. 1399)

8 ° In those days the ° multitude being very great, and having ° nothing to eat, ° Jesus called His disciples *unto Him,* and saith unto them,

J³ r¹ (p. 1400)

2 "I have compassion ° on the [1] multitude, because they have now been with Me three days, and have ° nothing to eat:

3 And ° if I send them away fasting ° to their own houses, they will faint ° by the way: for ° divers of them came from far."

s¹

4 And His disciples answered Him, "From whence can a man satisfy these *men* with bread here ° in the wilderness?"

r²

5 And He ° asked them, "How many loaves have ye?"

s²

And they said, "Seven."

r³

6 And He commanded the ° people to sit down ° on the ground: and He took the seven loaves, and gave thanks, and ° brake, and ° gave to His disciples to set before *them;* and they did set *them* before the ° people.

7 And they had a few small fishes: and He blessed, and commanded to set them also before *them.*

s³

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven ° baskets.

9 And they that had eaten were about ° four thousand: and He sent them away.

A² K (p. 1400)

10 And ° straightway He entered ° into ° a ship ° with His disciples, and came ° into the parts of ° Dalmanutha.

L t

11 And the ° Pharisees came forth, and ° began to question with Him,

u

seeking ° of Him ° a sign ° from ° heaven, tempting Him.

t

12 And He ° sighed deeply in His ° spirit, and saith, ° "Why doth this generation ° seek after [11] a sign? ° verily I say unto you,

13. 5; 14. 19, 33, 65, 69, 71; 15. 8, 18. **of.** Gr. *para.* Ap. 104. xiii. 1. **a sign.** Cp. Matt. 12. 38. **from.** Gr. *apo.* Ap. 104. iv. **heaven.** Sing. See notes on Matt. 6. 9, 10. **12 sighed deeply in His spirit.** A Divine supplement, here. **spirit.** Gr. *pneuma.* See Ap. 101. II. 9. **Why, &c.** Fig. *Erotēsis* (Ap. 6). See note on *v.* 17. **seek** = repeatedly seek. **12 verily** = indeed. See note on Matt. 5. 18.

7. 32-37 (J², p. 1399). MIRACLE. THE DEAF AND DUMB MAN. (*Repeated Alternation.*)

J² | p | 32. The people. Beseeching.
| q | 33–35. Compliance.
| p | 36–. The people. Enjoined.
| q | –36, 37. Non-compliance, and astonishment.

32 And, &c. *Vv.* 32–37 are a Divine supplement, here. **deaf . . . impediment.** Not born deaf, and dumb in consequence; but the impediment may have come through subsequent deafness. He could speak, but with difficulty, through not being able to hear his own voice. Cp. *v.* 35. **beseech.** Ap. 134. I. 6; not the same word as in *v.* 26. **put** = lay. Not the same word as in next verse. **33 multitude** = crowd, same as "people" in *v.* 14. **put** = thrust. Not the same word as in *v.* 32. **and.** Note the Fig. *Polysyndeton* (Ap. 6), particularising each act. **34 heaven** = the heaven. Sing. See note on Matt. 6. 9, 10. **sighed** = groaned. **Ephphatha.** An Aramaic word. See Ap. 94. III. 3. **35 straightway** = immediately. See note on 1. 10, 12. **string** = band. Not a physiological or technical expression, but the bond of demoniac influence which is thus indicated. The *Papyri* contain detailed prescriptions for "binding" a man; and cases are particularly common in which a man's *tongue* is specially to be *bound.* See Prof. Deissmann's *Light from the Ancient East,* pp. 306–310. The Lord alludes to this in Luke 13. 16. **loosed.** The demoniac's fetters were loosed, and the work of Satan was undone. **spake** = began speaking. **plain** = correctly. Denoting the *fact* of articulation, not the words spoken. **36 published** = kept proclaiming. See Ap. 121. 1.

8. 1 In. Gr. *en.* Ap. 104. viii. 1. **multitude** = crowd, as in 7. 33. **nothing** = not (Gr. *mē.* Ap. 105. II) anything.

8. 2-9 (J³, p. 1399). MIRACLE. FEEDING THE FOUR THOUSAND. (*Repeated Alternation.*)

J³ | r¹ | 2, 3. The Lord. Compassion.
| s¹ | 4. Disciples. Question.
| r² | 5–. The Lord. Question.
| s² | –5. Disciples. Answer.
| r³ | 6, 7. The Lord. Miracle.
| s³ | 8, 9. People. Filled.

2 on. Gr. *epi.* Ap. 104. ix. 3. **nothing** = not (Gr. *ou.* Ap. 105. I) anything. **3 if.** An hypothetical condition. Ap. 118. 1. b. **to** = into. Gr. *eis.* Ap. 104. vi. **by** = in. Gr. *en.* Ap. 104. viii. 1. **divers, &c.** = some of them are come from far. A Divine supplement, here. **4 in** = on. Gr. *epi.* Ap. 104. ix. 1. **5 asked** = began asking. **6 people** = crowd. **on** = upon. Gr. *epi.* Ap. 104. ix. 1. **brake.** See notes on Matt. 14. 19. Isa. 58. 7. **gave** = kept giving. **8 baskets.** Gr. pl. of *spuris,* a large basket or hamper. Occ. only here and in *v.* 20. Matt. 15. 37; 16. 10; and Acts 9. 25. **9 four thousand.** Matt. 15. 38 adds a Divine supplement: "beside women and children".

8. 10-21 [For Structure see next page].

10 straightway. See notes on 1. 10, 12. **into.** Gr. *eis.* Ap. 104. vi. **a ship** = the boat. **with** = in company with. Gr. *meta.* Ap. 104. xi. 1. Same word as in *vv.* 14, 33. Not the same as in *v.* 34. **Dalmanutha.** Ap. 169. **11 Pharisees.** Ap. 120. II. **began.** The beginnings of things are very often thus emphasised in Mark. See 1. 1, 45; 4. 1; 5. 17, 20; 6. 2, 7, 34, 55; 8. 11; 31, 32; 10. 28, 32, 41, 47; 11. 15; 12. 1; 13. 5; 14. 19, 33, 65, 69, 71; 15. 8, 18.

° ‘There shall no sign be given unto this generation.’ ”

13 And He left them, and entering [10] into the [10]ship again departed [3] to the other side.

14 Now *the disciples* had forgotten to take bread, ° neither had they [1] in the [10]ship [10] with them more than ° one loaf.

15 And He °charged them, saying, “ Take heed, beware °of °the leaven of the [11] Pharisees, and *of* the leaven of ° Herod.”

16 And they °reasoned °among themselves, saying, “ *It is* because we have ° no bread.”

17 And when [1] Jesus °knew *it*, He saith unto them, °“ Why reason ye, because ye have [16] no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 °**Having eyes,** °**see ye** °**not? and having ears, hear ye** °**not?** and do ye ° not remember?

19 When I brake the five loaves ° among ° five thousand, how many ° baskets full of fragments took ye up?” They say unto him, “ Twelve.”

20 “ And ° when the seven [19] among °four thousand, how many ° baskets full of fragments took ye up?” And they said, “Seven.”

21 And He said unto them, °“ How is it that ye do [18] not understand?”

22 °And He cometh [3] to ° Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

23 And He °took the blind man by the hand, and led him °out of the town;

and when He had spit ° on his eyes, and °put His hands upon him, He °asked him °if he [18] saw ought.

24 And he °looked up, and said, °“ I [18] see ° men as trees, walking.”

25 After that He [23] put *His* hands again ° upon his eyes, and ° made him [24] look up:

and he was restored, and °saw ° every man ° clearly.

26 And He sent him away [3] to his house, saying,

°“ Neither go [10] into the town, nor tell *it* to any [1] in the town.”

27 And [1] Jesus went out, and His disciples, [1] into the towns of Cæsarea Philippi: and [3] by the way He asked His disciples, saying unto them, “ Whom do [24] men say ° that I am?”

8. 10-21 (A[3], p. 1396). TEACHING. PHARISEES AND DISCIPLES. (*Alternations.*)

A[3] | K | 10. Departure to Dalmanutha.
L | t | 11–. The Lord. Questioned.
u | –11. Pharisees. Sign sought. } Pharisees.
t | 12–. The Lord. Troubled. }
u | –12. Pharisees. Sign refused.
K | 13. Return to the other side.
L | v | 14. Disciples. Forgetfulness.
w | 15. Leaven. Warning. } Disciples.
v | 16. Disciples. Reasoning. }
w | 17–21. Leaven. Instruction.

There shall no sign be, &c. = If there shall be a sign given, &c. A Heb. idiom; = ye will see a sign; but the sentence is left unfinished by the Fig. *Aposiōpēsis* (Ap. 6). The word “if” implies that there is no doubt about it. See Ap. 118. 2. a. Cp. Gen. 21. 23. Deut. 1. 35. 1 Kings 1. 51.

14 Now, &c. See Matt. 16. 5, &c.
neither had they = and they had not (Ap. 105. I).
one loaf. A Divine supplement, here.
15 charged = was charging.
of = [and keep away] from. Gr. *apo.* Ap. 104. iv.
the leaven. Note the Fig. *Hypocatastasis* (Ap. 6), by which the word “ doctrine” is implied. Cp. Matt. 16. 6.
Herod. See 3. 6 and Ap. 109.
16 reasoned = were reasoning.
among = one with (Gr. *pros.* Ap. 104. xv. 3) another.
no. Gr. *ou.* Ap. 105. I.
17 knew. Ap. 132. I. ii.
Why reason ye . . .? Note the Fig. *Erotēsis* (Ap. 6), emphasizing the seven questions of *vv.* 17, 18. Cp. *vv.* 12 and 21.
18 Having eyes, &c. Quoted from Jer. 5. 21.
see. Gr. *blepō.* Ap. 133. I. 5.
not. Gr. *ou.* Ap. 105. I.
19 among = to; or [and gave] to. Gr. *eis.* Ap. 104. vi. Not the same word as in *v.* 16.
five = the five.
baskets. Gr. *kophinos* = a Jewish wicker travelling hand-basket, of a definite capacity. From this comes our Eng. “coffin”. Occ. Matt. 14. 20; 16. 9. Mark 6. 43; 8. 19. Luke 9. 17. John 6. 13. Not the same word as in *v.* 20.
20 when = when [I brake]. Supply the Ellipsis from *v.* 19.
four = the four.
baskets. Gr. *spuris*, a large basket, or hamper. See note on *v.* 8, 19.
21 How is it . . .? Fig. *Erotēsis* (Ap. 6). See notes on *vv.* 12, 17.

8. 22-26 (B[3], p. 1396). MIRACLE. BLIND MAN. (*Introversion and Alternation.*)

B[3] | M | x | 22. Blind man brought.
y | 23–. Town (Bethsaida) avoided.
N | z | –23. First application.
a | 24. Partial restoration.
N | z | 25–. Second application.
a | –25. Perfect restoration.
M | x | 26–. Blind man dismissed.
y | –26. Town (Bethsaida) to be avoided.

22 And He cometh, &c. This miracle is a Divine supplement in this Gospel. The second part of the Lord’s ministry was drawing to a close. The proclamation of His Person was reaching a climax (*vv.* 27–30). Note the character of “this generation” brought out by the Fig. *Erotēsis* (Ap. 6) in *vv.* 12, 17, 18, 21; the unbelief of Bethsaida (Matt. 11. 21), is symbolized by this, the last miracle of that period, which that town was not allowed to witness or be told of. Note also the seeming difficulty and the two stages of the miracle, as though symbolic of *vv.* 17, 18. **Bethsaida.** Where most of His miracles had been wrought. A town on the west shore of Galilee. See Ap. 94. III. 3 and 169. **23 took** = took hold of. (So Tyndal.) **out of** = outside of. **on** = into. Gr. *eis.* Ap. 104. vi. **put** = laid. **asked** = was asking. (Imperf.) **if he saw** = can you see . . .? Present Tense. **24 looked up.** Ap. 133. I. 6. **I see men,** &c. = I see the men [men they must be] for [I see them] as trees, walking. **men.** Gr. *anthrōpos.* Ap. 123. 1. **25 upon.** Gr. *epi.* Ap. 104. ix. 3. **made him look up.** T Tr. A WH and R read “ the man looked steadily”. **saw.** Gr. *emblepō.* Ap. 133. I. 7. **every man.** L T Tr. A WH R read “ everything”. **clearly** = distinctly; implying at a distance. Gr. *tēlaugōs* (from *tēle*, far, as in our telescope, telegram, &c.). **26 Neither go,** &c. Note the determination of the Lord not to give Bethsaida any further evidence.

8. 27-30 [For Structure see next page].

27 that I am. The second subject of the Lord’s ministry (see the Structure on p. 1383 and Ap. 119), as to His Person, was thus brought to a conclusion; as in Matt. 16. 13–20.

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c[1] (p. 1402) A.D. 28

28 And they answered, "John the Baptist: °but some *say*, Elias; and others, One of the prophets."

b[2]

29 And °*he* saith unto them, "But whom say *ye* that I am?"

c[2]

And Peter answereth and saith unto Him, "*Thou* art °the Christ."

b[3]

30 And He °charged them that they should tell no man °of Him.

F R X[1] Y d

31 And °He [11] began to teach them, that °the Son of man °must suffer many things, and be rejected °of the elders, and *of* the chief priests, and scribes, and be killed,

e

and °after three days rise again.

Z

32 And He spake that saying °openly. And Peter took Him, and [11] began to °rebuke Him.

Z

33 But when He had turned about and °looked on His disciples, He rebuked Peter, saying, °"Get thee behind Me, Satan: for thou °savourest [18] not the things that be of °God, but the things that be of [24] men."

Y d

34 °And when He had called the people *unto Him* °with His disciples also, He said unto them, "Whosoever °will come after Me, let him deny himself, and take up *his* cross, and °follow Me.

35 For whosoever [34] will save his °life shall lose it; but whosoever shall lose his °life for My sake °and the gospel's, the same shall save it.

36 For what shall it profit a [24] man, °if he shall gain the whole °world, and lose his own °soul?

37 Or what shall a [24] man give °in exchange for his [36] soul?

38 °Whosoever therefore shall be ashamed of Me and of °My words [1] in °this adulterous and sinful generation;

e

of °him also shall [31] the Son of man be ashamed, when He °cometh [1] in the glory of His °Father [10] with the holy angels."

9 And He °said unto them, °"Verily I say unto you, That there be some of them that stand here, which shall °not taste of death, °till

8. 27-30 (A[4], p. 1396). TEACHING. (*Repeated Alternation.*)

A[4] | b[1] | 27. The Lord. Question: "Who say men?"
c[1] | 28. Disciples. Answer.
b[2] | 29–. The Lord. Question: "Who say ye?"
c[2] | –29. Disciples. Answer (Peter).
b[3] | 30. The Lord. Charge.

28 but some = and others. Gr. *alloi.* Ap. 124. 1.
29 *he* saith unto them = He was further saying. the Christ = the Messiah. Ap. 98. VIII and IX.
30 charged = strictly charged. This second subject of His ministry is thus closed. Sufficient testimony had been given to that generation, as to His Person.
of = concerning. Gr. *peri.* Ap. 104. xiii. 1.

8. 31—10. 52 (*F*, p. 1381). THE THIRD PERIOD OF THE LORD'S MINISTRY: THE REJECTION OF THE KING. (*Introversion and Alternations.*)

F | O | R | 8. 31—9. 13. Sufferings. First Announcement.
S | 9. 14–29. Miracle. Demoniac.
P | T | 9. 30–32. Sufferings. Second Announcement.
U | 9. 33–50. Discipleship.
Q | V | 10. 1–12. Question. Pharisees.
W | 10. 13–16. Discipleship.
Q | *V* | 10. 17–25. Question. Rich young man.
W | 10. 26–31. Discipleship.
P | *T* | 10. 32–34. Sufferings. Third Announcement.
U | 10. 35–44. Discipleship.
O | *R* | 10. 45. Sufferings. Fourth Announcement.
S | 10. 46–52. Miracle. Blind man.

8. 31—9. 13 (R, above). SUFFERINGS. FIRST ANNOUNCEMENT. (*Division.*)

R | X[1] | 8. 31—9. 1. Sufferings and glory. Foretold.
X[2] | 9. 2–10. Sufferings and glory. Foreshown.
X[3] | 9. 11–13. Sufferings and glory. Explained.

8. 31—9. 1 (X[1], above). SUFFERINGS AND GLORY. FORETOLD. (*Introversion and Alternation.*)

X[1] | Y | d | 8. 31–. Sufferings. } His own.
e | 8. –31. Glory. }
Z | 8. 32. Peter. Rebukes the Lord.
Z | 8. 33. Peter. Rebuked by the Lord.
Y | *d* | 8. 34–38–. Sufferings. } His disciples.
e | 8. –38—9. 1. Glory. }

31 He began. The third period and subject of His ministry: the rejection of Himself as King. See Ap. 119, and notes on Matt. 16. 21–23; Luke 24. 26.
the Son of man. See Ap. 98. XVI.

must. For this necessity see Acts 3. 18. **of.** Gr. *apo*, as in *v.* 15. But all the texts read *hupo* = at the hands of. Ap. 104. xviii. 1. after. Gr. *meta.* Ap. 104. xi. 2. See Ap. 148. **32** openly: i.e. publicly: not as in John 2. 19–21, or John 8. 14, in the earlier portion of His ministry. rebuke = remonstrate with. **33** looked, &c. = saw (Ap. 133. I. 1) His disciples, who might easily have been led astray by Peter's remonstrance. Get thee behind, &c. Cp. Matt. 4. 10: regarding it as a Satanic temptation. savourest = mindest. God. Ap. 98. I. i. 1. **34** And when, &c. The Lord now speaks to all who follow Him. with = in association with. Gr. *sun.* Ap. 104. xvi. Not the same word as in *vv.* 10, 14, 38. will come = is willing to come. will. Gr. *thelō.* Ap. 102. 1. follow: i.e. habitually follow. **35** life. Gr. *psuchē.* Ap. 110. III. 1. But here correctly rendered "life". See *v.* 36. and the gospel's. A Divine supplement, here. **36** if he shall gain, &c. See Ap. 108. 1. b. world. Gr. *kosmos.* Ap. 129. 1. soul = life. Same word as "life" in *v.* 35. See Matt. 16. 26. **37** in exchange = [as] an equivalent. **38** Whosoever therefore = For whosoever. My words. Not of Christ only, but of His words. See note on 9. 32. this . . . generation. A Divine supplement, here. Note the frequent refs. to "this generation" as sinful above all others, and as being different from all others: *cp.* 12; 9. 19; 13. 30. See note on Matt. 11. 16. him also. The "also" must be after "the Son of man", not after "him". cometh = may have come. Father. See Ap. 98. III.

9. 1. said = continued to say. Verily I say unto you. See the four similar asseverations, Matt. 10. 23; 16. 28; 23. 36; 24. 34. Verily = Amen. See note on Matt. 5. 18: not the same word as in *v.* 12. not = in no wise, or by no means. Gr. *ou mē.* Ap. 105. III. This solemn asseveration was not recalled for being kept alive six days longer. It looked forward to the end of that age. till. Gr. *eōs an.* The Particle "*an*" makes the clause conditional: this condition being the repentance of the nation at the call of Peter. Acts 3. 19–26 and cp. 28. 25, 26.

they °have seen °the kingdom of God °come °with power."

2 And °after six days °Jesus taketh *with Him* Peter, and James, and John, and leadeth them up °into an high mountain apart by themselves:

and He was °transfigured before them.

3 And His raiment became °shining, exceeding white as °snow; °so as °no fuller °on °earth °can white them.

4 And there appeared unto them °Elias °with °Moses: and they were talking with [2] Jesus.

5 And Peter °answered and said to [2] Jesus, °"Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for [4] Moses, and one for [4] Elias."

6 For he °wist °not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed °them: and a voice came °out of the cloud, saying, "This is °My beloved Son: °hear Him."

8 And °suddenly, when they had looked round about, they [1]saw [3]no man any more, save [2]Jesus only °with themselves.

9 And as they °came down °from the mountain, He charged them that they should °tell °no man what things they had [1]seen, till °the Son of man °were risen °from °the dead.

10 And they °kept that saying °with themselves, questioning one [8]with another what the rising [9]from [9]the dead °should mean.

11 And they asked Him, saying, °"Why say the scribes that [4]Elias must °first come?"

12 And He answered and told them, [4]"Elias °verily cometh [11]first, and restoreth all things;

and how °it is written °of [9]the Son of man, that He °must suffer many things, and be set at nought.

13 But I say unto you,

That [4]Elias °is indeed °come, and they °have done unto him whatsoever they °listed,

as it is written [12]of him."

14 And when He came °to *His* disciples, He [1]saw a great °multitude °about them, and °the scribes questioning with them.

15 °And °straightway all the °people, when they °beheld Him, °were greatly amazed, and running to *Him* saluted Him.

16 And He asked the scribes, "What question ye [10]with them?"

17 And one °of the [14]multitude [5]answered and

have seen = may have seen. Gr. *eidon.* Ap. 133. I. i.
the kingdom of God. See Ap. 114.
come = actually come.
with = in. Gr. *en.* Ap. 104. viii. Not the same word as in *vv.* 4, 8, 10, 16, 19, 24.

9. 2–10 (X^2, p. 1402). SUFFERINGS AND GLORY, FORESHOWN. (*Introversion.*)

X^2 | f | 2–. Ascent. Disciples taken up.
g | –2–4. Vision. The Lord, Moses, and Elijah.
h | 5, 6. Voice of Peter.
h | 7. Voice of the Father.
g | 8. Vision ended. The Lord alone.
f | 9, 10. Descent. Disciples charged.

2 after. Gr. *meta.* Ap. 104. xi. 2. Exclusive reckoning. Cp. Luke 9. 2 (inclusive).
Jesus. See Ap. 98. X. into. Gr. *eis.* Ap. 104. vi.
transfigured = transformed.
Gr. *metamorphoō.* To change the form or appearance. Occ. only here, Matt. 17. 2; Rom. 12. 2; and 2 Cor. 3. 18. Contrast *metaschēmatizō*, to transfigure, change the *figure*, shape, mien, &c. (1 Cor. 4. 6. 2 Cor. 11. 13, 14, 15. Phil. 3. 21). See Ap. 149.
3 shining = gleaming. Gr. *stilbō.* Occ. only here.
snow. The whiteness of *nature.*
so as no fuller, &c. A Divine supplement, here.
no. Gr. *ou.* Ap. 105. I.
on. Gr. *epi.* Ap. 104. ix. 1.
earth. Gr. *gē.* Ap. 129. 4.
can white them = is able to whiten them. The whiteness of *art.* **4** Elias = Elijah. Cp. Mal. 4. 4, 5.
with = together with. Gr. *sun.* Ap. 104. xvi. Not the same word as in *vv.* 8, 10, 19, 24, 50.
Moses. See note on 1. 44.
5 answered and said. See note on Deut. 1. 41.
Master = Rabbi. Ap. 98. XIV. vii. Not the same word as in *v.* 17. **6** wist = knew. Gr. *oida.* Ap. 132. I. i.
not. Gr. *ou.* Ap. 105. I. Same word as in *vv.* 18, 28, 30, 37, 38, 40, 44, 46, 48. Not the same as in *vv.* 1, 39, 41.
7 them: i. e. Moses and Elijah.
out of = out from. Gr. *ek.* Ap. 104. vii.
My beloved Son = My Son, the beloved.
hear = hear ye. Cp. Deut. 18. 19.
8 suddenly. Gr. *exapina.* Occ. only here in N.T.
with = in company with. Gr. *meta.* Ap. 104. xi. 1.
9 came = were coming.
from = away from. Gr. *apo.* Ap. 104. iv.
tell = relate to. no man = no one.
the Son of man. See Ap. 98. XVI.
were = should have.
from = out from. Gr. *ek.* Ap. 104. vii.
the dead. No Art. See Ap. 139. 2.
10 kept = laid hold of and kept.
with = to. Gr. *pros.* Ap. 104. xv. 3.
should mean = is: i. e. "What is the rising from among [other] dead [people]?"

9. 11–13 (X^3, p. 1402). SUFFERINGS AND GLORY, EXPLAINED. (*Introversion and Alternation.*)

X^3 | A | 11. What the Scribes were saying.
B | i | 12–. The Lord. Admission.
k | –12. Prophecy concerning Himself.
B | i | 13–. The Lord. Addition.
k | –13–. Prophecy concerning Elijah.
A | –13. What is written in the Scripture.

11 Why say the scribes . . . ? = The scribes say, &c. Gr. *men.* Not the same as in *v.* 1. Ap. 104. ix. 3. Not the same as in *v.* 17. has . . . come. have done = did. first. See Mal. 4. 5, 6. it is written = it standeth written. must suffer. See note on 8. 31. listed = desired, or liked. Gr. *thelō.* Ap. 102. 1. **12** verily = indeed. of = upon. Gr. *epi.* **13** is . . . come = [14]multitude = crowd. Same word as in *v.* 14. beheld = saw, as in *v.* 14. were greatly amazed. Gr. *ekthambeomai* = to be greatly astonished. Occ. only here; and 14. 33; 16. 5, 6. **17** of = from among. Gr. *ek.* Ap. 104. vii.

9. 14–29 [For Structure see next page].

14 to. Gr. *pros.* Ap. 104. xv. 3. multitude = crowd. about = around. Gr. *peri.* Ap. 104. xiii. 3. the scribes. This particularizing the scribes as questioners is a Divine supplement, here. **15** And, &c.: *vv.* 15 and 16 are also a Divine supplement, here. straightway. See notes on 1. 10, 12. people = crowd. Same word as in *v.* 14. beheld = saw, as in *v.* 14. were greatly amazed. Gr. *ekthambeomai* = to be greatly astonished. Occ. only here; and 14. 33; 16. 5, 6. **17** of = from among. Gr. *ek.* Ap. 104. vii.

A.D. 28 said, ° "Master, I have brought ° unto Thee my son, which hath a dumb ° spirit;
18 And wheresoever ° he taketh him, ° he teareth him: ° and he ° foameth, ° and ° gnasheth with his teeth, and pineth away: ° and I spake to Thy disciples that they should cast him out; ° and they ° could [6] not."

D n^1 (p. 1404) 19 He [5] answereth him, and saith, "O ° faithless ° generation, how long shall I be [10] with you? how long shall I ° suffer you? bring him [17] unto Me."

o^1 20 And they brought him [17] unto Him: and ° when he [1] saw Him, [15] straightway the [17] spirit ° tare him; and he fell [3] on the ground, and ° wallowed [18] foaming.

n^2 21 ° And He asked his father, "How long is it ago since this came unto him?"

o^2 And he said, ° "Of a child.
22 And ofttimes it hath cast him [2] into the fire, and [2] into the waters, ° to destroy him: but ° if Thou canst do any thing, have ° compassion ° on ° us, and help ° us."

n^3 23 [2] Jesus said unto him, ° "If thou canst ° believe, ° all things *are* possible to him that believeth."

o^3 24 And [15] straightway the father of ° the child ° cried out, ° and said [8] with tears, ° "Lord, I believe; help Thou mine unbelief."

n^4 25 When [2] Jesus [1] saw that the [15] people came running together, He rebuked the ° foul [17] spirit, saying unto him, "*Thou* dumb and deaf [17] spirit, ℑ ° charge thee, come [7] out of him, and enter no more [2] into him."
26 And *the spirit* ° cried, and ° rent him sore, and came out of him: and he was ° as one [9] dead; insomuch that many ° said, "He is dead."
27 But [2] Jesus took him by the hand, and lifted him up; and he arose.

C l 28 And when He was come [2] into ° the house, His disciples asked Him privately, "Why could [6] not we cast ° him out?"

m 29 And He said unto them, ° "This kind can come forth ° by nothing, but ° by prayer ° and fasting."

P T (p. 1402) 30 And they departed thence, and ° passed ° through Galilee; and He ° would [6] not that any man should know *it*.
31 For ° He taught His disciples, and ° said unto them, ° "The Son of man ° is delivered [2] into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day."
32 But they understood not that ° saying, and were afraid to ask Him.

U E G (p. 1405) 33 ° And He came ° to Capernaum: and being ° in the house He asked them, "What was it that ye ° disputed ° among yourselves [29] by the way?"

9. 14–29 (S, p. 1402). MIRACLE. DEMONIAC.
(*Introversion and Alternations.*)

S | C | l | 14–16. Inquiry by the Lord. Of the Scribes.
m | 17, 18. Inability of Disciples. Complaint.
D | n^1 | 19. The Lord. Complaint and Command.
o^1 | 20. Father. Obedience.
n^2 | 21–. The Lord. Question.
o^2 | –21, 22. Father. Answer.
n^3 | 23. The Lord. Question.
o^3 | 24. Father. Answer.
n^4 | 25–27. The Lord. Miracle.
C | *l* | 28. Inquiry by the Disciples. Of the Lord.
m | 29. Inability of Disciples. Explained.

Master = Teacher. Ap. 98. XIV. v. 1. Not the same word as in *v.* 5.
unto. Gr. *pros.* Ap. 104. xv. 3.
spirit. Gr. *pneuma.* Ap. 101. II. 12.
18 he taketh = it seizeth hold of.
he teareth him = it dasheth him down.
and. Note the Fig. *Polysyndeton*, Ap. 6, emphasizing each detail.
foameth = foameth [at the mouth].
gnasheth = grindeth. This and "pineth away" are a Divine supplement, here.
could not = had not [the] power to.
19 faithless = without faith; not treacherous, but unbelieving.
generation. See note on Matt. 11. 16.
suffer = bear with.
20 when he saw Him. A Divine supplement, here.
tare = convulsed.
wallowed foaming. These details are Divine supplements, here.
wallowed = began to roll about.
21 And He asked, &c. *Vv.* 21–27 are a Divine supplement, here. **Of a child** = From childhood.
22 to = in order to; or, that it might.
if Thou canst. No doubt is implied. See Ap. 118. 2. a.
compassion. Relying on this rather than on the Lord's power. **on.** Gr. *epi.* Ap. 104. ix. 3.
us. Note the tender sympathy of the father.
23 If thou canst. Note how the Lord gives back the father's question, with the same condition implied.
believe. Omitted by T Tr. [A] WH R; not by the Syr.
all things. Fig. *Synecdochē* (Ap. 6). All things included in the promise.
24 the child. Gr. *paidion.* Ap. 108. v.
cried out. Inarticulate.
and said = began to say. Articulate.
Lord. Ap. 98. VI. i. a. 3. B. a.
25 foul = unclean. **charge** = command.
26 cried – cried out.
rent him = threw him into convulsions.
as one = as though. **said, He is** = said that he was.
28 the = a. **him** = it.
29 This kind. Showing that there are different kinds of spirits. **by.** Gr. *en.* Ap. 104. vi.
and fasting. Omitted by LT [Tr.] A WH R; not by the Syr.
30 passed through = were passing along through.
through: i. e. not through the cities, but passed along through Galilee past them. Gr. *dia.* Ap. 104. v. 1.
would = wished. Ap. 102. 1.
31 He taught = He began teaching (Imperf.). The continuation of 8. 31.
said unto them = said unto them that.
The Son of man. See Ap. 98. XVI. This was the *second* announcement. See the Structure, "T", p. 1402.
is = will be: or, is to be. Fig. *Heterōsis* (of Tense), Ap. 6.

32 saying. Gr. *rhema*, the first time it is thus rendered. *Rhema* denotes *a word, saying*, or sentence in its outward form, as made up of words, i. e. Parts of Speech; whereas *logos* denotes *a word* or saying as the expression of thought: hence, the thing spoken or written, the account, &c., given.

9. 33–50 [For Structure see next page].

33 And He came, &c. *Vv.* 33–35 a Divine supplement, here. **to** = into. Gr. *eis.* Ap. 104. vi. **in.** Gr. *en.* Ap. 104. viii. Same as in *vv.* 36–, 41, 50; not the same as in *vv.* 37, 39, 42. **disputed** = were discussing. **among.** Gr. *pros.* Ap. 104. xv. 3.

34 But they held their peace: for [29] by the way they ° had disputed [33] among themselves, who *should be* the ° greatest.

35 And He ° sat down, and ° called the twelve, and saith unto them, ° "If any man ° desire to be first, *the same* ° shall be last of all, and ° servant of all."

36 And He took a [24] child, and set him [33] in the midst of them: and ° when He had taken him in His arms, He said unto them,

37 "Whosoever shall receive one of such [24] children ° in My name, receiveth Me: and whosoever shall receive Me, receiveth [6] not Me, but Him That sent Me."

38 And ° John answered Him, saying, [17] "Master, we [8] saw one casting out ° devils in Thy name, and he followeth [6] not us: and we forbad him, because he followeth [6] not us."

39 But [2] Jesus said, "Forbid him ° not: for there is [3] no man which shall do a miracle [37] in My name, that can lightly speak evil of Me.

40 For he that is [6] not ° against us is ° on our part.

41 For whosoever shall give you a cup of water to drink [33] in My name, because ° ye belong to ° Christ, [1] verily I say unto you, he shall [1] not lose his reward.

42 And whosoever ° shall offend one of *these* little ones that ° believe in Me, it is ° better for him ° that ° a millstone were hanged [14] about his neck, and he were cast [2] into the sea.

43 And ° if thy hand ° offend thee, cut it off: it is [42] better for thee to enter [2] into ° life maimed, than having two hands to go [2] into ° hell, [2] into ° the fire that never shall be quenched:

44 **Where their ° worm dieth [6] not, and [43] the fire is [6] not quenched.**

45 And [43] if thy foot [43] offend thee, cut it off: it is better for thee to enter ° halt [2] into [43] life, than having two feet to be cast [2] into [43] hell, [2] into [43] the fire that never shall be quenched:

46 **Where their [44] worm dieth [6] not, and [43] the fire is [6] not quenched.**

47 And [43] if thine eye [43] offend thee, pluck it out: it is [42] better for thee to enter [2] into ° the kingdom of God with one eye, than having two eyes to be cast [2] into ° hell fire:

48 ° **Where their [44] worm dieth [6] not, and [43] the fire is [6] not quenched.**

49 For ° every one shall be salted with fire, and ° every sacrifice shall be salted with salt.

50 Salt *is* good: ° but [43] if the salt have ° lost his saltness, ° wherewith will ye ° season it?

Have salt ° in yourselves, and have peace ° one with another."

10 And He arose from thence, and cometh ° into the ° coasts of Judæa ° by the ° farther side of Jordan: and the ° people resort

9. 33-50 (U, p. 1402). DISCIPLESHIP.
(*Introversion and Alternation.*)

U | E | G | 33. Event. Disciples. Disputing.
H | 34. Silence and Reason.
F | 35. Instruction.
F | 36, 37. Illustration.
E | G | 38. Event. A disciple rebuking.
H | 39–50. Speech. Answer and Reason.

34 had disputed = had been discussing.
greatest = greater.
35 sat down = took His seat (as Teacher).
called. Denoting solemnity in so doing.
If any man, &c. The condition is assumed as a fact. Ap. 118. 2. a.
desire. Gr. *thelō*. Ap. 102. 1.
shall be = will be.
servant. Gr. *diakonos*, a voluntary servant. Cp. Eng. "deacon".
36 when He had taken him in His arms. This is all one verb (*enankalisamenos*), and occ. only here.
37 in. Gr. *epi*. Ap. 104. ix. 2.
38 John answered. His conscience was touched; for he remembered what he had done, and confessed it.
devils = demons.

9. 39-50 (*H*, above). SPEECH. ANSWER AND REASON. (*Introversion and Alternation.*)

H | J | p | 39, 40. General.
q | 41, 42. Particular.
K[1] | 43, 44. Hand. } Stumbling-blocks.
K[2] | 45, 46. Foot. } Stumbling-blocks.
K[3] | 47, 48. Eye. } Stumbling-blocks.
J | *p* | 49, 50–. General.
q | –50. Particular.

39 not. Gr. *mē*. Ap. 105. II.
40 against. Gr. *kata*. Ap. 104. x. 1.
on our part = for (*huper* = on our behalf. Ap. 104. xvii. 1) us.
41 ye belong to Christ = ye are Christ's.
Christ. Ap. 98. IX.
42 shall offend = shall have caused to stumble.
believe in. See Ap. 150. I. 1. v (i). better = good.
that = if. A simple hypothesis. Ap. 118. 2. a.
a millstone = a great millstone (turned by an ass). Cp. Matt. 18. 6; Luke 17. 2. A Greek and Roman punishment: not Jewish.
43 if. A contingent hypothesis. Ap. 118. 1. b.
offend = (constantly) cause thee to stumble. Not the same word as in *v.* 42.
life. Gr. *zōē* (Ap. 170. 1). With Art.: i. e. into resurrection life, or life eternal. See note on Matt. 9. 18.
hell. Gr. *Geenna*. See Ap. 131. I.
the fire that never shall be quenched = the fire, the unquenchable. Gr. *to pūr to asbeston*. Cp. Matt. 3. 12.
44 worm. See Isa. 66. 24, and cp. Ex. 16. 20. Job 7. 5; 17. 14; 19. 26; 21. 26; 24. 20. Isa. 14. 11. This verse and *v.* 46 are omitted by T [Tr.] WH R, not the Syriac.
45 halt = lame.
47 the kingdom of God. See Ap. 114.
hell fire = the *Geenna* of fire. See note on *v.* 43.
48 Where, &c. This is included in all the texts; and is quoted from Isa. 66. 24.
49 every one shall be salted with fire. Occ. only here in N.T.
every sacrifice, &c. Some texts omit this clause, but not the Syr. Ref. to Pent. (Lev. 2. 13). This is introduced by "For", as a reason why the lesser (finite and temporal) evil is "good" compared with the greater (and final) evil. Every sacrifice is salted (to assist the burning), Deut. 29. 23. It is better therefore to endure the *removal* of the stumbling-block now, than to be altogether destroyed for ever. **50** but if, &c. Fig. *Parœmia* (Ap. 6). lost his saltness = become saltless. wherewith = with (Gr. *en*. Ap. 104. viii) what. Cp. Matt. 5. 13; Luke 14. 34. season it? = restore it? in = within. Gr. *en* (Ap. 104. viii). one with another = among (Gr. *en*. Ap. 104. viii) yourselves. This refers the whole of *vv.* 43–50 back to *vv.* 34, 35; and shows that the stumbling-blocks mentioned in *vv.* 43–47 are the things that destroy peace among brethren.

10. 1-12 [For Structure see next page].

1 into. Gr. *eis*. Ap. 104. vi. coasts = confines, or borders. by. Gr. *dia*. Ap. 104. v. 1. farther side = other side. people = crowds.

A.D. 28 °unto Him again; and, as He was wont, He °taught them again.

M (p. 1406) 2 And the °Pharisees came to Him, and asked Him,

N °"Is it lawful for °a man to put away *his* wife?" tempting Him.

O 3 And He °answered and said unto them, "What did °Moses command you?"

O 4 And they said, [3] "Moses °suffered to **write °a bill of divorcement, and to put *her* away.**"

N 5 And °Jesus answered and said unto them, °"For the hardness of your heart °he wrote °you this °precept.

6 But °from °the beginning of the creation **°God made them male and female.**

7 °**For this cause shall °a man °leave his father and mother, and °cleave °to his wife;**

8 **And they °twain shall be °one flesh:** so then they are °no more °twain, but one flesh.

9 °What therefore [6] God hath joined together, let °not man put asunder."

M 10 And °in the house His disciples asked Him again °of the same *matter*.

L 11 And He saith unto them, "Whosoever °shall put away his wife, and marry another, committeth adultery °against her.

12 And °if a woman shall put away her husband, and be married to another, she committeth adultery."

W r 13 And they °brought young °children to Him, that He should touch them:

s and *His* disciples °rebuked those that brought *them*.

s 14 But when [5] Jesus saw *it*, He was °much displeased, and said unto them, "Suffer the little [13] children to come [1] unto Me, and forbid them [9] not: for of such is °the kingdom of God.

15 °Verily I say unto you, Whosoever shall [9] not receive [14] the kingdom of God as [13] a little [13] child, he shall °not enter °therein."

r 16 And °He took them up in His arms, put *His* hands °upon them, and °blessed them.

V P t (p. 1407) 17 And when He was gone forth [1] into the way, there came one °running, and °kneeled to Him, and asked Him, "Good °Master, °what shall I do that I may inherit °eternal °life?"

u 18 And [5] Jesus said unto him, °"Why callest thou Me good? *there is* °none good but one, *that is*, [6] God.

10. 1-12 (V, p. 1402). QUESTION. PHARISEES. (*Introversion.*)

V | L | 1. The Lord. Teaching.
M | 2–. Question of Pharisees.
N | –2. Temptation.
O | 3. What did Moses say?
O | 4. What Moses said.
N | 5–9. Confutation.
M | 10. Question of Disciples.
L | 11, 12. The Lord. Teaching.

unto. Gr. *pros*. Ap. 104. xv. 3.
taught = began teaching.

2 Pharisees. Ap. 120. II.
Is it lawful . . . ? = If it is lawful . . . ? Putting the condition as a simple hypothesis. Ap. 118. 2. a.
a man = a husband. Gr. *anēr*. Ap. 123. 2. Not the same word as in *v.* 7.

3 answered and said. See note on Deut. 1. 41.
Moses. See note on 1. 44. **4 suffered** = allowed.
a bill of divorcement. Ref. to Pent. (Deut. 24. 1).
a bill. Gr. *biblion* (Dim.), a little book or scroll. Latin *libellus*, whence our "libel" = a written accusation.

5 Jesus. Ap. 98. X.
For = In view of. Gr. *pros*. Ap. 104. xv. Not the same word as in *vv.* 22, 27, 45.
he wrote. See Ap. 47.
you = for you. **precept** = (authoritative) mandate.

6 from the beginning of the creation. Therefore there could have been no creation of "man" before Adam. See note on John 8. 44.
God made them. Therefore no evolution. See Gen. 1. 27. **God, &c.** Ap. 98. 1. i. 1.

7 For this cause, &c. = On account of this, &c. Quoted from Gen. 2. 24.
a man. Gr. *anthrōpos*. Ap. 123. 1. Not the same word as in *v.* 2.
leave. Gr. *kataleipō* = to leave utterly, forsake. Not the same word as in *v.* 29. **cleave** = shall be joined.
to. Gr. *pros*. Ap. 104. xv. 3. Same word as in *v.* 50. Not the same as in *vv.* 32–, 33, 46.

8 twain = two. Anglo-Saxon *twegen* (= twain) is masc., *twá* is fem., and *twa*, or *tu*, is neut. So that "twain" is better, as the Masc. takes precedence of Fem.
one = for, or unto. Gr. *eis*. Ap. 104. vi. Not "become one" (as R.V.); but = shall be, or stand for one flesh.
no more = no longer. Gr. *ouketi*. Compound of *ou*. Ap. 105. I.

9 What, &c. Regarding the two as one. The converse is true: what God hath divided, let not man join together. Note the bearing of this on 2 Tim. 2. 15.
not. Gr. *mē*. Ap. 105. II.

10 in. Gr. *en*. Ap. 104. viii. (All the texts read *eis* = into. Ap. 104. vi.) Same word as in *vv.* 21, 30, 32, 37, 52. Not the same as in *v.* 24.
of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
11 shall = shall have.
against. Gr. *epi*. Ap. 104. ix. 3.
12 if a woman, &c. Condition being problematical, because not acc. to Jewish law; it was Greek and Roman law. See Ap. 118. 1. b.

10. 13-16 (W, p. 1402). DISCIPLESHIP. CHILDREN BROUGHT. (*Introversion.*)

W | r | 13–. Request. Made.
s | –13. Rebuke of Disciples.
s | 14, 15. Encouragement of the Lord.
r | 16. Request. Complied with.

13 brought = were carrying. Imperf. tense: i. e. as He went on His way. **children.** Gr. *paidia*. Ap. 108. v. **rebuked** = were reprimanding. Imperf. tense: i. e. as they were successively brought. **14 much displeased** = indignant. **the kingdom of God.** See Ap. 114.
15 Verily. See note on Matt. 5. 18. **not** = by no means. See Ap. 105. III. **therein** = into (as in *v.* 1, &c.) it. **16 He took, &c.** = He kept taking, &c. A Divine supplement, here. Cp. Matt. 19. 13 and Luke 18. 15. **upon.** Gr. *epi*. Ap. 104. ix. 3. **blessed** = kept blessing. The word occ. only here in the N.T. in this Tense.

10. 17-24 [For Structure see next page].

17 running = running up. A Divine supplement, here. **kneeled** = kneeling down. A Divine supplement, here. **Master** = Teacher. Ap. 98. XIV. v. **what shall I do . . . ?** Ever the question of the natural man, from Gen. 4. 3 onward. **eternal.** Ap. 151. II. B. 1. **life.** Gr. *zōē*. Ap. 170. 1. **18 Why callest, &c. . . . ?** Note the Fig. *Anteisagōgē*, Ap. 6. **none.** The 1611 edition of the A.V. reads "no man". Compound of Ap. 105. I.

19 Thou °knowest °the commandments, °**Do** [2]**not commit adultery, Do** [2]**not kill, Do** [2]**not steal, Do** °**not bear false witness,**°**Defraud** [2]**not, Honour thy father and mother.**"

20 And he answered and said unto Him, [17]"Master, °all these have I °observed °from my youth."

21 Then [5]Jesus °beholding him °loved him, and said unto him, "One thing thou lackest: go thy way, °sell whatsoever thou hast, and give to the poor, and thou shalt have treasure [10]in °heaven: and come, °take up the cross, and follow Me."

22 And he was sad °at that saying, and went away grieved; for he had °great possessions.

23 And [5]Jesus looked round about, and saith unto His disciples, "How °hardly shall they that have riches enter [1]into [14]the kingdom of God!"

24 And the disciples were astonished [22]at His words. But [5]Jesus answereth again, and saith unto them, °"Children, °how hard is it for them that °trust °in riches to enter [1]into [14]the kingdom of God!

25 °It is easier for a camel to go °through the eye of a needle, than for a rich man to enter [1]into [14]the kingdom of God."

26 And they were astonished out of measure, saying °among themselves, °"Who then can be saved?"

27 And [5]Jesus looking upon them saith, °"With °men *it is* °impossible, but °not° with [6]God: for with [6]God all things are possible."

28 Then Peter °began to say unto Him, °"Lo, we have left all, and have followed Thee."

29 And [5]Jesus answered and said, [15]"Verily I say unto you, There is [18]no man that hath °left house, °or brethren, or sisters, or father, or mother, or wife, or [24]children, or lands for My sake, and the gospel's,

30 But he shall receive an hundredfold now [10]in this °time, °houses, °and brethren, and sisters, and mothers, and [24]children, and lands, °with persecutions; and [10]in °the world to come [17]eternal [17]life.

31 But many *that are* first shall be last; and the last first."

32 And they were in the way going up ᵕto Jerusalem; and [5]Jesus °went before them: and they °were amazed; and as they followed, they were afraid.

And He °took °again the twelve, and began to tell them what things should happen unto Him,

10. 17-24 (*V*, p. 1402). QUESTION. THE RICH YOUNG MAN. (*Introversion and Alternation.*)

V | P | t | 17. Question of one to the Lord.
u | 18. Question of the Lord.
Q | v | 19. Answer of the Lord. "Do all."
w | 20. Young man. Response.
Q | v | 21. Answer of the Lord. Do these.
w | 22. Young man. Effect.
P | u | 23. Comment of the Lord.
t | 24. Answer of the Lord to Disciples.

19 knowest. Ap. 132. I. i.
the commandments, &c. If it is a matter of *doing*, ALL must be done. Jas. 2. 10, 11. The Lord cites only some, and these not in order, to convict the questioner more readily: the seventh, sixth, eighth, ninth, and fifth.
Do not, &c. Quoted from Deut. 5. 17-20.
Defraud not. This is a summary of what precedes. Cp. Rom. 13. 7-10.
20 all these. Not so. The command which follows convicts him of a breach of the tenth.
observed = been on my guard against.
from. Gr. *ek*. Ap. 104. vii.
21 beholding = looking upon, as in *v.* 27. Gr. *emblepō*. Ap. 133. I.
loved. Gr. *agapaō*. Ap. 135. 1.
sell, &c. This was the tenth commandment. This command was suitable for the period prior to the rejection of the kingdom (see *v.* 23), for the King Himself was present, and what could any of His subjects lack? Cp. Ps. 145. 13-16.
heaven. Sing. See note on Matt. 6. 9, 10.
take up the cross. [L] T Tr. WH R omit these words.
22 at = upon [hearing]. Gr. *epi*. Ap. 104. ix. 2.
great = many.
23 hardly = difficultly. Because of their own reluctance to part with riches: not from denial of God's mercy.
24 Children. Gr. pl. of *teknon*. Ap. 108. I.
how hard, &c. = how difficult: or, how hard [a struggle] it is, &c.
trust in = rely upon. Referring to feeling rather than to faith.
in = upon. Gr. *epi*. Ap. 104. ix. 2.
25 It is easier, &c. See notes on Matt. 19. 24.
through. Gr. *dia*. Ap. 104. v. 1.

10. 26-31 (*W*, p. 1402). DISCIPLESHIP. (*Alternation.*)

W | x | 26. Disciples. Question: "Who?" asked.
y | 27. The Lord. Answer: Possible and Impossible.
x | 28. Disciples. Question: [What?] (implied).
y | 29-31. The Lord's Answer.

26 among = to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *v.* 43.
Who then . . . ? Expressing astonishment. Fig. *Erotēsis*.
27 With. Gr. *para*. Ap. 104. xii. 2.
men. Ap. 123. 1.
impossible. See Matt. 19. 26.
not. Gr. *ou*. Ap. 105. I.
28 began. See note on 1. 1.
Lo. Fig. *Asterismos*. Ap. 6.
29 left. Gr. *aphiēmi* = to leave behind, let go, disregard. Not the same word as in *v.* 7.
or. Fig. *Paradiastolē*, Ap. 6, particularising each. **30 time** = season. **houses,** &c. These details are a Divine supplement, here. **and.** Note the Fig. *Polysyndeton*. Ap. 6. **with** = in association with (Gr. *meta*. Ap. 104. xi. 1). **with persecutions.** Note this Divine supplement, here. **the world to come** = the coming age (Gr. *aiōn*). See Ap. 129. 2 and 151. II. A. i. 3.

10. 32-34 (*T*, p. 1402). SUFFERINGS. THIRD ANNOUNCEMENT. (*Alternation.*)

T | a | 32–. Jerusalem.
b | –32. Announcement.
a | 33–. Jerusalem.
b | –33, 34. Announcement.

32 to = unto. Gr. *eis*. Ap. 104. vi. **went** = was going on. **were amazed.** This sudden awe is a Divine supplement, here. **took** = took aside. **again.** This was the third announcement of His sufferings. For the others see 8. 31; 9. 31; and 10. 45.

a (p. 1407) A.D. 29

33 *Saying*, °"Behold, we °go up [32]to Jerusalem; °and °the Son of man shall be delivered unto the chief priests, and unto the scribes;

b

°and they shall °condemn Him to death, °and shall °deliver Him to the Gentiles:
34 °And they shall °mock Him, °and shall scourge Him, °and shall spit upon Him, °and shall kill Him: °and °the third day He shall rise again."

U c[1] (p. 1408)

35 And James and John, °the sons of Zebedee, come unto Him, saying, [17]"Master, we °would that Thou shouldest do for us whatsoever we shall °desire."

d[1]

36 And He said unto them, "What [35]would ye that I should do for you?"

c[2]

37 They said unto Him, "Grant unto us that we may °sit, one °on Thy right hand, and the other °on Thy left hand, [10]in °Thy glory."

d[2]

38 But [5]Jesus said unto them, "Ye know [27]not what ye ask: °can ye drink of °the cup that ℑ drink of? and be baptized with °the baptism that ℑ am baptized with?"

c[3]

39 And they said unto Him, °"We can."

d[3]

And [5]Jesus said unto them, "Ye shall indeed drink of the cup that ℑ drink of; and with the baptism that ℑ am baptized withal shall ye be baptized:
40 But to sit [37]on My right hand and [37]on My left hand is [27]not Mine to give; °but *it shall be given to them* for whom it is prepared."

c[4]

41 And when the ten heard *it*, they began to be °much displeased °with James and John.

d[1]

42 But [5]Jesus called them *to Him*, and saith unto them, °"Ye know that they which are °accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
43 But so shall it [27]not be °among you: but whosoever °will °be great °among you, shall be your °minister:
44 And whosoever of you [43]will [43]be the °chiefest, shall be °servant of all.

O R (p. 1402)

45 For even [33]the Son of man came [27]not °to be ministered unto, but to minister, °and to give His °life a ransom °for many."

S e (p. 1408)

46 And they came [32]to °Jericho: and °as He went out °of Jericho with His disciples and a great number of people, °blind °Bartimæus, the son of Timæus, °sat °by the highway side begging.

f

47 And when he heard that it was [5]Jesus of Nazareth, he began to cry out, and say, [5]"Jesus, *Thou* °Son of David, have °mercy on me."
48 And many °charged him that he should hold his peace: but he °cried the more a great deal, "*Thou* [47]Son of David, have [47]mercy on me."

33 Behold. Fig. *Asterismos* (Ap. 6), for emphasis.
go up = are going up.
and. Fig. *Polysyndeton*. Ap. 6.
the Son of man. See Ap. 98. XVI.
condemn. Gr. *katakrinō*. Ap. 122. 7.
34 And. Fig. *Polysyndeton*, continued.
mock Him. This is a Divine supplement, here.
the third day. See Ap. 144, 148, and 156.

10. 35–44 (*U*, p. 1402). DISCIPLESHIP.
(*Repeated Alternation.*)

U | c[1] | 35. Disciples. Request of Two.
d[1] | 36. The Lord. Inquiry.
c[2] | 37. Disciples. Definition by the Two.
d[2] | 38. The Lord. Answer and Question.
c[3] | 39–. Disciples. Answer of the Two.
d[3] | –39, 40. The Lord. Answer. Non-compliance.
c[4] | 41. Disciples. The Ten. Indignation.
d[4] | 42. The Lord. Teaching and Illustration.

35 the sons = the [two] sons.
would = desire. Gr. *thelō*. Ap. 102. 1.
desire = ask. Ap. 134. I. 4. **37 sit** = sit (in state).
on = at. Gr. *ek*. Ap. 104. vii.
Thy glory. Wondrous faith, coming immediately after the third announcement of His sufferings and resurrection. It was not a "Jewish notion" that the kingdom which had been proclaimed was a grand reality. It was a revealed truth.
38 can ye drink . . . ? = are ye able to drink . . . ?
the cup. Denoting the inward sufferings. Cp. Matt. 26. 39.
the baptism. Denoting the outward suffering.
39 We can = We are able. And they were able, by grace. James (Acts 12. 2); and John, if, according to tradition, he died in boiling oil.
40 but, &c. = but it is theirs for whom it is already prepared. Cp. Matt. 20. 23.
41 much displeased = indignant.
with = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv.* 27, 30.
42 Ye know. Gr. *oida*. Ap. 132. I. 1.
accounted to rule = deemed rulers.
43 among. Gr. *en*. Ap. 104. viii. 2. Not the same word as in *v.* 26. will = desires. Gr. *thelō*. Ap. 102. 1.
be = to become.
minister. Gr. *diakonos*, a free servant. Not the same word as in *v.* 44. Cp. 9. 35. **44 chiefest** = first.
servant = bondsman. Not the same word as in *v.* 43. Note the Fig. *Epitasis*. Ap. 6.
45 to be ministered unto = to be served. Gr. *diakonizō*.
and to give. This is the fourth announcement of His sufferings. See the Structure *F*, p. 1402.
life = soul. See Ap. 110. III. 1.
for = instead of. Gr. *anti*. Ap. 104. ii.

10. 46–52 (*S*, p. 1402). MIRACLE. BLIND MAN.
(*Introversion.*)

S | e | 46. Blind man sitting by the way.
f | 47, 48. Request for healing.
g | 49–. Command.
h | –49–. Encouragement from the Lord.
h | –49. Encouragement from the people.
g | 50. Obedience.
f | 51, 52–. Compliance and healing.
e | –52. Blind man following in the way.

46 Jericho. This is the second mention in N.T. Cp. Matt. 20. 29, the first. Over 100,000 inhabitants (acc. to Epiphanius, Bishop of Cyprus, 368–403. Works: vol. i. 702).
as He went out = as He was going out. The three cases of healing here were: (1) as He drew near (Luke 18. 35); (2) "as He was going out"; and (3) after He had left "two" (not beggars) who sat by the wayside. See Ap. 152. of = from. Gr. *apo*. Ap. 104. iv.
blind. The wonder is, not that there were four, but that there were only four. Blindness and eye diseases are very common in the East; said to be one in five. Bartimæus. Aramaic for "son of Timæus", as explained. See Ap. 94. III. 3. sat = was sitting. by = beside. Gr. *para*. Ap. 104. xii. 3.
47 Son of David. See Ap. 98. XVIII. and note on Matt. 15. 22. mercy = pity. **48 charged** him, &c. = were reprimanding him, and told him to hold his tongue. cried = kept crying.

g 1408) .D. 29 h

49 And [5]Jesus [°]stood still, and [°]commanded him to be called.

And they call the blind man, saying unto him, "Be of good [°]comfort, rise; He calleth thee."

g **50** And he, [°]casting away his garment, rose, and came [7]to [5]Jesus.

f **51** And [5]Jesus answered and said unto him, "What [°]wilt thou that I should do [°]unto thee?" The blind man said unto Him, [°]"Lord, that I might [°]receive my sight."

52 And [5]Jesus said unto him, "Go thy way; thy faith hath [°]made thee whole."

e And [°]immediately he received his sight, and followed [°]Jesus [10]in [°]the way.

11 [°]And when they [°]came nigh [°]to Jerusalem, [°]unto [°]Bethphage and Bethany, [°]at the mount of Olives, He [°]sendeth forth two of His [°]disciples,

2 And saith unto them, "Go your way [°]into the village [°]over against you: and [°]as soon as ye be entered [°]into it, ye shall find a [°]colt tied, [°]whereon [°]never [°]man sat; loose him, and [°]bring *him*.

3 And [°]if any man say unto you, 'Why do ye this?' say ye that [°]the Lord hath need of him; and [°]straightway he will send him hither."

k **4** And they went their way, and found [°]the [2]colt tied [°]by [°]the door without [°]in [°]a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, [°]"What do ye, loosing [4]the [2]colt?"

6 And they said unto them even as [°]Jesus had commanded: and they let them go.

i **7** And they [°]brought the [2]colt [°]to [6]Jesus, and cast their garments on [°]him; and He sat [°]upon [°]him.

T¹] 1410) **8** And many spread their garments [°]in the way: and others [°]cut down [°]branches [°]off the trees, and strawed *them* [°]in the way.

m **9** And they that went before, and they that followed, cried, saying, [°]"**Hosanna; Blessed *is* He That cometh [°]in the name of [°]the LORD:**

49 stood still = stopped.
commanded him, &c. Note the differences with the other cases. See Ap. 152. comfort = courage.
50 casting away = casting aside. Cp. Rom. 11. 15.
51 wilt = desirest, as in *vv.* 43, 44. unto = for. (Dat. case.)
Lord. *Rabboni.* Cp. Ap. 98. XIV. viii. Aram. for "my Master", as in John 20. 16. See Ap. 94. III. 3.
receive = regain.
52 made thee whole = saved thee.
immediately. See notes on 1. 10, 12.
Jesus = Him. According to all the texts, and Syr.
the way. Towards Jerusalem. Cp. *v.* 32.

11. 1—14. 25 (*E*, p. 1381). THE FOURTH PERIOD OF THE LORD'S MINISTRY. REJECTION OF THE KINGDOM. (*Repeated Introversions.*)

E | R¹ | S¹ | 11. 1-7. Bethphage. Arrival. Without.
T¹ | 11. 8-11-. In Jerusalem. Entry. } Within.
T² | 11. -11-. In the Temple. Observation. }
S² | 11. -11. Bethany. Arrival. Without.
R² | S³ | 11. 12-14. Bethany. Return from. Without.
T³ | 11. 15-. In Jerusalem.
T⁴ | 11. -15-18. In the Temple. Cleansing. } Within.
S⁴ | 11. 19. Out of the City. Bethany. Without.
R³ | S⁵ | 11. 20-26. Bethany. Return from. Without.
T⁵ | 11. 27-. In Jerusalem.
T⁶ | 11. -27—12. 44. In the Temple. } Within.
S⁶ | 13. 1—14. 25. Return to Bethany.

11. 1-7 (S¹, above). BETHPHAGE. ARRIVAL. (*Introversion.*)

S¹ | i | 1. The Two Disciples. Mission.
k | 2, 3. Command.
k | 4-6. Obedience.
i | 7. The Two Disciples. Return.

1 And = And [on the morrow]. Cp. John 12. 12.
came nigh = drew near; from Bethany to the boundary of Bethphage and Bethany, which were quite distinct. Cp. Luke 19. 29, and John 12. 12-19.
to . . . unto. Gr. *eis.* Ap. 104. vi.
Bethphage. Aramaic. Ap. 94. III. 3. Now *Kefr et Tōr.*
at = towards. Gr. *pros.* Ap. 104. xv. 3.
sendeth forth, &c. Gr. *apostello* (at the first entry, *poreuomai* = Go forward. Matt. 21. 6). This was on the fourth day before the Passover, and is not parallel with Matt. 21. 1-17. This is the second entry, from Bethany (not from Bethphage). The former (on the sixth day before the Passover) was unexpected (Matt. 21. 10, 11). This was prepared for (John 12. 12, 13).
disciples. Not apostles. **2** into. Gr. *eis.* Ap. 104. vi. over against = below and opposite (*katenanti*). At the former entry it was *apenanti* = right opposite (Matt. 21. 2). as soon as = immediately. See notes on 1. 10, 12. colt tied. At the former entry "an ass tied and a colt with her" (Matt. 21. 2). An untamed colt submits to the Lord. Not so His People to whom He was coming (John 1. 11). whereon. = upon (Gr. *epi.* Ap. 104. ix. 3) which. never man = no one (Gr. *oudeis.* See Ap. 105. I) of men.
man. Gr. *anthrōpos.* Ap. 123. 1. bring him = lead it. **3** if any man = if any one. The contingency being probable. See Ap. 118. 1. b. The same word as in *vv.* 31, 32; not the same as in *vv.* 13, 25, 26. the Lord. Ap. 98. VI. i. a. 2. A. a. straightway. See note on 1. 12. **4** the = a. According to all the texts. by = at. Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *vv.* 28, 29, 33. in = on, or upon. Gr. *epi.* Ap. 104. ix. 1. a place where two ways met = in that quarter [where the Lord had said]. Gr. *amphodos.* The regular word in the *Papyri* to denote the "quarter" or part (Lat. *vicus*) of a city. Occ. only here in N.T. But Codex *Bezae* (Cambridge), cent. 5 or 6, adds (in Acts 19. 28) after "wrath", "running into that quarter". **5** What do ye . . . ? = What are you doing? **6** Jesus. Ap. 98. X. **7** brought = led. to. Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *vv.* 1, 13, 15. him = it. upon. Gr. *epi.* Ap. 104. ix. 2.

11. 8-11- [For Structure see next page].

8 in = on. Gr. *eis.* Ap. 104. vi. Matthew and Luke have "in". Gr. *en.* Ap. 104. viii. cut = were cutting. branches off. The 1611 edition of the A.V. reads "branches of". branches. Matthew, Mark, and John have each a different word. Each is a Divine supplement to the other two. All three were cut and cast. Matthew, pl. of *klados* = branches; Mark, pl. of *stoibas* = litter, made of leaves from the fields (occ. only here); John 12. 13, has pl. of *baion* = palm branches. off = out of. Gr. *ek.* Ap. 104. vii. in = on. Gr. *eis.* Ap. 104. vi. **9** Hosanna, &c. Quoted from Ps. 118. 25, 26. See note on Matt. 21. 9. in. Gr. *en.* Ap. 104. viii. the LORD. Ap. 98. VI. i. a. 1. B. a.

m (p. 1410) A.D. 29

10 Blessed *be* °the kingdom of our father David, that cometh [9]in the name of [9]the LORD: [9]**Hosanna**. [9]**in the highest.**"

l

11 And [6]Jesus entered [2]into Jerusalem,

T² (p. 1409)

and [2]into the °temple: and °when He had looked round about upon all things,

S²

and °now the eventide was come, He went out [1]unto Bethany [7]with the twelve.

R² S³ 12th Nisan

12 And on the morrow, when they were come °from Bethany, He was hungry:

13 And °seeing °a fig tree afar off °having leaves, He °came, °if haply He might find any thing thereon: (and °when He came °to it, He found nothing but leaves); for °the time of figs was °not *yet*.

14 And [6]Jesus °answered and said unto it, °"No man eat fruit of thee hereafter °for ever." And °His disciples heard *it*.

T³

15 And they come [1]to Jerusalem:

T⁴ n (p. 1410)

and [6]Jesus went [2]into the [11]temple, and °began °to cast out them that sold and bought [9]in the [11]temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 °And would [13]not suffer that any man should carry *any* vessel °through the [11]temple.

o

17 And He taught, saying unto them, °"Is it [13]not written, '**My house shall be called °of all °nations the house of °prayer?**

o

but ye have made it **a den of °thieves.**'

n

18 And the scribes and chief priests heard *it*, and °sought how they might destroy Him: for they feared Him, because all the people was astonished °at His °doctrine.

S⁴

19 And when even was come, He °went °out of the city.

R³ S⁵ p 13th Nisan

20 And [8]in the morning, as they passed by, they [13]saw the fig tree dried up °from the roots.

q

21 And Peter calling to remembrance saith unto Him, °"Master, °behold, the fig tree which Thou cursedst is °withered away."

r

22 And °Jesus [14]answering saith unto them, °"Have faith in °God.

q

23 For °verily I say unto you, That whosoever shall say unto °this mountain, 'Be thou

11. 8–11– (T¹, p. 1409). IN JERUSALEM. ENTRY. (*Introversion.*)

T¹ | l | 8. Action. The Multitude.
| m | 9. Cry. The King.
| *m* | 10. Cry. The Kingdom.
| *l* | 11–. Action. The Lord.

10 the kingdom. Note the Structure "m" and "*m*".
11 temple. Gr. *hieron*: i.e. the temple courts. Not the *naos*. See note on Matt. 23. 16.
when He had looked round about upon. Therefore not the same entry as in Matt. 21. 12–16. Cp. *vv.* 15, 16.
now the eventide was come=the hour already being late.
with=in company with. Gr. *meta*. Ap. 104. xi. 1.
12 from=away from. Gr. *apo*. Ap. 104. iv. Not the same word as in *vv.* 20, 30, 31.
13 seeing. Gr. *eidon*. Ap. 133. I. 1.
a fig tree. The symbol of Israel as to national privilege.
having leaves. Cp. 13. 28. Summer was not near. Symbolical of Israel at that time.
came=went.
if haply=if after all. Ap. 118. 2. a. As in *v.* 26. Not the same as in *vv.* 3, 31, 32. He had reason to expect fruit, as figs appear before or with the leaves.
when He came=having come.
to=up to. Gr. *epi*. Ap. 104. ix. 3.
the time, &c.–it was not the season, &c. A Divine supplement, here.
not. Gr. *ou*. Ap. 105. I. The same word as in *vv.* 16, 17, 26, 31, 33. Not the same as in *v.* 23.
14 answered and said. Heb. Idiom. See note on Deut. 1. 41. **No man**=No one.
of. Gr. *ek*. Ap. 104. vii.
for ever. Gr. *eis ton aiōna*. See Ap. 151. II. A. ii. 4. a.
His disciples heard. A Divine supplement, here. They heard also the Lord's teaching as to the symbol. See *vv.* 20–26.

11. 15–18 (T⁴, p. 1409). IN THE TEMPLE. (*Introversion.*)

T⁴ | n | 15, 16. Action of the Lord.
| o | 17–. Teaching. What the Temple was for.
| *o* | –17. Incrimination. What it had become.
| *n* | 18. Action of the Rulers.

15 began. See note on 1. 1.
to cast out. This was a further cleansing than that in Matt. 21.
16 And would not suffer, &c. This was not done at the former cleansing in Matt. 21. 12–16.
vessel. Gr. *skeuos*. See note on 3. 27. Used of vessels in general for non-sacred purposes.
through. Gr. *dia*. Ap. 104. v. 1. As if through a street.
17 Is it not written . . . ? Doth it not stand written that, &c. The composite quotation is from Isa. 56. 7 and Jer. 7. 11. See Ap. 107. II. 4. **of**–for.
nations–the nations. See Ap. 107. II. 1.
prayer. Ap. 134. II. 2.
thieves=robbers, or brigands. Gr. *lēstēs*. Cp. Matt. 21. 13; 26. 55. John 10. 1, 8. Not *kleptēs*=a thief. Ap. 104. ix. 2. **doctrine**=teaching.
18 sought=began to seek. **at.** Gr. *epi*.
19 went=was going (i.e. where He was wont). **out of**=without. Doubtless to Bethany, as before. Cp. *v.* 20, and see Ap. 156.

11. 20–26 (S⁵, p. 1409). BETHANY. RETURN FROM. (*Introversion.*)

S⁵ | p | 20. Fig-tree withered. Nation cut off.
| q | 21. The Lord's word remembered.
| r | 22. God the only source of restoration.
| *q* | 23, 24. The Lord's word to be believed.
| *p* | 25, 26. National blessing dependent on national repentance and forgiveness.

20 And in the morning, &c. Verses 20–26 are a Divine supplement of details, here. **from**=out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 12. **21 Master**=Rabbi. See Ap. 98. XIV. vii. **behold**=see. Fig. *Asterismos*. Ap. 6 and 133. I. i. **withered away.** Symbolical as to the national existence and privilege of Israel. **22 Have faith in God.** He and He alone can restore it to life—yea, "life from the dead". See Rom. 11. 15. **God.** Ap. 98. I. i. 1. **23 verily.** See note on Matt. 5. 18. **this mountain.** Referring, and probably pointing to Olivet. Cp. Matt. 17. 20; 21. 21; and see note on Luke 17. 6.

D. 29 removed, and be thou cast [2]into the sea;' and shall °not °doubt [9]in his heart, but shall believe that those things which he saith shall come to pass; °he shall have whatsoever he saith.

24 °Therefore I say unto you, What things soever ye desire, when ye °pray, believe that ye receive *them*, and °ye shall have *them*.

p 25 And when ye stand [24]praying, forgive, [13]if
1410) ye have ought °against any: that your °Father also Which is [9]in °heaven may forgive you your °trespasses.

26 °But [13]if ye do [13]not forgive, neither will your [25]Father Which is [9]in [25]heaven forgive your [25]trespasses."

T[5] 27 And they come again [1]to Jerusalem:

U A and as He was °walking [9]in the [15]temple,
1411) there come [7]to Him the chief priests, and the scribes, and the elders,

28 And say unto Him, °"By °what °authority doest Thou these things? and who gave Thee °this °authority °to do these things?"

B 29 And [6]Jesus [14]answered and said unto them, °"I will also ask of you one question, and answer Me, and I will tell you [28]by what [28]authority I do these things.

30 The baptism of John, was *it* [20]from °heaven, or [14]of [2]men? answer Me."

C 31 And they reasoned °with themselves, saying, [3]"If we shall say, [20]'From [30]heaven;' He will say, 'Why then did ye [13]not believe him?'

32 But [3]if we shall °say, [14]'Of [2]men;'" they feared the people: for all *men* counted John, that he was a prophet indeed.

B 33 And they answered and said unto [6]Jesus, °"We cannot tell."

A And [6]Jesus answering saith unto them, "Neither do I tell you [28]by what [28]authority I do these things."

W D **12** And He °began to speak unto them °by parables.

E "A *certain* °man planted a vineyard, and °set an hedge about *it*, and digged *a place for* the °winefat, and built a °tower, and °let it out to °husbandmen, and °went into a far country.

F p[1] 2 And °at the season he sent °to the husbandmen a °servant, that he might receive
1412) °from the husbandmen °of the fruit of the vineyard.

q[1] 3 And they °caught *him*, and beat him, and sent *him* away empty.

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set an hedge = placed a fence. **winefat.** Occ. only here in N.T. = a wine-vat. "Fat" is from A.S. *fæt* = a vessel (cp. Dutch *vatten* = to catch). Northern Eng. for *vat*. **tower** = watch-house. See note on Matt. 21. 33. **let it out, &c.** See note on Matt. 21. 33. **husbandmen** = vine-dressers. **went into a far country** = went abroad. See note on Matt. 21. 33.

12. 2–8 [For Structure see next page].

2 at the season. The fourth year after planting it; no profit till then. See Lev. 19. 23, 24. **to.** Gr. *pros*. Ap. 104. xv. 3. **servant** = bond-servant. **from.** Gr. *para*. Ap. 104. xii. 1. Not the same word as in *vv.* 25, 34. **of** = from. Gr. *apo*. Ap. 104. iv. 1. Same word as in *v.* 38; not the same as in *v.* 44. This shows that part of, or the whole rent was to be paid in kind. See note on "let it out", Matt. 21. 33. **3 caught** = took.

not. Gr. *mē*. Ap. 105. II. Not the same word as in *vv.* 13, 16, 17, 26, 31, 33.
doubt. Gr. *diakrinō*. Ap. 122. 4.
he shall have, &c. = there shall be to him.
24 Therefore = On account of (Ap. 104. v. 2) this.
pray. Ap. 134. I. 2.
ye shall have them. [They] shall be to you.
25 against. Gr. *kata*. Ap. 104. x. 2.
Father. Ap. 98. III.
heaven = the heavens. Pl. as in *v.* 26, but Sing. in *v.* 30. See notes on Matt. 6. 9, 10.
trespasses = falling aside. Gr. *paraptōma*. Ap. 128. II. 4.
26 But if, &c. Verse 26 is omitted by T Tr. WH R; but not by the Syr.

11. -27—13. 2 (T[6], p. 1409). IN THE TEMPLE. (*Introversion and Alternation.*)

T[5] | U | 11. -27–33. Authority questioned.
V | W | 12. 1–11. Teaching. Parable.
X | 12. 12. Enemies. Conspiracy.
Y[1] | 12. 13–17. Question. Pharisees, &c. Political.
Y[2] | 12. 18–27. Question. Sadducees. Doctrinal.
Y[3] | 12. 28–34. Question. A Scribe. Moral.
V | *W* | 12. 35–37. Teaching. Question.
X | 12. 38–40. Enemies. Condemnation.
U | 12. 41–44. Authority exercised.

11. -27–33 (U, above). AUTHORITY QUESTIONED. (*Introversion.*)

U | A | -27, 28. Enemies' question. Asked.
B | 29, 30. The Lord's question. In answer.
C | 31, 32. Enemies' reasoning.
B | 33-. The Lord's question unanswered.
A | -33. Enemies' question. Unanswered.

27 walking. A Divine supplement, here.
28 By. Gr. *en*. Ap. 104. viii. Same word as in *vv.* 29, 33. Not the same as in *v.* 4.
what = what kind (or sort) of.
authority. Gr. *exousia*. Ap. 172. 5.
this = this particular.
to do = that Thou shouldest do.
29 I will also ask, &c. Note the use of the Fig. *Anteisagōgē* (Ap. 6), answering one question by asking another.
30 heaven. Singular. See note on Matt. 6. 9, 10.
31 with. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *v.* 11.
32 say, Of men. Supply the logical Ellipsis, thus: "Of men [it will not be wise]; for they feared the people", &c.
33 We cannot tell = We do not (Gr. *ou*. Ap. 105. I) know (Gr. *oida*. Ap. 132. I. 1).

12. 1–11 (W, above). TEACHING. PARABLE OF THE VINEYARD. (*Introversion.*)

W | D | 1-. The Lord. Teaching.
E | -1. Vineyard. Hired to husbandmen.
F | 2–8. Conduct of husbandmen.
E | 9. Vineyard. Given to others.
D | 10, 11. The Lord. Application.

1 began. See note on 1. 1.
by = in. Gr. *en*. Ap. 104. viii, as in *v.* 36.
man. Gr. *anthrōpos*. Ap. 123. 1.

p² (p. 1412) A.D. 29 q² 4 And again he sent °unto them °another servant;
and °at him they cast stones, and wounded *him* in the head, and °sent *him* away shamefully handled.

p³ 5 And again he sent [4]another;
q³ and him they killed,
p⁴ and °many [4]others;
q⁴ °beating some, and killing some.

p⁵ 6 Having yet °therefore one son, °his °well-beloved, he sent him also °last [4]unto them, saying, 'They will °reverence my son.'

q⁵ 7 But those husbandmen °said °among themselves, °'This is the heir; come, let us kill him, and the inheritance shall be ours.'
8 And they took him, and °killed *him*, and cast *him* °out of the vineyard.

E (p. 1411) 9 What °shall therefore °the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard °unto °others.

D 10 And °have ye °not read this scripture; °'**The Stone Which the builders rejected °is become the head of the corner:**
11 °**This was °the LORD'S doing, and it is marvellous °in our eyes**'"?

X 12 And they sought to lay hold on Him, but feared the people: °for they °knew that He had spoken the parable °against them: and they left Him, and went their way.

Y¹ r (p. 1412) 13 And they send [4]unto Him certain of the °Pharisees and of the Herodians, °to °catch Him in *His* °words.

s 14 And when they were come, they say unto Him, °"Master, °we know that Thou art true, and carest °for °no man: °for Thou °regardest °not the person of [1]men, but teachest the way of °God °in truth: Is it lawful to give °tribute to Cæsar, or °not?
15 °Shall we give, or shall we °not give?"

t But He, knowing their hypocrisy, said unto them, "Why tempt ye Me? bring Me a °penny, that I may see *it*."

t 16 And they brought *it*.

s And He saith unto them, "Whose *is* this °image and superscription?" And they said unto Him, "Cæsar's."

r 17 And °Jesus °answering said unto them, "Render to Cæsar the things that are Cæsar's, and to [14]God the things that are [14]God's." And they °marvelled at Him.

12. 2-8 (F, p. 1411). CONDUCT OF HUSBAND-MEN. (*Repeated Alternation.*)

F | p¹ | 2. A servant sent.
| q¹ | 3. His treatment.
| p² | 4–. Another servant sent.
| q² | –4. His treatment.
| p³ | 5–. Another servant sent.
| q³ | –5–. His treatment.
| p⁴ | –5–. "Many others" sent.
| q⁴ | –5. Their treatment.
| p⁵ | 6. The only Son sent.
| q⁵ | 7, 8. His treatment.

4 unto. Gr. *pros.* Ap. 104. xv. 3. As in *vv.* 6, 13, 18.
another. Gr. *allos.* Ap. 124. 1.
at him, &c. = him they stoned. This word "stoned" is omitted by all the texts.
sent him away shamefully handled. L T Tr. WH R with Syr. read "insulted him".
5 many others. All these were "His servants the prophets" up to John the Baptist. Supply the Ellipsis from *v.* 4 thus: "Many others [He sent, whom they used shamefully], beating some and killing some".
beating = scourging.
6 therefore. Omitted by [L] T Tr. A WH R with Syr.
his = his own.
wellbeloved = beloved. Ap. 135. III.
last. A Divine supplement, here.
reverence = have respect to.
7 said . . . This = said that (Gr. *hoti*) this is, &c.
among = to. Gr. *pros.* Ap. 104. xv. 3.
8 killed him. As the Lord had already revealed to the disciples (10. 32–34).
out = outside.
9 shall = will.
the lord. Implying and leading up to the interpretation. Ap. 98. VI. i. a. 4. A.
unto others. The new Israel, as foretold in Isa. 66. 7–14.
others. Gr. Pl. of *allos.* Ap. 124. 1.
10 have ye not read . . . ? See Ap. 143.
not = not even. Gr. *oude.* Compound of *ou.* See Ap. 105. I.
The Stone, &c. Quoted from Ps. 118. 22. Cp. Acts 4. 10–12. See Ap. 107. I. 1.
is = this is.
11 This was, &c. = this was from Jehovah (Gr. *para.* Ap. 104. xii. 1).
the LORD'S = Jehovah's. Ap. 98. VI. i. a. 1. B. a.
in. Gr. *en.* Ap. 104. viii. Same word as in *vv.* 23, –25, 26–, 35, 38, 39. Not the same as in *vv.* 14, –26.
12 for = because.
knew = came to know, or perceived. Gr. *ginōskō.* See Ap. 132. I. ii. Not the same word as in *vv.* 14, 15, 24.
against. Gr. *pros.* Ap. 104. xv. 3.

12. 13-17 (Y¹, p. 1411). QUESTION OF THE PHARISEES. (POLITICAL.) (*Introversion.*)

Y¹ | r | 13. Their design planned.
| s | 14, 15–. Question *re* Tribute.
| t | –15. Request of the Lord.
| t | 16–. Request complied with.
| s | –16. Question and Answer *re* Tribute.
| r | 17. Their design defeated.

13 Pharisees. Ap. 120. II.
to catch = that they might catch.
catch. Gr. *agreuō* = to take in hunting: hence, to ensnare. In Matt. 22. 15 it is *pagideuō* = to ensnare ("entangle"). Both are Divine supplementary renderings of the same Aramaic word: Matt. giving the result of the hunting. Neither of the two words occ. elsewhere.
14 Master. Teacher. As in *vv.* 19, 32. Ap. 98. XIV. v. 1.
words = discourse. Gr. *logos.* See note on 9. 32.
we know. Gr. *oida.* See Ap. 132. I. i.
for = about, or concerning. Gr. *peri.* Ap. 104. xiii. 1.
no man = no one. Gr. *oudeis*, a compound of *ou.* Ap. 105. I.
for = because.
regardest not = lookest (Ap. 133. I. 5) not (Gr. *ou.* Ap. 105. I) on (Gr. *eis.* Ap. 104. vi).
God. Gr. *Theos.* Ap. 98. I. i. 1.
in = with. Gr. *epi.* Ap. 104. ix. 1.
tribute. Occ. only here and in Matt. 17. 25 and 22. 17, 19. See notes there.
not. Gr. *ou.* Ap. 105. I. Not the same word as in *vv.* 10, 15.
15 Shall we give, &c. A Divine supplement, here.
not. Gr. *mē.* Ap. 105. 2. Same word as in *v.* –24. Not the same as in *vv.* 10, 14, 24–, 26, 27, 34.
penny = *dēnarion.* See note on Matt. 22. 19. Ap. 51. I. 4.
16 image, &c. See note on Matt. 22. 20.
17 Jesus. Ap. 98. X.
answering said. Heb. idiom. See note on Deut. 1. 41.
marvelled were wondering. T WH R read "wondered beyond measure" (*exethaumazon*, instead of *ethaumasan*, with A.V. L Tr. A and Syr.).

Y² (G 1413) D. 29

18 Then come [4] unto Him the °Sadducees, °which say there is °no resurrection; and they °asked Him, saying,

H

19 [14] "Master, °Moses wrote unto us, °"**If a man's brother die, and leave *his* wife *behind him*, and leave [18] no children, that his brother should take his wife, and raise up seed unto his brother.**'

20 Now there were seven brethren: and the first took a wife, and dying left °no seed.

21 And the second took her, and died, °neither left ḥe any seed: and the third likewise.

22 And the seven had her, and left [20] no seed: last of all the °woman died also.

23 [11] In the resurrection therefore, when they shall rise, whose wife shall she be of them? [14] for the seven °had her to wife."

G

24 And [17] Jesus [17] answering said unto them, °"Do ye [14] not °therefore err, °because ye °know [16] not the scriptures, °neither the °power of [14] God?

H

25 [14] For when they shall rise °from °the dead, they [24] neither marry, nor are given in marriage; but are as the angels which are [11] in heaven.

26 °And as touching °the dead, that they rise: [10] have ye not read [11] in the book of [19] Moses, how °in the bush [14] God spake unto him, saying, °'ℑ *am* the [14] **God of Abraham**, °**and the** [14] **God of Isaac**, °**and the** [14] **God of Jacob**?'

27 He is [14] not the [14] God of °the dead, but the [14] God of °the living: °ye therefore do greatly err."

Y³ u

28 And one of the scribes °came, and having heard them reasoning together, and °perceiving that He had answered them °well, °asked Him,

v

°"Which is °the first commandment of all?"

w

29 And [17] Jesus answered him, "The first of all the commandments *is*, °'**Hear, O Israel; °The LORD our** [14] **God is °one** [11] **LORD:**

30 **And thou shalt °love the** [11] **LORD thy** [14] **God °with °all thy heart, °and °with °all thy °soul, °and °with °all thy mind, °and °with °all thy strength:**' °this *is* the first commandment.

w

31 And the second *is* like, *namely* this, °'**Thou shalt** [30] **love thy °neighbour as thyself.**' There is °none other commandment greater than these."

v

32 °And the scribe said unto Him, °"Well, [14] Master, Thou hast said °the truth: °**for °there is one** [14] **God; and there is** [31] **none other °but He:**

33 [30] **And to** [30] **love Him** [30] **with** [30] **all the heart,** [30] **and** [30] **with** [30] **all the °understanding, and** [30] **with** [30] **all the** [20] **soul, and** [30] **with** [30] **all the strength, and to** [30] **love *his* neighbour as himself, is °more than all whole burnt offerings and sacrifices.**"

u

34 And when [17] Jesus [15] saw that he answered

12. 18–27 (Y², p. 1411). QUESTION OF THE SADDUCEES (DOCTRINAL). (*Alternation.*)

Y² | G | 18. Their error. Denial of Resurrection.
H | 19–23. The Doctrine questioned.
G | 24. Their error. Ignorance of Scripture.
H | 25–27. The Doctrine proved.

18 Sadducees. (No Article.) See Ap. 120. II.
which = they who. Gr. *hoitines*, marking them as a class characterized by this denial.
no. Gr. *mē*. Ap. 105. II. As in *v.* 19; not the same as in *vv.* 20, 22, i.e. they denied it subjectively.
asked = questioned.
19 Moses. See note on 1. 44 and Matt. 8. 4.
If, &c. Deut. 25. 5, 6. Assuming a simple hypothesis. See Ap. 118. 1. b.
20 no. Gr. *ou*. Ap. 105. I. Same as in *v.* 22; not the same as in *vv.* 18, 19.
21 neither. Compound of *ou*. Ap. 105. I.
22 woman died also = woman also died.
23 had = gat.
24 Do ye not...? Fig. *Erotēsis* (Ap. 6), for emphasis.
therefore = on account of (*dia*. Ap. 104. v. 2) this; referring to the reasons about to be stated in the next two clauses.
know. Gr. *oida*. Ap. 132. I. i.
neither. Gr. *mēde*. A compound of *mē*. Ap. 105. II.
power = (inherent) power. Ap. 172. 1.
25 from = from among. Gr. *ek*. Ap. 104. vii.
the dead. No Art. See Ap. 139. 3.
26 And as touching = But concerning. Gr. *peri*. Ap. 104. xiii. 1.
the dead = dead bodies, or corpses. With Art. See Ap. 139. 4. Not the same as in *v.* 27.
in the bush = at (Gr. *epi*. Ap. 104. ix. 1) the place concerning the bush: i.e. the passage about it in Ex. 3. 6. Cp. Rom. 11. 2 "in Elijah"; see note there.
I am, &c. Quoted from Ex. 3. 2–6.
and. Note the Fig. *Polysyndeton*. Ap. 6.
27 the dead = dead people. Not the same as in *v.* 26. No Art. See Ap. 139. 2.
the living: i.e. those who live again in resurrection. See note on Matt. 9. 18. Therefore they must rise. This is the only logical conclusion of the Lord's argument. The whole subject is resurrection.
ye. Note the emphasis on this pronoun. This clause is a Divine supplement, here.

12. 28–34 (Y³, p. 1411). QUESTION OF A SCRIBE. (MORAL.) (*Introversion.*)

Y³ | u | 28–. Perception of the Lord by the Scribe.
v | –28. Scribe. Inquiry.
w | 29, 30. The Lord. Answer. The First Com.
w | 31. The Lord. Answer. The Second Com.
v | 32, 33. Scribe. Conviction.
u | 34. Perception of the Scribe by the Lord.

28 came = came up; or came to [Him].
perceiving. Gr. *oida*. Ap. 132. I. i.
well = admirably, finely.
asked = questioned.
Which = Of what nature.
the first, &c. = the first of all the commandments.
29 Hear, O Israel, &c. Quoted from Deut. 6. 4, 5.
The LORD ... LORD = Jehovah ... Jehovah. Ap. 98. VI. i. 1. B. a.
one. See note on Deut. 6. 4.
30 love. See Ap. 135. I. 1.
with = out of, or from. Gr. *ek*. Ap. 104. vii.
all thy = thy whole.
and. Note the Fig. *Polysyndeton*. Ap. 6.
soul. Gr. *psuchē*. Ap. 110. V.
this [is] the first commandment. Note (in the Gr.) the Fig. *Homœoteleuton* (Ap. 6), for emphasis: *hautē, prōtē, entolē*.
31 Thou shalt, &c. Quoted from Lev. 19. 18.
neighbour = the one near. Cp. Matt. 5. 43. Luke 10. 27, 29, 36.
none, &c. = not (Gr. *ou*. Ap. 105. 1) another commandment greater.
32 Verses 32–34 are a Divine supplement, here.
Well = "Right", or as we say "Good".
the truth = according to (Gr. *epi*. Ap. 104. ix. 1) the truth: i.e. truthfully. Ap. 175. 1.
for = that.
there is one God. All the texts read "that He is One" (omitting the word "God").
but He = besides Him.
33 understanding = intelligence. Gr. *sunesis* = a putting together. Not the same word as in *v.* 30, which is *dianoia* = mind, the thinking faculty.
more, &c. Cp. 1 Sam. 15. 22.

A.D. 29 °discreetly, He said unto him, "Thou art [14]not far °from °the kingdom of God." And [14]no man after that durst ask Him *any question*.

V W x (p. 1414) 35 And [17] Jesus [17]answered and said, °while He taught [11]in the temple,

y "How say the scribes that °Christ is °the son of David?

z 36 [14]For °David himself °said [1]by °the Holy Ghost, [28 4] **The LORD said to °my Lord, "Sit Thou °on My right hand, °till I °make Thine enemies Thy footstool."'**

y 37 [36] David therefore himself calleth Him °Lord; and whence is He *then* his son?"

x And °the common people heard Him gladly.

X a 38 And He said unto them [11]in His °doctrine, °"Beware °of the scribes,

b which °love to °go [11]in °long clothing, and *love* salutations [11]in the marketplaces,

39 And the °chief seats [11]in the synagogues, and the °uppermost rooms °at feasts:

b 40 Which °devour widows' houses, and for a pretence make long prayers:

a these shall receive °greater damnation."

U c 41 And [17]Jesus sat over against °the treasury, and °beheld how the people °cast °money °into °the treasury: and many that were rich °cast in °much.

d 42 And there came °a certain poor widow, and she °threw in two °mites, which make °a farthing.

d 43 And He called *unto Him* His disciples, and saith unto them, °"Verily I say unto you, That °this poor widow hath cast more in, than all they which have cast into [41]the treasury:

c 44 [14]For all *they* did cast in °of their abundance; but she °of her °want did cast in °all °that she had, *even* °all her °living."

S[6] J[1] K (p. 1415) **13** And as He went °out of the °temple, one of His disciples saith unto Him, °"Master, °see what manner of °stones and what buildings *are here!*"

34 discreetly = judiciously. Gr. *nounechōs*. Occ. only here in N.T.
from = away from. Gr. *apo*. Ap. 104. iv.
the kingdom of God. See Ap. 114.

12. 35–37 (*W*, p. 1411). TEACHING. QUESTION. (*Introversion.*)

W | x | 35–. The Lord. Teaching. The Place.
y | –35. His question *re* Scribes' teaching.
z | 36. The Holy Spirit's Words.
y | 37–. His question *re* Scribes' teaching.
x | –37. The Lord. Teaching. The People.

35 while He taught in the temple. See Ap. 156.
Christ = the Messiah. (With Art.) See Matt. 1. 1. Ap. 98. IX. the son of David. See Ap. 98. XVIII.
36 David himself. These are the Lord's words. He did not "accept the current view", but He spake from the Father Himself. See Deut. 18. 18. John 7. 16; 8. 28; 8. 46, 47; 12. 49; 14. 10, 24; 17. 8. This settles the authorship of Ps. 110.
said. Quoted from Ps. 110. 1. Midway between Abraham and Messiah, this Psalm was given to David.
the Holy Ghost. See Ap. 101. II. 3.
my Lord. Ap. 98. VI. i. *a*. 2. A. a. The same as Heb. *Adonai*. See Ap. 4. VIII (2).
on = at. Gr. *ek*. Ap. 104. vii.
till I make. See note on Matt. 22. 44.
make = shall have set.
37 Lord. Ap. 98. VI. i. a. 2. B. b.
the common people = the great crowd. Indicating numerical, not social, distinction.

12. 38–40 (*X*, p. 1411). ENEMIES. CONDEMNATION. (*Introversion.*)

X | a | 38–. Warning.
b | –38, 39. Enemies. Character.
b | 40–. Enemies. Actions.
a | –40. Condemnation.

38 doctrine = teaching.
Beware = take heed. Ap. 133. I. 5.
of = away from (Gr. *apo*. Ap. 104. iv.): i.e. take heed [and keep] away from. Not the same word as in *v.* 44.
love = desire, or will to. Gr. *thelō*. Ap. 102. 1.
go = walk about. long clothing = robes. Gr. *stolais*.
39 chief seats. See note on Matt. 23. 6.
uppermost rooms = first couches or places.
at = in. Gr. *en*. Ap. 104. viii. Not the same as in *v.* 17.
40 devour = eat up. Being occupied in making wills and conveyances of property, they abused their office.
greater damnation = heavier judgment.

12. 41–44 (*U*, p. 1411). AUTHORITY EXERCISED. (*Alternation.*)

U | c | 41. The many, casting in.
d | 42. The widow. Her act.
d | 43. The widow. The Lord's commendation.
c | 44. The many and the widow.

41 *Vv.* 41–44 are parallel with Luke 21. 1–4. See notes there. the treasury. Situated in the women's court, occupying about 200 feet square, and surrounded by a colonnade. Inside, against the wall, were thirteen receptacles, called "trumpets" (from their shape: nine being for legal dues, and four for voluntary contributions. All labelled for their special objects. beheld = observed thoughtfully. Gr. *theōreō*. Ap. 133. I. 11. cast = are casting. money = copper money; called *prutah*, two of which made a farthing. into. Gr. *eis*. Ap. 104. vi. cast in = were casting [in] (as He looked on). much = many [coins]. Referring to number, not to value. **42** a certain poor widow = one poor widow. threw = cast, as above. mites. Pl. of *lepton* = the small thin Jewish copper coin (from *leptos* = peeled, or pared down). Occ. only here, and Luke 12. 59; 21. 2. See Ap. 51. I. 3. a farthing. Gr. *kodrantēs*. A [Roman] *quadrans*; i.e. a fourth, being a fourth of the Roman "*as*". Hence a *fourthing* = our farthing. Occ. only here, and Matt. 5. 26. See Ap. 51. I. 2. **43** Verily. See note on Matt. 5. 18. this poor widow = this widow; and she a poor one. **44** of = out of. Gr. *ek*. Ap. 104. vii. want = destitution. all = the whole. that = as much as living = life. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the means whereby her life was supported: i.e. her livelihood. Gr. *bios*. See Ap. 170. 2.

13. 1–14. 25 [For Structure see next page].

1 out of the temple. As in Matt. 24. 1, marking this as the latter of two prophecies; the former (Luke 21. 1, 37) being spoken "in the temple". out of. Gr. *ek*. Ap. 104. vii. temple. Gr. *hieron*. See notes on Matt. 4. 5; 23. 16. Master = Teacher. Ap. 98. XIV. v. 1. see. Gr. *ide*. Ap. 133. I. 3. Not the same as in *vv.* 2, 26. stones. There are some measuring 20 to 40 feet long, and weighing over 100 tons.

L (415) D. 29

2 And °Jesus answering said unto him, °"Seest thou these great buildings? there shall °not be left one stone °upon another, that shall °not be thrown down."

K M¹

3 And as He sat °upon °the mount of Olives over against the [1]temple, Peter and James and John and Andrew asked Him privately,

4 "Tell us, °when shall these things be? and °what *shall be* the °sign when all these things shall be fulfilled?"

M² N¹ e

5 And [2]Jesus answering them °began to say, "Take heed lest any *man* deceive you:

f

6 °For many shall come °in My name, saying, °'I am *Christ;*' and shall deceive many.

e

7 And when ye shall hear of wars and rumours of wars, be ye °not troubled: for *such things* must needs °be; but the end *shall* not *be* yet.

f

8 °For **nation shall rise °against nation, °and kingdom °against kingdom**: and there shall be earthquakes °in divers places, and there shall be famines °and troubles: these *are* °the beginnings of °sorrows.

J¹ P g

h

9 But take heed to yourselves: [6]for they shall deliver you up °to councils; and °in °the synagogues ye shall be beaten: and ye shall be brought °before rulers and kings °for My sake, °for a testimony °against them.

i

10 And the °gospel must first be °published °among all °nations.

h

11 But °when they shall °lead *you*, and deliver you up, °take °no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you °in that hour, that speak ye: [6]for it is °not ye that speak, but °the Holy Ghost.

12 Now the brother shall betray the brother [9]to death, and the father the °son; and °**children shall rise up [8]against *their* parents**, and shall °cause them to be put to death.

13. 1—14. 25 (S⁶, p. 1409). RETURN TO BETHANY. (*Division.*)

S⁶ | J¹ | 13. 1–37. On leaving the Temple. The second great Prophecy on the Mount of Olives.
S⁶ | J² | 14. 1–25. On arrival at Bethany. The second Supper and second Anointing.

13. 1–37 (J¹, above). ON LEAVING THE TEMPLE. (*Alternation.*)

J¹ | K | 1. The Disciples' remark.
J¹ | L | 2. The Lord's reply. Prediction.
J¹ | *K* | 3, 4. The Disciples' Two Questions.
J¹ | *L* | 5–37. The Lord's reply. Prophecy.

2 Jesus. See Ap. 98. X.
Seest. Gr. *blepō*. Ap. 133. I. 5.
not = by no means. Gr. *ou mē* (Ap. 105. III), denoting absolute certainty. The same word as in *vv.* 30, 31; not the same as in *vv.* 7, 11, 14, 15, 16, 19, 21, 24, 33, 35.
upon. Gr. *epi*. Ap. 104. ix. 2.

13. 3, 4 (*K*, above). THE DISCIPLES' TWO QUESTIONS. (*Division.*)

K | M¹ | 3, 4–. "When shall these things be?" (*pote*).
K | M² | –4. "What shall be the sign?" (*ti*).

3 upon. Gr. *eis*. Cp. 104. vi.
the mount of Olives. The former prophecy being in the Temple. See Ap. 155.
4 when. Note the first question (M¹).
what . . . sign. The second question (M²).

13. 5–37 (*L*, above). THE LORD'S REPLY. PROPHECY. (*Division.*)

L | N¹ | 5–7. Answer to the first Question (M¹).
L | N² | 8–37. Answer to the second Question (M²).

13. 5–7 (N¹, above). ANSWER TO THE FIRST QUESTION. (*Alternation.*)

N¹ | e | 5. Warning. "Be not deceived."
N¹ | f | 6. Reason. Things seen.
N¹ | *e* | 7–. Warning. "Be ye not troubled."
N¹ | *f* | –7. Reason. Things heard.

5 began. See note on 1. 1. *Vv.* 5, 7, 11, parallel with Matt. 24. 4–6. Luke 21. 8, 9. Ap. 155.
6 For = Because.
in = upon (= trading upon, as the basis of their claims). Gr. *epi*. Ap. 104. ix. 2. Not the same word as in *vv.* 8, 9, 11, 14, 16, 24, 25, 26, 32. **I AM** = that I am [He].
7 not. Gr. *mē*. Ap. 105. II. Not the same word as in *vv.* 2, 11, 14, 19, 24, 30, 31, 33, 35.
be = come to pass.

13. 8–37 (N², above). ANSWER TO THE SECOND QUESTION. (*Division.*)

N² | O¹ | 8–27. Prophecy. Instruction.
N² | O² | 28–37. Parables. Warnings.

13. 8–27 (O¹, above). PROPHECY. INSTRUCTION. (*Introversion.*)

O¹ | P | 8–13. Time. Beginning.
O¹ | Q | 14–20. Sign. The Abomination of desolation. Flight.
O¹ | *Q* | 21–23. Sign. False Christs. Disbelief.
O¹ | *P* | 24–27. Time. The end.

13. 8–13 (P, above). TIME. BEGINNING. (*Introversion.*)

P | g | 8. The beginning.
P | h | 9–. Persecution.
P | i | –9, 10. Testimony and Reason.
P | *h* | 11–13–. Persecution.
P | *g* | –13. The end.

8 For nation, &c. Quoted from Isa. 19. 2. **against** = upon. Gr. *epi*. Ap. 104. ix. 3. **and.** Fig. *Polysyndeton*, Ap. 6. **in.** Gr. *kata*. Ap. 104. x. 2. **the beginnings** = a beginning. See Ap. 155. **sorrows** = birth-pangs. **9 to** = unto. Gr. *eis*. Ap. 104. vi; not the same word as in *vv.* 27, 34. **in** = unto. Gr. *eis*, as above. **the synagogues** = synagogues. **before.** Gr. *epi*. Ap. 104. ix. 1. **for** = with a view to. Gr. *eis*. Ap. 104. vi. **against** = to. **10 gospel** = glad tidings [of the kingdom], as in Matt. 24. 14. See Ap. 112, 113, 114. **published** = proclaimed. Gr. *kērussō*. See Ap. 121. 1. **among** = unto. Gr. *eis*. Ap. 104. vi. **nations** = the nations. **11 when** = whenever. **lead** = may be leading. **take no thought** = be not full of care beforehand. See note on Matt. 6. 25. **no.** Gr. *mē*. Ap. 105. II. **in.** Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 6, 9, 16. **not.** Gr. *ou*. Ap. 105. I. Not the same word as in *vv.* 2, 7, 15, 16, 21, 30, 31. **the Holy Ghost.** See Ap. 101. II. 3. **12 son** = child. Gr. *teknon*. Ap. 108. i. **children.** Pl. of *teknon*, above. Quoted from Mic. 7. 6. **cause them, &c.** = put them, &c.

A.D. 29 13 And ye shall be hated °of all *men* °for My name's °sake:

g but he that shall endure °unto °the end, the (p. 1415) same shall be saved.

Q j 14 But when ye shall °see °**the abomination of desolation,** °spoken of °by Daniel the prophet, standing where it ought [11]not, (°let him that readeth understand,) then let them that be [11]in Judæa flee [11]to the mountains:

15 And let him that is °on °the housetop [7]not go down °into the house, neither enter *therein,* to take any thing [1]out of his house:

16 And let him that is [9]in the field [7]not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck [11]in those days!

k 18 And °pray ye that your flight be [7]not in the winter.

j 19 [6]For *in* those days shall be °**affliction, such as °was [11]not °from °the beginning of the creation which °God created unto this time,** °neither shall ° be.

k 20 And except that °the LORD had °shortened those days, °no flesh °should be saved: but [13]for the ° elect's sake, whom He hath chosen, ° He hath shortened the days.

Q l 21 And then °if any man shall say to you, °'Lo, here *is* °Christ;' or, °'lo, *He is* there;'

m believe *him* [7]not:

l 22 [6]For false [21]Christs and false °**prophets shall rise, and shall °shew signs and wonders,** °to seduce, °if *it were* possible, even the elect.

m 23 But take ye heed: [21]behold, I have foretold you all things.

P n 24 °**But [11]in those days, °after that tribulation, the sun shall be darkened, and the moon shall [11]not give her °light,**

25 **And the stars °of heaven °shall fall, °and the powers that are [11]in °heaven shall be shaken.**

o 26 And then °shall they see °**the Son of man coming [11]in the clouds** °with °great °power and glory.

o 27 And then shall He send His angels,

n and shall gather together °His elect °from the four winds, [19]from the uttermost part of the earth to the uttermost part [25]of heaven.

Q² R p 28 Now learn °a parable °of the fig tree; (p. 1417) When her °branch °is yet tender, and putteth forth °leaves, ye °know that summer is near:

13 of = by. Gr. *hupo.* Ap. 104. xviii. 1. Not the same word as in *vv.* 28, 32.
for . . . sake = on account of. Gr. *dia.* Ap. 104. v. 2. Not the same word as in *v.* 9.
unto. Gr. *eis.* Ap. 104. vi. the end. See Ap. 155.

13. 14-20 (Q, p. 1415). SIGN. THE ABOMINATION, ETC. FLIGHT. (*Alternation.*)

Q | j | 14–17. Flight.
k | 18. Commiseration
j | 19. Flight.
k | 20. Commiseration.

14 see. Gr. *eidon.* Ap. 133. I. 1, as in *v.* 29; not the same word as in *vv.* 1, 2, 26.
the abomination of desolation. See Matt. 24. 22. Quoted from Dan. 9. 27; cp. 12. 11; and Ap. 89, 90, 91.
spoken of by Daniel the prophet. Om. by [L] T Tr. A WH R, but not the Syr.
by. Gr. *hupo.* Ap 104. xviii. 1.
let him, &c. Heb. idiom (later usage) = let him who reads and comments on these words in the assembly, &c. Cp. 1 Tim. 4. 13.
15 on = upon. Gr. *epi.* Ap. 104. ix. 1.
the housetop. Cp. Matt. 24. 17.
into. Gr. *eis.* Ap. 104. vi.
18 pray ye. Gr. *proseuchomai.* Ap. 134. I. 2.
19 affliction = tribulation. As in *v.* 24. Quoted from Dan. 12. 1. was not = has not been the like.
from the beginning of the creation which God created. Note the emphasis of this peculiar amplification, giving the Divine condemnation of "Evolution". Cp. in *v.* 20, "the chosen whom He chose". See note on John 8. 44. God. Ap. 98. I. i. 1.
neither = nor by any means. Gr. *ou mē.* Ap. 105. III.
be = come to pass.
20 the LORD. Ap. 98. VI. i. *a.* B. b.
shortened. See on Matt. 24. 22.
no flesh. Not (as in *v.* 11) any flesh.
should be = should have been.
elect's sake. See note on *v.* 19, above.
He hath shortened. See note on Matt. 24. 22, and Ap. 90.

13. 21-23 (Q, p. 1415). SIGN. THE FALSE CHRIST. (*Alternation.*)

Q | l | 21–. False Christs.
m | –21. Warning. Believe not.
l | 22. False Christs.
m | 23. Warning. Take ye heed.

21 if any man, &c. The condition of probable contingency. Ap. 118. 1. b. Not the same word as in *v.* 22.
Lo. Fig. *Asterismos.* Ap. 6.
Christ = the Messiah. Ap. 98. IX.
22 prophets, &c. Quoted from Deut. 13. 1.
shew = give. But T and A read "work", not Syr.
to. Gr. *pros.* Ap. 104. xv. 4.
if, &c. Quite a hypothetical condition; so much so that no verb is expressed. Ap. 118. 2. a. Not the same word as in *v.* 21.

13. 24 27 (*P*, p. 1415). TIME. THE END. (*Introversion.*)

P | n | 24, 25. Signs in heaven.
o | 26. The coming of the Son of man.
o | 27–. The sending of His angels
n | –27. Signs on earth.

24 But, &c. Quoted from Isa. 13. 10. after. Gr. *meta.* Ap. 104. xi. 2. light. See Ap. 130. 7.
25 of heaven = of the heaven. Sing. with Art. As in *vv.* 31, 32; not as in *v.* 25–. See note on Matt. 6. 9, 10.
shall fall = shall be falling out; implying continuousness. and the powers, &c. Quoted from Isa. 34. 4.
heaven = the heavens. Pl. with Art. Not the same as in *vv.* 25–, 31, 32. See note on Matt. 6. 9, 10. **26** shall they see. Gr. *opsomai.* Ap. 133. I. 8. a. the Son of man. See Ap. 98. XVI. Quoted from Dan. 7. 13. Cp. Joel 2. 31. with. Gr. *meta.* Ap. 104. xi. 1. great = much. power. See Ap. 172. 1. **27** His elect. Referring to Israel. See *vv.* 20, 22. Isa. 10. 20–22. 11. 11–16; 27. 6; 65. 9, 15, 22; Jer. 31. 35–40; 33. 17–26. Ezek. 36. 8–15, 24; 37. 21–28; 39. 25–29. Amos 9. 11–15. Obad. 17, 21. Zeph. 3. 20. from = out of. Gr. *ek.* Ap. 104. vii.

13. 28-37 [For Structure see next page].

28 a parable = the parable. See Matt. 24. 32. of = from. Gr. *apo.* Ap. 104. iv. Not the same word as in *vv.* 13, 32.
branch. Gr. *klados.* See note on 11. 8. is yet = shall have already become; as in Matt. 24. 32
leaves = its leaves. know = get to know. Gr. *ginōskō.* Ap. 132. I. ii.

q 29 So °ye in like manner, when ye shall [1] see
1417 these things °come to pass,
p. 29 r [28] know that it is nigh, *even* °at the doors.
S 30 °Verily I say unto you, that °this generation shall [2] not pass, till all these things °be done.
31 °Heaven and earth shall pass away: but My words shall [2] not pass away.
32 But °of that day and *that* hour °knoweth no man, °no, not the angels which are [11] in [31] heaven, neither °the Son, but the °Father.
33 °Take ye heed, °watch and pray: [6] for ye [32] know [11] not when the °time is.

R p 34 *For the Son of man is* as °a man °taking a far journey, °who left his house, and gave authority to his °servants, and to °every man his work, °and commanded the porter °to watch.

q 35 [34] Watch ye therefore: [6] for ye [32] know [11] not when the °master of the house cometh, at even; or at midnight, or at the cockcrowing, or in the morning:

r 36 Lest coming suddenly he find you °sleeping.

S 37 And what I say unto you I say unto all, [34] Watch."

J² T **14** °After two days was *the feast of* the °passover, and of unleavened bread:

U and the chief priests and the scribes °sought how they might °take Him °by craft, and put *Him* to death.
2 But they said, °"Not °on the feast *day*, lest there be an °uproar of the People."

V W 3 °And being °in Bethany °in °the house of Simon °the leper, as He sat at meat,

X there came °a woman having an alabaster °box of ointment of °spikenard °very precious; and she °brake the °box, and °poured *it* °on His head.

Y s 4 And there were °some that had indignation °within themselves, and said, "Why °was this waste of the ointment °made?

13. 28-37 (O^2, p. 1415). PARABLES. WARNING. (*Alternations.*)

O^2 | R | p | 28. Parable. The Fig-tree.
q | 29–. Application.
r | –29. Nearness.
S | 30–33. Watch.
R | *p* | 34. Parable. The Householder.
q | 35. Application.
r | 36. Suddenness.
S | 37. Watch!

29 ye in like manner = ye also.
come = taking place. **at.** Gr. *epi.* Ap. 104. ix. 2.
30 Verily. See note on Matt. 5. 18.
this generation. See note on Matt. 11. 16.
be done = may have taken place. See note on Matt. 24. 34; where the Gr. particle, *an*, with the Subjunctive Mood, marks it as being conditional on the repentance of the nation (Acts 3. 18–26).
31 Heaven = the heaven. Sing. See note on Matt. 6. 9, 10.
32 of = concerning. Gr. *peri.* Ap. 104. xiii. 1.
knoweth. Gr. *oida.* Ap. 132. I. i.
no, not = not even. Gr. *oude.* Compound of *ou.* Ap. 105. I.
the Son: i.e. as "the Son of man". See *v.* 26.
Father. Ap. 98. III.
33 Take ye heed. Gr. *blepō.* Ap. 133. I. 5.
watch = lie sleepless. Not the same word as in *vv.* 34, 35, 37. **time** = season, or crisis.
34 a man. Gr. *anthrōpos.* Ap. 123. 1.
taking a far journey. See note on Matt. 21. 33.
who left = leaving. **servants** = bond-servants.
and commanded the porter = commanded the porter withal.
to watch = to keep awake. Not the same word as in *v.* 33. Note the Fig. *Epanadiplōsis* (Ap. 6), *vv.* 34 and 37.
35 master = lord. Gr. *kurios.* Ap. 98. VI. 4. A.
36 sleeping = composing yourselves for sleep (voluntarily). Gr. *katheudō.* See notes on 1 Thess. 4. 14, and 5. 6. Not *koimaomai* = to fall asleep involuntarily (as in death). See Ap. 171. 1.

14. 1-25 (J^2, p. 1415). ARRIVAL AT BETHANY. (*Introversion.*)

J^2 | T | 1–. Two days before the Passover.
U | –1, 2. Conspiracy of the Rulers.
V | 3–9. The second Supper, and second Anointing.
U | 10, 11. Conspiracy of Judas.
T | 12–25. One day before the Passover.

1 After two days. See Ap. 156. Cp. Matt. 26. 2.
After = Gr. Now after. Cp. *v.* 12. Gr. *meta.* Ap. 104. xi. 2. As in *vv.* 28, 70.
passover. Aramaic. Ap. 94. III. 3. See note on Matt. 26. 2.
sought = were seeking. **take Him** = get hold of Him. **by.** Gr. *en.* Ap. 104. viii. Not the same word as in *vv.* 19, 21. **2 Not.** Gr. *mē.* Ap. 105. II. Not the same word as in *vv.* 7, 29, 36, 37, 49, 56, 68, 71. **on** = in; i.e. during. Gr. *en.* Ap. 104. viii. Not the same word as in *vv.* 3, 6, 35, 46, 62. **uproar** = tumult.

14. 3-9 (V, above). THE SECOND SUPPER, AND SECOND ANOINTING. (*Introversion and Alternation.*)

V | W | 3–. The Feast.
X | –3. The woman.
Y | s | 4. Indignation. Some.
t | 5. Reason.
Y | *s* | 6. Reprehension. The Lord.
t | 7. Reason.
X | 8. The woman.
W | 9. The Prophecy.

3 And being. Parallel with Matt. 26. 6–13. **in.** Gr. *en.* Ap. 104. viii. Not the same word as in *vv.* 20, 60, 62. **the house, &c.** Not therefore the first supper (John 12. 1, &c.), as that was in the house of Lazarus, six days before the Passover. See Ap. 156, 157, and 158. **the leper.** Note the Fig. *Ampliatio* (Ap. 6), by which Simon still retained the name describing what he had once been. **a woman.** Not Mary; the second occasion being quite different. See Ap. 158. **box** = flask. **spikenard** = pure nard. Liquid, because it was poured. **very precious** = of great price. **brake.** Alabaster being brittle it was easily done. A Divine supplement, here. **poured.** Gr. *katacheō.* Occ. only here and in Matt. 26. 7; not in John 12. 3. **on.** Gr. *kata.* Ap. 104. x. 1. Not the same word as in *vv.* 2, 35, 46. **4 some.** At the first anointing it was only one, Judas (John 12. 4). **within.** Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *v.* 58. **was . . . made** = is come to pass.

t (p. 1417) A.D. 29

5 °For it might have been sold for more than three hundred °pence, and have been given to the poor." And they °murmured against her.

Y s

6 And °Jesus said, "Let her alone; why trouble ye her? she hath °wrought a °good work °on Me.

t

7 [5]For ye have the poor °with you always, and °whensoever °ye will ye °may do them °good: but °Me ye have °not always.

X

8 °She hath done what ℌe could: she is come aforehand °to anoint My body °to the °burying.

W

9 °Verily I say unto you, °Wheresoever this °gospel shall be °preached °throughout the whole °world, *this* also that ℌe hath done shall be spoken of °for a memorial of her."

U 14th Nisan

10 And Judas Iscariot, one of the twelve, °went °unto the chief priests, °to betray Him unto them.

11 And when they heard *it*, they °were glad, and promised to give him money. And he °sought how he might conveniently °betray Him.

T Z¹ u (p. 1418)

12 And °the first day of unleavened bread, when they °killed °the [1]passover, His disciples said unto Him, "Where wilt thou that we go and prepare that Thou mayest eat °the [1]passover?"

v

13 And He sendeth forth two of His disciples, and saith unto them, "Go ye °into the city, and there shall meet you °a °man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the °goodman of the house, °'The Master saith, 'Where is the guestchamber, where I shall eat [12]the [1]passover [7]with My disciples?'

15 And °ℌe will shew you a large upper room °furnished *and* prepared: there make ready for us."

v

16 And His disciples went forth, and came [13]into the city, and found °as He had said unto them:

u

and they made ready [12]the [1]passover.

Z² w

17 And °in the evening He cometh [7]with the twelve.

18 And as they sat and did eat, [6]Jesus said, [9]"Verily I say unto you, One °of you which eateth [7]with Me shall [10]betray Me."

x

19 And they °began to be sorrowful, and to say unto Him one °by one, "*Is* it ☽?" and another *said*, "*Is* it ☽?"

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5 For. Gr. *gar*, giving the reason.
pence. See Ap. 51. I. 4.
murmured = deeply moved. Occ. only in 1. 43, Matt. 9. 30, and John 11. 33, 38.
6 Jesus. Ap. 98. X.
wrought. The object had been accomplished. In John 12. 7 (on the former occasion) it was to be reserved for the burial.
good = happy, excellent, appropriate. Not the same word as in *v.* 7.
on. Gr. *eis*. Ap. 104. vi. Not the same word as in *vv.* 2, 3, 35, 46.
7 with = in company with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in *v.* 49.
whensoever ye will. A Divine supplement, here.
ye will = ye wish. Gr. *thelō*. Ap. 102. 1.
may = can.
good. Not the same word as in *v.* 6.
Me ye have not always. Transubstantiation is incompatible with this.
not. Gr. *ou*. Ap. 105. I. Not the same word as in *v.* 2.
8 She hath done what ℌe could = What she had [to do] she did. A Divine supplement, here.
to anoint = to anoint [beforehand]. Occ. only here.
to = for, or unto. Gr. *eis*. Ap. 104. vi.
burying = embalming. See note on Matt. 26. 12.
9 Verily. See note on Matt. 5. 18.
Wheresoever. With *an*, with the Subjunctive, marking the phrase as being hypothetical. See note on Matt. 10. 23.
gospel = glad tidings.
preached = proclaimed. Gr. *kērussō*. Ap. 121. 1.
throughout. Gr. *eis*. Ap. 104. vi.
world. Gr. *kosmos*. Ap. 129. 1.
for. Gr. *eis*. Ap. 104. vi. Not the same word as in *v.* 24.
10 went = went off (smarting under the rebukes of *vv.* 6–9).
unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *v.* 34.
to betray = to the end that he might deliver up.
11 were glad = rejoiced.
sought = kept seeking; i. e. busied himself continuously. This is the sense of the Imperf. Tense here.
betray = deliver up.

14. 12–25 (*T*, p. 1417). ONE DAY BEFORE THE PASSOVER. (*Division.*)

T | Z¹ | 12–16. Preparation.
| Z² | 17–21. Prediction.
| Z³ | 22–25. Celebration.

14. 12–16 (Z¹, above). PREPARATION. (*Introversion.*)

Z¹ | u | 12. Preparation. Inquiry.
| v | 13–15. Directions. Given.
| *v* | 16. Directions. Carried out.
| *u* | –16. Preparation effected.

12 the first day of unleavened bread. This was the 14th of Nisan; the first day of the Feast, the 15th of Nisan, was the "high day"; the great sabbath. See Ap. 156. Moreover, "the preparation" had not yet been made. See note on Matt. 26. 17.
killed = were wont to kill.
the passover. *Pascha*, Aramaic. Ap. 94. III. 8. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the lamb. It was this that was killed and eaten. **13 into.** Gr. *eis*. Ap. 104. vi. **a man.** Gr. *anthrōpos*. Ap. 123. 1. **man bearing a pitcher.** Most unusual, for women carry pitchers, and men carry skin bottles. **14 goodman of the house** = the master of the house. **The Master** = The Teacher. Ap. 98. XIV. v. 3. **15 ℌe** = he himself. **furnished** = spread with couches and other necessaries. **16 as** = just as.

14. 17–21 (Z², above). PREDICTION. (*Introversion.*)

Z² | w | 17, 18. Betrayal. The first Prediction.
| x | 19. Question of the Disciples.
| x | 20. Answer of the Lord.
| *w* | 21. Betrayal. The second Prediction.

17 in the evening = the evening having come. **18 of** = from among. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 21. **19 began.** See note on 1. 1. **by.** Gr. *kata*. Ap. 104. x. 1.

x (1418) D. 29

20 And He answered and said unto them, "*It is* one [18] of the twelve, that dippeth [7] with Me °in the dish.

w

21 °The Son of [13]man indeed goeth, [16]as it °is written °of Him: but woe to °that [13]man °by whom °the Son of man is [10]betrayed! [6]good were it for that man °if he had °never been born."

Z[3]

22 And as they °did eat, [6]Jesus took bread, and blessed, and brake *it*, and gave to them, and said, "Take, °eat: this °is My body."

23 And He took the cup, and when He had given thanks, He gave *it* to them: and they all drank [18] of it.

24 And He said unto them, "This [22] is °My blood of the °new testament, which °is shed °for many.

25 [9]Verily I say unto you, °'I will drink °no more [18] of the fruit of the vine, until that day °that I drink it °new [3] in °the kingdom of God.'"

A[1] y (1419)

26 And when they had °sung an hymn, they went out [13] into the mount of Olives.

27 And [6]Jesus saith unto them, "All ye °shall be offended °because of Me °this night: °for °it is written, '**I will smite the shepherd, and the sheep shall be scattered.**'

28 But [1] after that °I am risen, I will °go before you [13] into Galilee."

z

29 But Peter said unto Him, °"Although all shall be offended, yet *will* [7] not I."

y

30 And [6]Jesus saith unto him, [9] "Verily I say unto thee, °That this day, *even* [3] in this night, before °the cock crow °twice, thou °shalt deny Me thrice."

z

31 But he °spake the more °vehemently, °"If I should die with Thee, I will °not deny Thee °in any wise." Likewise °also said they all.

A[2] a

32 And they °came [8] to a place which was named °Gethsemane:

b

and He saith to His disciples, "Sit ye here, while I shall °pray."

33 And He taketh [7] with °Him Peter and James and John, and [19]began to be °sore amazed, and to be °very heavy;

34 And saith unto them, "My °soul is exceeding sorrowful °unto death: tarry ye here, and °watch."

b c[1]

35 And He went forward a little, and fell °on the °ground, and °prayed that, [21]if it were possible, the °hour might pass °from Him.

20 in=into. Gr. *eis*. Ap. 104. vi. As in *v.* 60. Not the same word as in *vv.* 3, 25, 30, 49, 62.

21 The Son of man. See Ap. 98. XVI.

is written=it standeth written.

of=concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv.* 18, 20, 23, 26, 69, 70.

that man. Emphatic.

by=by means of. Gr. *dia*. Ap. 104. v. 1. Not the same word as in *v.* 1.

if, &c. Assuming the condition as an actual fact. Ap. 118. 2. a. never=not. Gr. *ou*. Ap. 105. I.

22 did eat=were eating. All that happened before and at this third supper is not given in Mark.

eat. All the texts omit this word.

is=represents. Fig. *Metaphor*. See Ap. 6.

24 My blood. No covenant could be made without blood. See note on Matt. 26. 28.

new testament=new covenant. See note on Matt. 26. 28, and Ap. 95. I. Cp. Jer. 31. 31.

is shed=is being, or is about to be shed. Fig. *Heterōsis* (of Tense), Ap. 6, or Fig. *Prolēpsis*, Ap. 6.

for=concerning. Gr. *peri*. Ap. 104. xiii. But all the texts read *huper*. Ap. 104. xvii.

25 I will=that I will. After the verb "to say" the conj. *hoti* marks off the words spoken. Cp. Matt. 14. 26; 16. 18; 20. 12; 21. 3; 26. 34; 27. 47. Mark 1. 40; 6. 14, 15, 16, 18, 35; 9. 26; 14. 57, 58. See note on Luke 23. 43, and Ap. 173.

no more=not any more, in any wise. Gr. *ouketi, ou mē*. Ap. 105. III. that=when.

new=fresh. See note on Matt. 26. 29.

the kingdom of God. See Ap. 114.

14. 26–42 (*C*, p. 1381). THE AGONY.
(*Division.*)

C | A[1] | 26–31. The Mount of Olives.
| A[2] | 32–42. Gethsemane.

14. 26–31 (A[1], above). THE MOUNT OF OLIVES.
(*Alternation.*)

A[1] | y | 26–28. The stumbling of all.
| z | 29. Peter's disclaimer.
| y | 30. The denial of one.
| z | 31. Peter's vehement disclaimer.

26 sung an hymn. See Matt. 26. 30.

27 shall be offended=will stumble.

because of=in, or at. Gr. *en*. Ap. 104. viii.

this night=in (Gr. *en*) this night. But all the texts omit "because . . . night". ([L].) for=because.

it is written=it standeth written. Quoted from Zech. 13. 7. **28** I am risen=My being raised.

go before. Cp. Matt. 26. 32.

29 Although=Even if all, &c. Throwing no doubt on the hypothesis. Ap. 118. 2. a.

30 That this day. The conj. *hoti* makes "this day" part of what He said. See note on Luke 23. 43, and *v.* 25 above. We have the same construction in Luke 4. 21; 19. 9, but not in Matt. 21. 28; Luke 22. 34; 23. 43.

the cock=a cock. See Ap. 160.

twice. A Divine supplement, only here. See Ap. 160.

shalt=wilt. **31** spake=kept saying.

vehemently=of (Gr. *ek*. Ap. 104. vii) excess. If I should die, &c.=If it were needful for me to die, &c. The condition being uncertain, and the result remaining to be seen. Ap. 118. 1. b. not . . . in any wise. Gr. *ou mē*. Ap. 105. III. also said=said they all also: i. e. all as well as Peter.

14. 32–42 (A[2], above). GETHSEMANE. (*Introversion.*)

A[2] | a | 32–. Departure.
| b | –32–34. Purpose stated.
| b | 35–41. Purpose effected.
| a | 42. Departure.

32 came=come. Gethsemane. See note on Matt. 26. 36. pray. Gr. *proseuchomai*. Ap. 134. I. 2.

33 Him=Himself. sore amazed. Gr. *ekthambeō*. A Divine supplement, here, 9. 15, and 16. 5, a.

very heavy=deeply weighed down, or depressed. **34** soul. Gr. *psuchē*. See Ap. 110. IV.

unto=even to. Gr. *heōs*. watch=keep awake. As in *vv.* 37, 38; and in 13. 34, 35, 37.

14. 35–41 [For Structure see next page].

35 on=upon. Gr. *epi*. Ap. 104. ix. 1. ground. Gr. *gē*. Ap. 129. 4. prayed=was praying; as in *v.* 32. Here in the Imperf. Tense. hour. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is done in that time. from=away from. Gr. *apo*. Ap. 104. iv. As in *vv.* 36 and 52; not the same as in *v.* 43.

A. D. 29

36 And He said, ° "Abba, ° Father, all things *are* possible unto Thee; take away *this* cup [35] from Me: nevertheless [7] not what I ° will, but what Thou ° wilt."

37 And He cometh, and findeth them °sleeping, and saith unto Peter, ° "Simon, ° sleepest thou? ° couldest [7] not thou [34] watch one hour?

38 [34] Watch ye and pray, ° lest ye enter [13] into temptation. The °spirit truly *is* °ready, but the flesh *is* weak."

c^2 (p. 1420)

39 And again He went away, and [35] prayed, and °spake the same words.

40 And when He returned, He found them [37] asleep again, ([5] for their eyes were heavy,) ° neither ° wist they what to answer Him.

c^3

41 And He cometh the third time, and saith unto them, [37] "Sleep on °now, and take *your* rest: ° it is enough, ° the hour is come; behold, [21] the Son of man °is [10] betrayed [13] into the hands of ° sinners.

a

42 Rise up, let us go; ° lo, he that [10] betrayeth Me ° is at hand."

B B^1 C

43 And immediately, while He yet spake, cometh Judas, ° one of the twelve, and [7] with him a great °multitude [7] with swords and °staves, ° from the chief priests and the scribes and the elders.

J N P

44 And he ° that [10] betrayed Him had given them a ° token, saying, "Whomsoever I shall kiss, that same is He; ° take Him, and lead *Him* away ° safely."

45 And as soon as he was come, he ° goeth straightway to Him, and saith, ° "Master, Master;" and ° kissed Him.

46 And they laid their hands ° on Him, and [44] took Him.

Q

47 And °one of them that stood by °drew a sword, and smote °a servant of the high priest, and cut off his ° ear.

14. 35-41 (*b*, p. 1419). PURPOSE EFFECTED. (*Division.*)

b | c^1 | 35–38. The First Prayer.
c^2 | 39, 40. The Second Prayer.
c^3 | 41. The Third Prayer.

36 Abba. Aramaic for Father. Occ. only here, Rom. 8. 15, and Gal. 4. 6. See Ap. 94. III. 3. (Heb. *'ab.*)
Father. Ap. 98. III.
will . . . wilt. Gr. *thelō.* Ap. 102. 1.

37 sleeping . . . sleepest. Having composed themselves for sleep. Gr. *katheudō*; not *koimaomai.* See notes on 1 Thess. 4. 14 and 5. 6.
Simon. The name a Divine supplement, here.
couldest not thou = wast thou not able.

38 lest ye enter, &c. = that ye may not (Gr. *mē*, as in *v.* 2) enter, &c.
spirit. Gr. *pneuma.* Ap. 101. II. 8.
ready = prompt, or willing. Occ. only here, Matt. 26. 41, and Rom. 1. 15.

39 spake the same words. A Divine supplement, here.

40 neither wist they = and they knew not (Gr. *ou.* Ap. 105. I).
wist = knew. Gr. *oida.* Ap. 132. I. i. "Wist" is the Past Tense of Anglo-Saxon *witan* = to know.

41 now = the remaining time.
it is enough = he is receiving [the money, *v.* 11]. The verb *apechō*, in the *Papyri*, is the technical word for *giving a receipt.* See the notes on Matt. 6. 2, 5, 16. Cp. Luke 6. 24. Phil. 4. 18. Philem. *v.* 15. The Lord knew that at that moment Judas had received the promised money, and that the moment had come; just as He knew that Judas was near at hand (*v.* 42).
the hour is come. See note on John 7. 6.
is betrayed = is [on the point of being] delivered up.
sinners = the sinners.

42 lo. Fig. *Asterismos* (Ap. 6); same word as "behold" in *v.* 41.
is at hand = is drawn near. If the Lord knew this, He knew that Judas had received the money (*v.* 41).

14. 43–16. 14 (*B*, p. 1381). THE BAPTISM OF SUFFERINGS. (*Division.*)

B | B^1 | 14. 43—15. 39. Death.
B^2 | 15. 40—16. 8. Burial.
B^3 | 16. 9–13. Resurrection.

14. 43–15. 39 (B^1, above). DEATH. (*Introversions and Alternations.*)

B^1 | C | 14. 43. The Arrival of Judas.
D | E | G | J | 14. 44–52. Conspiracy. (Judas.)
K | 14. 53. The Lord led to Caiaphas.
H | 14. 54. Peter. Following.
F | L | 14. 55–64. The Lord before Caiaphas.
M | 14. 65. Personal abuse.
D | *E* | *H* | 14. 66–72. Peter. Denial.
G | *J* | *K* | 15. 1–. Conspiracy. (Rulers.)
K | 15. –1. The Lord led to Pilate.
F | *L* | 15. 2–15. The Lord before Pilate.
M | 15. 16–23. Personal abuse.
C | 15. 24–39. The Crucifixion of the Lord.

14. 44-52 (J, above). CONSPIRACY. (JUDAS.) (*Introversion.*)

J | N | P | 44–46. Betrayal. By one.
Q | 47. The zeal of one. Peter defending.
O | 48. The Lord. Appeal to multitude.
O | 49. The Lord. Reason of the Appeal.
N | *P* | 50. Desertion. By all.
Q | 51, 52. The zeal of one. Lazarus following.

43 one = being one. See note on Matt. 26. 47. **multitude** = crowd. **staves**: or clubs. Gr. *xulon* = wood, timber. Put by Fig. *Metonymy* (of Cause), Ap. 6, for weapons made from timber. **from** = from beside. Gr. *para.* Ap. 104. xii. 1. **44 that betrayed Him** = that was delivering Him up. **token** = a concerted sign. Gr. *sussēmon*, a compound of the Gr. *sun* (= in conjunction with. Ap. 104. xvi) and *sēmeion* = a sign. **take** = seize. **safely** = secured assuredly. Occ. only here, Acts 2. 36; 16. 23. **45 goeth** = cometh up. **Master, Master** = Rabbi, Rabbi. Fig. *Epizeuxis* (Ap. 6) = great Rabbi. Note that Judas never spoke of or to Him as "Lord". Cp. 1 Cor. 12. 3. **kissed** = effusively kissed. See note on Matt. 26. 49. **46 on.** Gr. *epi.* Ap. 104. ix. 3. **47 one of them,** &c. This was Peter (not named in Matthew, Mark, or Luke, but only in John 18. 10). **drew a sword.** Cp. Luke 22. 35–38. **a servant** = the servant. See note on Matt. 26. 51. **ear.** Gr. *ōtion*; but all the texts read *ōtarion.* See note on Matt. 26. 51.

O (1420) A.D. 29

48 And [6] Jesus °answered and said unto them, "Are ye come out, as °against a °thief, [7] with swords and *with* [43] staves to take Me?

O

49 I was daily °with you [8] in the temple teaching, and ye took Me [7] not: °but the scriptures must be fulfilled."

NP

50 And they all °forsook Him, and fled.

Q

51 °And there °followed Him °a certain young man, having a °linen cloth °cast °about *his* °naked *body;* and °the young men laid hold on him:

52 And he °left °the linen cloth, and fled [35] from them naked.

K

53 And they led [6] Jesus away °to the high priest: and °with him were assembled all the chief priests °and the elders and the scribes.

H

54 And Peter followed him °afar off, °even [13] into the °palace of the high priest: and °he sat [7] with the °servants, and °warmed himself °at the °fire.

F L R (1421)

55 And the chief priests and °all the °council °sought for witness °against [6] Jesus to put Him to death; and °found none.

56 [5] For many °bare false witness [55] against Him, but their °witness °agreed [7] not together.

57 And there arose certain, and [56] bare false witness [55] against Him, °saying,

58 "We heard Him say, 'I will destroy this °Temple that is °made with hands, and °within three days I will build °another °made without hands.'"

59 But neither so did their witness agree together.

S d

60 And the high priest °stood up [20] in the midst, and °asked [6] Jesus, saying, "Answerest Thou nothing? what *is it which* these witness against Thee?"

e

61 But He held His peace, and answered nothing.

d

Again the high priest asked Him, and said unto Him, "Art Thou °the Christ, the Son of °the Blessed?"

e

62 And [6] Jesus said, °"I am: and ye shall °see °the Son of man sitting °on the right hand of °power, and coming °in the clouds of °heaven."

48 answered and said. See note on Deut. 1. 41.
against=upon. Gr. *epi.* Ap. 104. ix. 3.
thief=robber, as in 15. 27. See note on Matt. 26. 55.
49 with. Gr. *pros.* Ap. 104. xv. 3.
but=but [this is done] to the end that, &c. Luke 22. 37; 24. 44. Cp. Zech. 13. 7; Isa. 53. 7, &c.
50 forsook Him, and fled=leaving Him, fled.
51 And there followed, &c. This is a Divine supplement, peculiar to Mark's Gospel.
followed=was following.
a certain young man=one particular young man. That this might be Lazarus, is probable: (1) because the Lord had returned to Bethany each preceding night of that week; (2) because Lazarus would be looking out; (3) because of the linen robe, betokening his social position; (4) and especially because he was wanted: "The chief priests consulted that they might put Lazarus also to death" (John 12. 10). None of the apostles was arrested. Peter (although suspected) and John (John 18. 15) were unmolested; (5) his name is not given here by Divine guidance, because Lazarus was probably still alive, and therefore in danger.
linen cloth. Gr. *sindōn* = a linen cloak (so called probably from *Indos*=Indian).
cast about=having clothed [himself]; as in Matt. 6. 29 (arrayed), 31; 25. 36, 38, 43. Mark 16. 5. Luke 12. 27; 23. 11. John 19. 2. Acts 12. 8.
about=upon. Gr. *epi.* Ap. 104. ix. 1.
naked. Without waiting to put on all his robes.
the young men: i.e. the soldiers; as in 2 Sam. 2. 14. Gen. 14. 24. **52 left**, &c.=leaving behind . . . fled.
the linen cloth=the *sindōn.*
53 to. Gr. *pros.* Ap. 104. xv. 3.
with him=to him: i.e. by his order or edict.
and. The Fig. *Polysyndeton* (Ap. 6) emphasizes each class.
54 afar off=from (Gr. *apo.* Ap. 104. iv) afar.
even=as far as within.
palace=court. See note on Matt. 26. 3.
he sat=he was sitting, and continued to sit.
servants=officers. **warmed**=was warming.
at. Gr. *pros.* Ap. 104. xv. 3.
fire. Gr. light; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for fire, because it was the light that led to his recognition, *v.* 66.

14. 55-64 (L, p. 1420). THE LORD BEFORE CAIAPHAS. (*Alternation.*)

L | R | 55–59. Witnesses sought.
S | 60–62. Examination.
R | 63. Witnesses superseded.
S | 64. Condemnation.

55 all the=the whole. **council**=Sanhedrin.
sought for witness against=were seeking, &c. This was contrary to their rule: "In judgments against the life of any man, they begin first to transact about quitting the party who is tried, and they begin not with those things which make for his condemnation". *Sanhedr.* cap. 4 (cited by Lightfoot, Pitman's ed., xi. 442). See the new edition of *The Babylonian Talmud*, vol. viii, p. 100. N. Talmud Pub. Co., N.Y., U.S.A. **against.** Gr. *kata.* Ap. 104. x. 1. As in *vv.* 56, 57. **found none**=did not (Ap. 105. I) find [any]. **56 bare**=were bearing. **witness**=testimonies. **agreed not**=were not alike. A Divine supplement, here. **57 saying**=saying that. See note on *v.* 25. **58 Temple.** Gr. *naos.* See Matt. 23. 16. **made with hands . . . made without hands.** A Divine supplement, here. **within.** Gr. *dia.* Ap. 104. v. 1. Not the same word as in *v.* 4. **another.** Gr. *allos.* See Ap. 124. 1.

14. 60-62 (S, above). EXAMINATION. (*Alternation.*)

S | d | 60. Question of High Priest.
e | 61–. The Lord. Silent.
d | –61. Adjuration of High Priest.
e | 62. The Lord. Assent.

60 stood up in the midst=stood up [and came down] into the midst. Showing that this was not a formal judicial trial, but only to get sufficient evidence to send the Lord to Pilate (15. 1). **asked**=further asked. **61 the Christ**=the Messiah. Ap. 98. IX. **the Blessed.** Used by the Jews instead of the name, Jehovah. **62 I am**=I am [He]. See John 4. 26; 8. 28, 58; each time followed by extraordinary effects. See John 18. 6. **see.** Gr. *opsomai.* Ap. 133. I. 8. a. **the Son of man.** The last occ. of this title (Ap. 98. XVI) in Mark. The first is 2. 10. **on**=at. Gr. *ek.* Ap. 104. vii. Not the same word as in *vv.* 2, 3, 6, 35, 46. **power.** Gr. *dunamis.* Ap. 172. 1. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Jehovah Who exercises it, and that in judgment. **in**=amid. Gr. *meta.* Ap. 104. xi. 1. Not the same word as in *vv.* 3, 20, 25, 30, 49, 60, 66. **heaven**=the heavens. See note on Matt. 6. 9, 10.

E (p. 1421) A.D. 29 63 Then the high priest °rent his clothes, and saith, "What need we any further witnesses?

S 64 Ye have heard the blasphemy: what think ye?" And they all °condemned Him to be °guilty of death.

M 65 And some [19]began to spit on Him, and to cover His face, and to °buffet Him, and to say unto Him, "Prophesy:" and the [54]servants °did strike Him °with the palms of their hands.

H f¹ (p. 1422) 66 And as Peter was beneath [3]in the [54]palace, there cometh one of the maids of the high priest:

67 And when she saw Peter [54]warming himself, she °looked upon him, and said, "And thou also wast [7]with [6]Jesus of Nazareth."

68 But °he denied, saying, "I °know [7]not, neither °understand I what thou sayest."

g¹ And he went out [18]into °the porch; and °the cock crew.

f² 69 And °a maid saw him again, and [10]began to say to them that stood by, "This is *one* [18]of them."

70 And [68]he denied it again. And a little [1]after, they that stood by said again to Peter, "Surely thou art *one* [18]of them: for thou art a Galilæan, and thy speech agreeth *thereto*."

71 But he [19]began °to curse and to swear, *saying*, [68]"I know [7]not this [21]Man of Whom ye speak."

g² 72 And the second time [68]the cock crew.

f³ And Peter called to mind the °word that [6]Jesus said unto him, °"Before [68]the cock crow twice, thou °shalt deny Me thrice." And when he thought thereon, he wept.

E G J (p. 1420) 15 And °straightway °in the morning the chief priests °held a consultation °with the elders °and scribes °and the whole council, °and bound °Jesus, and °carried *Him* away,

K and delivered *Him* to Pilate.

F L h (p. 1422) 2 And °Pilate asked Him, "Art Thou the King of the Jews?" And He °answering said unto him, °"Thou sayest *it*."

3 And the chief priests °accused Him °of many things: but He answered °nothing.

4 And Pilate asked Him again, saying, "Answerest Thou [3]nothing? behold how many things they witness against Thee."

5 But Jesus °yet answered °nothing; so that Pilate marvelled.

i 6 Now °at °*that* feast °he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named °Barabbas, *which lay* bound [1]with them that had °made insurrection with him, °who had committed murder °in the insurrection.

8 And the °multitude °crying aloud °began to

63 rent his clothes. This was strictly forbidden. See Lev. 10. 6; 21. 10.

64 condemned. Gr. *katakrinō*. Ap. 122. 7.
guilty = liable to.

65 buffet = cuff. See note on Matt. 26. 67.
did strike = kept striking.
with the palms of their hands. Gr. *rapisma* = with smart blows. Occ. only here and in John 18. 22; 19. 3.

14. 66–72 (*H*, p. 1420). PETER. DENIALS. (*Repeated Alternation.*)

H | f¹ | 66–68–. Peter. Denial.
| g¹ | –68. A cock crowing.
| f² | 69–71. Peter. Denials.
| g² | 72–. A cock crowing.
| f³ | –72. Peter. Repentance.

67 looked upon. See Ap. 133. I. 7.
68 he denied. See Ap. 160.
know. Gr. *oida*. Ap. 132. I. i.
understand. Gr. *epistamai*. Ap. 132. I. v.
the porch = the vestibule. Gr. *proaulion*. Occ. only here in N.T.:= the vestibule leading from the outer gate to the court. **the** = a. See Ap. 160.
69 a maid = the maid. See Ap. 160.
71 to curse and to swear = cursing and swearing. The verb *anathematizō* is not peculiar to Biblical Greek, as alleged; for Deissmann shows, from the *Papyri*, that it is of pagan origin, first coined by Greek Jews. (See *Light from the Ancient East*, pp. 92, 93.)
72 word = saying. Gr. *rhēma*. See note on Mark 9. 32.
Before = that (*hoti*) before. See note on *v.* 26.
shalt = wilt.

15. 1 straightway. See notes on 1. 10, 12.
in. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in *vv.* 7, 28, 38, 41, 46.
in the morning = any time before sunrise, while yet dark. Cp. 1. 35; 16. 2, 9. John 20. 1. The Lord must have been led to Pilate before our midnight, because it was "about the sixth hour" of the night when Pilate said "Behold your king" (John 19. 14). It was therefore in the night, at which time it was unlawful to try a prisoner. See the *Talmud*, Sanhedrin, cap. 4. It was also unlawful on the eve of the Sabbath, and this was the eve of the High Sabbath. See Ap. 165.
held a consultation = having formed a council. See note on Matt. 12. 14.
with = in association with. Gr. *meta*. Ap. 104. xi. 1. Same as in *vv.* 7, 28, 31. Not the same as in *v.* 27.
and. Note the Fig. *Polysyndeton* (Ap. 6) to emphasize the fact that it was the act of the whole council.
Jesus. Ap. 98. X.
carried Him away. Matt. 27. 2 has *apēgagon* = *to lead away* what is alive (in contrast with *pherein*, which is generally used of what is inanimate). Luke has *ēgagon* = they led (Luke 23. 1). Mark has *apēneykan* = carried, as though from faintness.

15. 2–15 (*L*, p. 1420). THE LORD BEFORE PILATE. (*Introversion.*)

L | h | 2–5. Pilate and the Lord.
| i | 6–13. Pilate and the People.
| *i* | 14–. Pilate and the Multitude.
| *h* | –14, 15. Pilate and the Lord.

2 Pilate asked Him. Matthew and Mark carefully distinguish between this interview with the Lord and the rulers alone, and a subsequent interview with the multitude (Luke 23. 4).
answering said. See note on Deut. 1. 41.
Thou sayest = Thou thyself sayest [it].
3 accused = kept accusing.
of many things = urgently.
nothing = not (Gr. *ou*. Ap. 105. I.) anything. All the texts omit this clause.

5 yet . . . nothing = not anything any longer (Gr. *ouden ouketi*). **6 at.** Gr. *kata*. Ap. 104. x. 2. **that he released** = he used, or was wont, to release. Imperf. **feast** = a feast: i. e. any of the three great feasts. **made &c.** = been fellow insurgents. **who.** Denoting Tense. **7 Barabbas.** Aramaic. Ap. 94. III. 3. **a class of criminals.** **in.** Gr. *en*. Ap. 104. viii. As in *vv.* 29, 41, 46: not the same as in *vv.* 1, 38. **8 multitude** = crowd. **crying aloud.** All the texts read "having gone up". **began.** See note on 1. 1.

desire °*him to do* °as he had °ever done unto them.

9 But Pilate answered them, saying, °"Will ye that I release unto you the King of the Jews?"

10 For °he knew that the chief priests had °delivered Him °for envy.

11 But the chief priests °moved the °people, that he should rather release [7]Barabbas unto them.

12 And Pilate [2]answered and said again unto them, "What [9]will ye then that I shall do *unto Him* Whom ye call the King of the Jews?"

13 And they cried out again, °"Crucify Him."

i 14 Then Pilate said unto them, "Why, what
1422) °evil °hath He done?"

h And they cried out the more exceedingly,
[13]"Crucify Him."

15 And *so* Pilate, °willing °to content the people, released [7]Barabbas unto them, and delivered [1]Jesus, when he had scourged *Him*, to be crucified.

M j 16 And the soldiers led Him away °into °the
1423) hall, called Prætorium; and they call together the whole °band.

k 17 And they clothed Him with °purple, and platted a crown of thorns, and put it about His *head*,

18 And [8]began to salute Him, °"Hail, King of the Jews!"

19 And they °smote Him on the head with a reed, and °did spit upon Him, and bowing *their* knees °worshipped Him.

20 And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out °to crucify Him.

21 And they °compel one Simon a Cyrenian, who °passed by, coming °out of °the country, the father of Alexander and °Rufus, to bear His cross.

j 22 And they bring Him °unto the place °Golgotha, which is, being interpreted, "The place of a skull."

k 23 And °they gave Him to drink wine mingled with myrrh: but He received *it* °not.

C T l 24 And °when they had crucified Him, they °parted His garments, casting lots °upon them, what every man should take.

him to do. Note the Ellipsis thus properly supplied.
as = according as. **ever.** Om. by T. WH R.

9 Will ye . . . ? Are ye willing . . . ? Gr. *thelō*. See Ap. 102. 1.

10 he knew = he was beginning to know. Gr. *ginōskō*. Ap. 132. I. 2.
delivered Him = delivered Him up.
for = on account of. Gr. *dia*. Ap. 104. v. 2.

11 moved = vehemently stirred up (as by an earthquake). Gr. *anaseiō*, connected with *seismos*, an earthquake.
people = crowd, as in *v.* 8.

13 Crucify Him. Stoning was the proper Jewish death for blasphemy. Cp. John 18. 31, 32. Crucifixion was the Roman punishment for *treason*. Note the addresses of Pilate:

To the Council.	To the People.	To the Priests (specially).
MATTHEW.	MARK.	LUKE.
	15. 8–11.	
27. 17–20.		
		23. 13–19.
,, 21–23.		
		,, 20, 21.
	,, 12–14.	
		,, 22, 23.
,, 24, 25.		

Then Pilate's final attempt to rescue the Lord.
Matt. 27. 26. | Mark 15. 15. | Luke 23. 24, 25.

14 evil. Gr. *kakos*. Ap. 128. IV. 2.
hath He done = did He do (at any time). Aorist.

15 willing = determining. Gr. *boulomai*. See Ap. 102. 2.
to content the people = to satisfy the crowd. This is the motto of the present day, but it always ends in judgment. See and cp. Ex. 32. 1 with 26, 27. Acts 12. 3 with 23. 2 Tim. 4. 3 with 1 and 8. So here.

15. 16–23 (*M*, p. 1420). PERSONAL ABUSE. (*Alternation.*)

M | j | 16. Place. Prætorium.
k | 17–21. Treatment. Mockery.
j | 22. Place. Golgotha.
k | 23. Treatment. Bitter draught.

16 into = within.
the hall = the court. See Matt. 26. 3.
band. Gr. *speira* = a company bound or assembled round a standard: Lat. *manipulus* = a handful of hay or straw twisted about a pole as a standard: and, by Fig. *Metonymy* (of Adjunct), Ap. 6, put for the men-at-arms gathered round it.

17 purple. See Matt. 27. 28.

18 Hail. See note on Matt. 26. 49.

19 smote = kept smiting.
did spit = kept spitting.
worshipped = did homage to. Ap. 187. 1.

20 to = to the end that they might.

21 compel. See note on Matt. 27. 32.
passed by = was passing by.
out of = away from. Gr. *apo*. Ap. 104. iv. Not the same word as in *v.* 46.
the country = a field. **Rufus.** This may be the Rufus of Rom. 16. 13.

22 unto. Gr. *epi*. Ap. 104. ix. 3. As in *v.* 46. Not the same word as in *vv.* 41, 43. **Golgotha.** See note on Matt. 27. 33.

23 they gave, &c. = they were offering. See notes on Matt. 27. 34, 48.
not. Gr. *ou*. Ap. 105. I.

15. 24-39 (*C*, p. 1420). THE CRUCIFIXION. (*Introversion and Alternation.*)

C | T | l | 24. The soldiers. Parting of garments.
m | 25. Time. Event at third hour (9 a.m.).
U | n | 26. The Indictment.
o | 27, 28. The two Robbers. Brought.
U | *n* | 29–32–. The Indictment.
o | –32. The two Robbers. Reviling.
T | *m* | 33–38. Time. Events at sixth and ninth hours (noon to 3 p.m.).
l | 39. A soldier.

24 when they had, &c. The two robbers of *v.* 27, and Matt. 27. 38, not yet brought. See Ap. 164.
parted = divided. **upon.** Gr. *epi*. Ap. 104. ix. 3.

m (p. 1423) 25 And it was °the third hour, and they crucified Him.

U n A.D. 29 26 And the °superscription of His accusation was °written over, °THE KING OF THE JEWS.

o 27 And °with Him °they crucify two °thieves; the °one °on His right hand, and °the other on His left.

28 And °the scripture was fulfilled, which saith, "**And He was numbered** [1]**with the °transgressors.**"

U n 29 And they that passed by °railed on Him, wagging their heads, and saying, °"Ah, Thou That °destroyest the °Temple, and buildest *it* [7]in three days,

30 Save Thyself, and °come down °from the cross."

31 Likewise °also the chief priests mocking °said °among themselves [1]with the scribes, "He saved °others; Himself He °cannot save.

32 Let °Christ °the King of Israel °descend now [30]from the cross, that we may °see and °believe."

o And °they that were crucified with Him °reviled Him.

T m 33 And when °the sixth hour was come, there °was darkness °over the whole land until °the ninth hour.

34 And at [33]the ninth hour [1]Jesus cried with a loud voice, saying, °"**Eloi, Eloi, lama sabachthani?**" which is, being interpreted, "**My God, My God, why hast Thou forsaken Me?**"

35 And some of them that stood by, when they heard *it*, said, °"Behold, He calleth °Elias."

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and °gave Him to drink, saying, "Let alone; let us see whether Elias will come to take Him down."

37 And [1]Jesus °cried with a loud voice, and °gave up the ghost.

38 And the °veil of the [29]Temple was rent °in °twain [30]from °the top to the bottom.

l 39 And when the centurion, °which stood over against Him, saw that He so cried out, and [37]gave up the ghost, he said, "Truly this Man was °the Son of God."

B' V p (p. 1425) 40 There were °also women looking on °afar off: °among whom was Mary °Magdalene, and Mary the mother of James °the less and of Joses, and °Salome;

41 (Who °also, when He was [7]in Galilee, °followed Him, and °ministered unto Him;) and many [31]other women which came up with Him °unto Jerusalem.

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25 the third hour. Of the day (John 11. 9), i.e. 9 a.m. No discrepancy; for the sixth hour of John 19. 14 was the sixth hour of the night (from about sunset), viz. "about" midnight (in the midst of the trial), when Pilate said "Behold your King". The context there and here explains and settles the matter. Here, the trial was over; in John 19. 14 the trial was going on. See Ap. 156 and 165. It was the hour of the morning sacrifice.

26 superscription, &c. = inscription of His indictment. Not the writing put "over His head" (Matt. 27. 37). See Ap. 163.

written over = written down (or inscribed, as in Acts 17. 23. Heb. 8. 10; 10. 16). Gr. *epigraphō*. Occ. elsewhere only in Rev. 21. 12. See Ap. 163.

THE KING, &c. See Ap. 163 for the "inscriptions on the cross", and Ap. 48 for the difference of types.

27 with = together with. Gr. *sun*. Ap. 104. xvi.

they crucify. Present Tense, describing what was done *then* (*after* the dividing of the garments), not when they put the Lord on the cross in *v.* 24.

thieves = robbers, not malefactors as in Luke 23. 32, who were "led with Him". See Ap. 164.

one on His right hand, &c.: i.e. outside the two "malefactors" of Luke 23. 32. See Ap. 164, and note on John 19. 18. **on** = at. Gr. *ek*. Ap. 104. vii.

the other = one.

28 the scripture. Isa. 53. 12. See Ap. 107. I. 1.

transgressors = lawless ones. Ap. 128. VIII. 2.

railed on = were blaspheming.

29 Ah, or Aha. destroyest. As in 13. 2.

Temple = *Naos*. See notes on Matt. 4. 5; 23. 16.

30 come down. See note on "descend", *v.* 32.

from = off. Gr. *apo*. Ap. 104. iv. As in *v.* 32.

31 also the chief priests = the chief priests also (as well as the passers by). **said** = kept saying.

among themselves = to (Gr. *pros*. Ap. 104. xv. 3) each other. **others.** Gr. *allos*. Ap. 124. 1.

cannot = is not (*v.* 23) able to.

32 Christ = the Messiah. Ap. 98. IX.

the King of Israel. Referring to the confession in *v.* 2. **descend.** Same as "come down" in *v.* 30. see (Ap. 183. I. 1).

believe (Ap. 150. I. 1. i). Vain promise. For they did not believe, though He *came up* from the grave.

they that were . . . reviled Him. Both the "robbers", but only one of the "malefactors", reviled (Luke 23. 39).

33 the sixth hour of the day. (John 11. 9.) From sunrise: i.e. noon. See note on *v.* 25, and Ap. 165.

was = became.

over. Gr. *epi*. Ap. 104. ix. 3.

the ninth hour. The hour of offering the evening sacrifice: i.e. 3 p.m. So that the darkness was from noon till 3 p.m. See Ap. 165.

34 Eloi, &c. Quoted from Ps. 22. 1. See note on Matt. 27. 46.

35 Behold. Fig. *Asterismos*. Ap. 6.

Elias = Elijah.

36 gave Him = was giving. See note on Matt. 27. 34.

37 cried with a loud voice, and = having uttered a loud cry, He

gave up the ghost = expired. Gr. *ekpneō* = to breathe out, or expire. Occ. only here, *v.* 39, and Luke 23. 46.

38 veil. See note on Matt. 27. 51.

in = into. Gr. *eis*. Ap. 104. vi. **twain** = two.

the top = above. Gr. *anōthen*. as in Luke 1. 3. See note there. **39 which** = who.

the Son of God = a Son of God: i.e. a supernatural or Divine being. Ap. 98. XV. Found frequently in the Fayyûm *Papyri* as a title of the Emperor Augustus, in Latin as well as Greek inscriptions.

15. 40—16. 8 [For Structure see next page].

40 also women = women also. **afar off** = from (Gr. *apo*. Ap. 104. iv) afar. **among.** Gr. *en*. Ap. 104. viii. 2. **Magdalene.** See Matt. 27. 56. **the less** = junior. Divinely supplied only in Mark to distinguish him from James the Apostle (cp. Matt. 13. 55, and 27. 56). See also Acts 12. 17; 15. 13; 21. 18. Gal. 2. 12. **Salome.** See Matt. 27. 56. **41 also, when He was in Galilee** = when He was in Galilee also. **followed . . . ministered** = used to follow and minister. **unto.** Gr. *eis* Ap. 104. vi. Not the same word as in *vv.* 22, 43, 46.

42 And now °when the even was come, because it was °the preparation, that is, °the day before the sabbath,

43 Joseph °of Arimathæa, an °honourable °counsellor, °which also waited for °the kingdom of God, came, and °went in boldly °unto Pilate, and °craved the body of [1]Jesus.

44 And Pilate °marvelled °if He were already dead: and calling *unto him* the centurion, he asked him whether He had been °any while dead.

45 And when he °knew *it* [43]of the centurion, he °gave the °body to Joseph.

46 And he bought °fine linen, and took Him down, and wrapped Him in the linen,

and laid Him [7]in a °sepulchre which was hewn °out of a °rock,

and rolled °a stone [22]unto the door of the °sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses °beheld where He was laid.

16 And °when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, °had bought °sweet spices, that they might come and anoint Him.

2 And very early in the morning the ᵇfirst *day* of the week, they °came °unto the °sepulchre ᵇat the rising of the sun.

3 And they said °among themselves, °"Who °shall ᵇroll us away the stone ᵇfrom the door of [2]the sepulchre?"

4 And when they °looked, they °saw that the stone °was rolled away: for it was very great.

5 And entering °into [2]the sepulchre, they °saw a young man sitting °on the right side, clothed in a °long white °garment; and they were °affrighted.

6 And he saith unto them, "Be °not [5]affrighted: Ye seek °Jesus of Nazareth, °Which was crucified: He is risen; He is °not here: °behold the place where they laid Him.

7 But go your way, tell His disciples °and Peter that He goeth before you [5]into Galilee: there shall ye °see Him, °as He said unto you."

8 And they went out quickly, and fled °from [2]the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

15. 40—16. 8 (B², p. 1420). THE BURIAL.
(Alternations and Introversion.)

B² | V | p | 15. 40, 41. Women. Several.
q | 15. 42. Before the High Sabbath.
W | X | 15. 43–45. The Body obtained.
Y | r | 15. 46–. Fine linen bought.
s | 15. –46–. Laid in the sepulchre.
t | 15. 46. The stone rolled to the door.
V | p | 15. 47. Women. Two.
q | 16. 1–. After the High Sabbath.
W | Y | r | 16. 1. Spices bought.
s | 16. 2. Came to the sepulchre.
t | 16. 3, 4. The stone rolled away from the door.
X | 16. 5–8. The Body sought.

42 when the even was come = evening already having come. Cp. Matt. 27. 57.

the preparation: i.e. the 14th of Nisan, the day before the Passover (on the 15th), which took place on the 14th at even, and ushered in the High Sabbath, which commenced after sunset on the 14th.

the day before the sabbath: i.e. the day before the High Sabbath. See Ap. 156.

43 of = he from. Gr. *ho apo.* Ap. 104. iv.

honourable = honourable (in rank), as in Acts 13. 50; 17. 12.

counsellor. A member of the Sanhedrin. See Luke 23. 51.

which also waited = who himself also was waiting.

the kingdom of God. See Ap. 114.

went in boldly = took courage and went in; i.e. braving all consequences.

unto = to. Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *vv.* 22, 41, 46.

craved the body. Because in the usual course the Lord would have been buried with other criminals. See note on Isa. 53. 9.

44 marvelled = wondered. This verse and the next are a Divine supplement, peculiar to Mark.

if He were, &c. Implying a hypothesis which he did not yet expect. Ap. 118. 2. a.

any while = long.

45 knew = having got to know. Gr. *ginōskō.* See Ap. 132. I. ii.

gave = made a gift of (Gr. *dōreō*). Occ. only here and 2 Pet. 1. 3, 4.

body. Gr. *sōma* = body. But all the texts read *ptōma* = corpse.

46 fine linen. Gr. *sindōn.* See note on 14. 51, 52.

sepulchre = memorial tomb.

out of. Gr. *ek.* Ap. 104. vii. Not the same word as in *v.* 21.

rock. Gr. *petra,* as in Matt. 16. 18.

a stone. See note on Matt. 27. 60.

47 beheld = were (attentively) looking on so as to see exactly. Gr. *theōreō,* Ap. 133. I. 11.

16. 1 when the sabbath was past: i.e. the weekly sabbath. This was three nights and three days from the preparation day, when He was buried. See Ap. 156.

had bought. Before the weekly sabbath (Luke 23. 56; 24. 1).

sweet spices = aromatics.

2 first (day) of the week. Gr. the first of the Sabbath. came = come. unto = up to. Gr. *epi.* Ap. 104. ix. 3. sepulchre. See 15. 46. at the rising, &c. = the sun having risen. **3** among = to. Gr. *pros.* Ap. 104. xv. 3. Who shall roll, &c.? That was their only difficulty; therefore they could not have heard about the sealing and the watch. This is a Divine supplement, peculiar to Mark. shall = will. roll us away. The ground being on an incline (sideways), therefore the door was more easily closed than opened. from = out of (Gk. *ek.* Ap. 104. vii): out of the bottom of the incline. Not the same word as in *v.* 3. L and Tr. read *apo* (Ap. 104. iv), away from, as in *v.* 3. **4** looked = looked up. Gr. *anablepo.* Ap. 133. I. 6. saw = see (implying attention, surprise, and pleasure). Gr. *theōreō.* Ap. 133. I. 11. was = had been. **5** into = Gr. *eis.* Ap. 104. vi. saw. Ap. 133. I. 1. on = in. Gr. *en.* Ap. 104. viii. Not the same word as in *v.* 18. long . . . garment. Gr. *stolē* = a long outer robe of distinction. affrighted = amazed. **6** not. Gr. *mē.* Ap. 105. II. Not the same as in the next clause and *vv.* 14, 18. Jesus. Ap. 98. X. Which was crucified = Who has been crucified. Note the Fig. *Asyndeton* (Ap. 6), leading up breathlessly to the climax—"there shall ye see Him". Thus the passage is emphasized; and the "sudden reduction of 'ands'" is *not* "an internal argument against genuineness"! not. Gr. *ou.* Ap. 105. I. behold = look. Gr. *ide.* Ap. 133. I. 3. **7** and Peter. A Divine supplement, here. see. Gr. *opsomai.* Ap. 133. I. 8. a. as = even as. **8** from = away from. Gr. *apo.* Ap. 104. iv.

B³ u (p. 1426) A.D. 29

9 °Now when *Jesus* was risen °early the first *day* of the week, He °appeared first to Mary Magdalene, °out of whom He had cast seven °devils.

v

10 *And* she went and told them that had been °with Him, as they mourned and wept.

w

11 And they, when they had heard that He °was alive, and had been °seen °of her, °believed not.

u

12 °After °that He °appeared °in °another form unto two °of them, °as they walked, and went [5]into the country.

v

13 And they went and told *it* unto the residue:

w

neither believed they them.

A Z

14 °Afterward He [12]appeared unto the eleven as they sat at meat, and °upbraided them with their unbelief and hardness of heart, because they believed [-6]not them which had [11]seen Him after He was risen.

A

15 And °He said unto them, "Go ye [5]into all the °world, and °preach °the gospel to °every creature.

16 He that °believeth and is °baptized shall be saved; but he that °believeth not shall be °damned.

17 And °these signs shall follow °them that [16]believe; °In My name °shall they cast out [9]devils; they shall °speak with °new tongues;

18 °They shall °take up serpents; and °if they °drink any deadly thing, it shall °not hurt them; they shall °lay hands on the sick, and they shall recover."

Z

19 So then [12]after °the Lord had spoken unto them, He was received up [5]into °heaven, and sat °on the right hand of °God.

A

20 And they went forth, and [15]preached °every where, °the LORD working with *them*, and °confirming the °word °with °signs following. Amen.

16. 9-13 (B³, p. 1420). RESURRECTION.
(*Repeated Alternation.*)

B³ u | 9. His appearance to Mary.
v | 10. Her report.
w | 11. Disciples' unbelief.
u | 12. His appearance to two disciples.
v | 13-. Their report.
w | -13. Disciples' unbelief.

9 Now when Jesus was risen, &c. For the sequence of events after the Resurrection, see Ap. 166. For the genuineness of these last twelve verses (9-20) of Mark, see Ap. 168.
early: i.e. any time after sunset on our Saturday, 6 p.m. See Ap. 165.
appeared. Gr. *phainō*. Ap. 106. I. i. Not the same word as in *v.* 12.
out of = from. Gr. *apo*. Ap. 104. iv.
devils = demons.
10 with = in company with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in *v.* 20.
11 was alive = is alive [again from the dead]. See note on *zaō*. Matt. 9. 18.
seen. Gr. *theaomai*. Ap. 133. I. 12.
of = by. Gr. *hupo*. Ap. 104. xviii. 1.
believed not = disbelieved [it].
12 After. Gr. *meta*. Ap. 104. xi. 2.
that = these things.
appeared = was manifested. Gr. *phaneroō*. Ap. 106. I. v. Not the same word as in *v.* 9.
in. Gr. *en*. Ap. 104. viii.
another = different. Gr. *heteros*. Ap. 124. 2.
of = out of. Gr. *ek*. Ap. 104. vii.
as they walked, &c. See Luke 24. 13-35.

16. 14-20 (*A*, p. 1381). THE SUCCESSORS.
(*Alternation.*)

A | Z | 14. After the Lord had risen.
A | 15-18. Commission.
Z | 19. After the Lord had ascended.
A | 20. Obedience.

14 Afterward, &c. = Later. Gr. *husteron*. A Divine supplement, here.
upbraided = reproached.
15 He said. Probably some time after *v.* 14, on the eve of the Ascension.
world = *kosmos*. Ap. 129. 1.
preach = proclaim. Gr. *kērussō*. Ap. 121. 1.
the gospel = the glad tidings.
every creature = all the creation. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for all mankind. Fulfilled during "that generation". See Col. 1. 6, 23.
16 believeth. See Ap. 150. I. 1. i. **baptized.** See Ap. 115. I. 1. **believeth not** = disbelieveth.
damned = condemned. Gr. *katakrinō*. Ap. 122. 7. **17 these signs shall follow** = these signs shall attend, or follow close upon. See Ap. 167 and Heb. 2. 3, 4, and the fulfilment in Acts 3. 7, 8; 5. 15; 6. 8; 9. 34, 40, &c. They were limited to the dispensation covered by the Acts of the Apostles. See Heb. 2. 3, 4; 6. 1-6; and cp. 1 Cor. 13. 8-10. **them that believe.** Not merely the Apostles, therefore. See Ap. 168. **In** = Through. Gr. *en*. Ap. 104. viii. **In My name.** Note the Fig. *Asyndeton*, Ap. 6. **shall they cast out devils.** See Acts 8. 7; 16. 18; 19. 11-16. **speak with new tongues.** See Acts 2. 4-11 (as foretold by Joel 2. 28, 29); 10. 46; 19. 6. 1 Cor. 12. 28; and ch. 14. **new** = different in character. Gr. *kainos*, not *neos*. See notes on Matt. 9. 17; 26. 28, 29. **18 They shall take up serpents.** See Acts 28. 5. Cp. Luke 10. 19. **if they drink, &c.** The condition to be seen by the result. Ap. 118. 1. b. **drink, &c.** Eusebius (iii. 39) records this of John and of Barsabas, surnamed Justus. **not** = by no means. Gr. *ou mē*. Ap. 105. III. **lay hands on** (Gr. *epi*. Ap. 104. ix. 3) **the sick.** See Acts 3. 7; 19. 11, 12; 28. 8, 9. 1 Cor. 12. 9, 28. James 5. 14. **19 the Lord.** Ap. 98. VI. i. *a*. 3. C. The contrast is between the Lord of *v.* 19, and the disciples of *v.* 20. **heaven** = the heaven. Sing. See notes on Matt. 6. 9, 10. **on** = at. Gr. *ek*. Ap. 104. vii. **God.** See Ap. 98. I. i. 1. **20 every where.** See Col. 1. 6, 23. **the LORD** = Jehovah (Ap. 89. VI. i. *a*. 1. A. b). The witness of "GOD" is distinguished (in Heb. 2. 4) from the testimony of His SON (Heb. 2. 3), and from the gifts of the SPIRIT (*pneuma hagion*, Ap. 101. II. 14) (Heb. 2. 4). **confirming, &c.** See Heb. 2. 4. **the word.** Gr. *logos*. See note on 9. 32. **with** = by means of. Gr. *dia*. Ap. 104. v. 1.

THE GOSPEL
ACCORDING TO
LUKE.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD THE MAN" (Zech. 6. 12).

(*Introversion.*)

$\mathfrak{A}^2$ | **A** | 1. 1—2. 52. PRE-MINISTERIAL. THE DESCENSION.

B | 3. 1–20. THE FORERUNNER.

C | 3. 21–38. THE BAPTISM: WITH WATER.

D | 4. 1–14. THE TEMPTATION: IN THE WILDERNESS.

E | **F** | 4. 14—5. 11. THE KINGDOM } PROCLAIMED. } THE FOURFOLD MINISTRY OF THE LORD.
G | 5. 12—9. 21. THE KING }

G | 9. 22—18. 43. THE KING } REJECTED.
F | 19. 1—22. 38. THE KINGDOM }

D | 22. 39–46. THE AGONY: IN THE GARDEN.

C | 22. 47—24. 12. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).

B | 24. 13–49. THE SUCCESSORS.

A | 24. 50–53. POST-MINISTERIAL. THE ASCENSION.

For the New Testament, and the order of the Books, see Ap. 95.
For the Inter-relation of the Four Gospels, see the Structure on p. 1304.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For the words, &c., peculiar to Luke's Gospel, see some 260 words recorded in the notes.

NOTES ON LUKE'S GOSPEL.

The Divine purpose in the Gospel by LUKE is to set forth the Lord not so much as the Messiah, "the King of Israel", as in Matthew's Gospel, or as Jehovah's servant, as in Mark; but as what He was in Jehovah's sight, as the ideal MAN—"the Man Whose name is the BRANCH" (Zech. 6. 12). See the Structure of the Four Gospels on p. 1804.

In Luke, therefore, the Lord is specially presented as "the Friend of publicans and sinners"—the outcasts of society (Luke 5. 29, &c.; 7. 29, 34, 37, &c.; 15; 18. 9, &c.; 19. 7, &c.; 23. 39, &c.); as manifesting tenderness, compassion, and sympathy (7. 13; 13. 1, &c.; 19. 41, &c.; 23. 28, &c.), which went beyond the limits of national prejudice (6. 6, 27, &c.; 10. 30, &c.; 11. 41, &c.; 13. 1, &c.; 14. 1, &c.; 17. 11, &c.). Hence Luke alone gives the parable of the good Samaritan (10. 30, &c.); and notes that the one leper who gave thanks to God was a Samaritan (17. 16, 18).

Hence also many references to women, who, so alien to Jewish custom, find frequent and honourable mention: Elisabeth, Anna, the widow of Nain (7. 11–15); the penitent woman (7. 37, &c.); the ministering women (8. 2, &c.); the "daughters of Jerusalem" (23. 27, &c.); Martha (10. 38–41) and Mary, of Bethany (10. 39, 42); Mary Magdalene (24. 10).

As the ideal Man, the Lord is presented as dependent on the Father, in prayer (3. 21; 5. 16; 6. 12; 9. 18, 29; 11. 1; 18. 1; 22. 32, 41; 23. 34, 46). On six definite occasions the Lord is shown in prayer; and no less than seven times "glorifying God" in praise is mentioned (2. 20; 5. 25; 7. 16; 13. 13; 17. 15; 18. 43; 23. 47).

The Four Hymns are peculiar to LUKE: the *Magnificat* of Mary (1. 46–55); the *Benedictus* of Zacharias (1. 68–79); the *Nunc Dimittis* of Simeon (2. 29–32); and the *Gloria in Excelsis* of the angels (2. 14).

The six Miracles peculiar to LUKE (all characteristic of the presentation of the Lord in Luke) are:—

1. The Draught of Fishes (5. 4–11).
2. The Raising of the Widow's Son at Nain (7. 11–18).
3. The Woman with a Spirit of Infirmity (13. 11–17).
4. The Man with the Dropsy (14. 1–6).
5. The Ten Lepers (17. 11–19).
6. The Healing of Malchus (22. 50, 51).

The eleven Parables peculiar to LUKE (all having a like significance) are:—

1. The Two Debtors (7. 41–43).
2. The Good Samaritan (10. 30–37).
3. The Importunate Friend (11. 5–8).
4. The Rich Fool (12. 16–21).
5. The Barren Fig-tree (13. 6–9).
6. The Lost Piece of Silver (15. 8–10).
7. The Lost Son (15. 11–32).
8. The Unjust Steward (16. 1–12).
9. The Rich Man and Lazarus (16. 19–31).
10. The Unjust Judge and Importunate Widow (18. 1–8).
11. The Pharisee and the Publican (18. 9–14).

Other remarkable incidents and utterances peculiar to LUKE may be studied with the same object and result (3. 10–14; 10. 1–20; 19. 1–10, 41–44; 22. 44; 23. 7–12; 23. 27–31; 23. 34; 23. 40–43; 24. 50–53).

As to LUKE himself: his name (Gr. *Loukas*) is probably an abbreviation of the Latin *Lucanus*, *Lucilius* or *Lucius*.* While he was the author of the Acts of the Apostles, he does not once name himself; and there are only three places where his name is found: Col. 4. 14. 2 Tim. 4. 11. Philem. 24.

From these and the "we" portions of the Acts (16. 10–17; 20. 5–15; 21. 1–18; 27. 1—28. 16) we may gather all that can be *known* of LUKE. We first hear of him at Troas (Acts 16. 10), and from thence he may be followed through the four "we" sections. See the notes on the Structure of the Acts as a whole.

It will be noted in the Structure of this Gospel as a whole that, while in JOHN there is no Temptation, and no Agony, in LUKE we not only have these, but the Pre-Natal Section (1. 5—2. 7, A², p. 1430), as well as the Pre-Ministerial, which is common to all the four Gospels.

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* It was held till recently that *Loukas* never represented the Latin *Lucius*; but Sir W. Ramsay saw, in 1912, an inscription on the wall of a temple in Antioch in Pisidia, in which the names *Loukas* and *Loukios* are used of the same person. See *The Expositor*, Dec. 1912.

THE GOSPEL
ACCORDING TO
LUKE.

1 °FORASMUCH as many
°have taken in hand
°to set forth in order °a declaration
°of those °things °which are most surely believed °among us,
2 Even as they delivered them unto us,
which °from the beginning °were °eyewitnesses, and °ministers of the word;
3 It seemed good to me also,
°having had perfect understanding of °all things °from the very first,
to write unto thee
°in order, °most excellent °Theophilus,
4 °That thou °mightest know
the certainty of those °things, °wherein °thou hast been instructed.
5 °THERE was °in the days of °Herod, °the king of Judæa, a certain priest named Zacharias, °of the course of °Abia: and his wife *was* °of °the daughters of Aaron, and her name *was* °Elisabeth.

1. 1—2. 52 (**A**, p. 1427). PRE-MINISTERIAL. THE DESCENSION. (*Division.*)

A | A¹ | 1. 1–4. Introduction.
A² | 1. 5—2. 5. Pre-Natal.
A³ | 2. 6–52. Pre-Ministerial.

1. 1–4 (A¹, above). INTRODUCTION.
(*Alternations and Introversions.*)

A¹ | B | 1–. Other writers. Many.
C | D | a | –1–. Their undertaking. To draw up. } Their writing.
b | –1–. Their object. Declaration. } Their writing.
c | –1. Their matter. Things believed. } Their writing.
E | d | 2–. Recipients. "Us". } Its delivery. Work of others.
e | –2. Authority. Eye-witnesses. } Its delivery. Work of others.
B | 3–. The writer. One (Luke).
C | E | e | –3–. Authority. Revelation. } Its delivery. Luke's work.
d | –3–. Recipient. "Thee". } Its delivery. Luke's work.
D | a | –3. Luke's undertaking. To write. } Luke's writing. Luke's work.
b | 4–. His object. To give knowledge. } Luke's writing. Luke's work.
c | –4. His matter. Things taught. } Luke's writing. Luke's work.

1 **Forasmuch as**=Since, as is well known indeed. Gr. *epeidēper*. Occ. only here in N.T. **have taken in hand.** Implying previous non-success (Acts 19. 13). Occ. beside only in Acts 9. 29. A medical word. Cp. Col. 4. 14. **to set forth in order**=to draw up. **a declaration**=a narrative. Gr. *diēgēsis*. Occ. only here in N.T., used by Galen of a medical treatise. **of**=concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv.* 5, 27, 35, 61. **things**=matters, or facts. **which are most surely believed**=which have been fully accomplished; i. e. in fulfilment of prophetic announcement. **among.** Gr. *en*. Ap. 104. viii. 2. As in *vv.* 25, 28, 42. **2** **from.** Gr. *apo*. Ap. 104. iv. **from the beginning.** Gr. *ap' archēs*; i. e. from the birth or ministry of the Lord. Cp. John 15. 27. Acts 1. 1, 21, 22. **were**=became. **eyewitnesses.** Gr. *autoptai*. Occ. only here. Not the same word as in 2 Pet. 1. 16. A medical word (Col. 4. 14). Cp. our *autopsy*. **ministers**=attendants. A technical word, often translated "officer". **3** **having had perfect understanding**=having followed up accurately. **all.** The 1611 edition of the A.V. omitted this "all". **from the very first**=from above. Gr. *anōthen*. As in Matt. 27. 51 (the top, Mark 15. 38). John 3. 3, 7 (again), 31 (from above); 19. 11, 23. James 1. 17; 3. 15, 17. It may mean from the beginning, as in Acts 26. 5, but there is no need to introduce that meaning here, as it is already in *v.* 2. Moreover, having understood them "from above", he necessarily understood them from the very beginning, as well as perfectly, or accurately. The greater includes the less. **in order**=with method. **most excellent.** A title of social degree, not of moral quality. See Acts 23. 26; 26. 25. **Theophilus.** A common Roman name=beloved of God. **4** **That**=in order that. **mightest know**=get to have full knowledge. Gr. *epiginōskō*. Ap. 132. I. iii. Not the same word as in *vv.* 18, 34. **things**=words. **wherein**=concerning (Gr. *peri*. Ap. 104. xiii. 1) which. **thou hast been instructed**=thou wast [orally] taught. Gr. *katēcheō*. See Acts 18. 25. 1 Cor. 14. 19. Gal. 6. 6.

1. 5—2. 5 [For Structure see next page].

5 **There was**=There came to be. A Hebraism, cp. *v.* 8, and see on 2. 1. **in.** Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 15, 20, 44–, 47. **in the days.** A Hebraism. See Matt. 2. 1. Cp. Est. 1. 1. **Herod.** See Ap. 109. **the king.** This title had been conferred by the Roman Senate on the recommendation of Antony and Octavius. **of**=out of. Gr. *ek*, Ap. 104. vii. **Abia** is named in 1 Chron. 24. 10, and Neh. 12. 17. Out of the *four* who returned from Babylon twenty-four courses were formed (by lot) with the original names. See Ap. 179. III. **the daughters of Aaron.** The female descendants of Aaron always married priests. **Elisabeth.** Aaron's wife, Elisheba (Ex. 6. 23) is spelt *Elizabeth* in the Sept.

5 B.C. 6 And they were both righteous °before °God,
walking [5]in all the commandments and °ordinances of °the LORD blameless.
7 And they had °no °child, °because that
Elisabeth was barren, and they both were *now*
°well stricken [5]in years.

g 8 And °it came to pass, that °while he executed the priest's office before [6]God [5]in the order of his course,
9 °According to the custom of the priest's office, °his lot was °to burn °incense °when he went °into °the Temple of [6]the LORD.

J h 10 And the whole multitude of the people were °praying without °at the time of incense.

i 11 And there °appeared unto him °an angel of [6]the LORD standing °on °the right side of °the altar of incense.

K j 12 And when Zacharias °saw *him*, he was troubled, and fear fell °upon him.

k 13 But the [11]angel said °unto him, "Fear °not, Zacharias: °for thy °prayer °is heard; and thy wife Elisabeth shall °bear thee a son, and thou shalt call his name °John.
14 And thou shalt have °joy and gladness; and many shall rejoice °at his °birth.
15 For he shall be great °in the sight of [6]the LORD, and °shall drink neither wine nor °strong drink; and he °shall be filled with °the Holy Ghost, even °from his mother's womb.
16 And many of the °children of Israel shall he turn °to °the LORD their [6]God.
17 And he shall °go [6]before Him [5]in °the spirit and power of °Elias, °**to turn the hearts of the fathers** [16]**to the children**, and the °disobedient °to the °wisdom of the just; **to make ready a people prepared** for [16]the LORD."

K j 18 And Zacharias said [15]unto the angel, °"Whereby shall I °know this? °for ℑ am an old man, and my wife [7]well stricken [5]in years."

k 19 And the [11]angel °answering said unto him,

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1. 5—2. 5 (A^2, p. 1429). PRE-NATAL.
(*Alternation.*)

A^2 | F | 1. 5–25. John. Conception.
G | 1. 26–56. The Holy Family.
F | 1. 57–80. John. Circumcision.
G | 2. 1–5. The Holy Family.

1. 5–25 (F, above). JOHN. CONCEPTION.
(*Introversions and Alternations.*)

F | H | f | 5–7. Barrenness. Experienced.
g | 8, 9. Ministration of Zacharias.
J | h | 10. The people. Praying.
i | 11. The Vision.
K | j | 12. Zacharias. Trouble.
k | 13–17. Angel. Promise.
K | j | 18. Zacharias. Doubt.
k | 19, 20. Angel. Penalty.
J | h | 21. The people. Marvelling.
i | 22. The Vision.
H | g | 23. Ministration of Zacharias.
f | 24, 25. Barrenness. Removed.

6 before. The Texts read *enantion*, not *enōpion* (=in the presence of, as *v.* 19). Both are found in the Papyri in this sense. **God.** Ap. 98. I. **ordinances**=legal requirements. Gr. pl. of *dikaiōma*, which should always be so rendered in its other nine occurrences (Rom. 1. 32; 2. 26; 5. 16, 18; 8. 4; Heb. 9. 1, 10; Rev. 15. 4; 19. 8). Cp. Num. 36. 13. Sometimes rendered "judgments" (Ex. 21. 1; 24. 3), where LXX has *dikaiōma*. **the LORD.** Must here and elsewhere be often rendered Jehovah. See Ap. 98. VI. i. *a.* 1. A. b.
7 no. Gr. *ou*. Ap. 105. I. **child.** Gr. *teknon*. See Ap. 108. 1. **because that**=inasmuch as. **well stricken**=advanced.
8 it came to pass. A Hebraism. See note on *v.* 5. **while he executed, &c.**=in (Gr. *en*. Ap. 104. viii) executing. Gr. *hierateuō*, to act as a priest. Not peculiar to Biblical Greek, but found often in the Papyri.
9 According to. Gr. *kata*. Ap. 104. x. 2. **his lot was**=it fell to him by lot. **to burn incense.** Gr. *thumiaō*. Occ. only here in N.T. **incense.** The first recorded use of incense by man began in *disobedience* (Num. 16. 6), and the last ended in *unbelief* (*v.* 20). **when he went**=going. **into.** Gr. *eis*. Ap. 104. vi. **the Temple**=The *Naos*, or Shrine; i.e. "the Holy Place". Not *hieron* (the Temple courts). See note on Matt. 23. 16.
10 praying. See Ap. 134. I. 2. **at the time**=at the hour. This was the signal.
11 appeared. Ap. 106. I. 6. **an angel.** For the frequent refs. to angels in Luke, see *v.* 26; 2. 9, 13, 21; 12. 8; 15. 10; 16. 22; 22. 43; 24. 4, 23. Also frequently in Acts. **on**=at. Gr. *ek*. Ap. 104. vii. **the right side**=the propitious side. Cp. Matt. 25. 33. Mark 16. 5. John 21. 6. **the altar of incense.** See Ex. 30. 1–10; 37. 25–28. 1 Kings 7. 48. **12 saw.** Gr. *eidon*. Ap. 133. I. 1. **upon.** Gr. *epi*. Ap. 104. ix. 3. As in *v.* 35. Not the same word as in *v.* 58. **13 unto**=to. Gr. *pros*. Ap. 104. xv. 8. Not the same word as in *v.* 26. **not.** Gr. *mē*. Ap. 105. II. As in *vv.* 20–, 30, not as in *vv.* –20, 22, 34. **for**=because. **prayer**=a definite petition. **is heard**=was heard: i.e. not now, or recently. Evidently the prayer for offspring, which was now no longer offered. **bear thee**=bring forth to thee. **John**=Jehovah sheweth favour. **14 joy and gladness.** Fig. *Hendiadys* (Ap. 6)=joy, yea exultant joy. **at**=upon [the occasion of]. Gr. *epi*. Ap. 104. ix. 2, as in *v.* 29. **birth**=bringing forth. Gr. *gennaō*, used of the mother. See note on Matt. 1. 2. **15 in the sight of**=before. See note on "before", *v.* 6. **shall drink neither**=shall in no wise (Gr. *ou mē*. Ap. 105. III) drink. **strong drink.** Gr. *sikera*, any intoxicating drink not from grapes. **shall be filled.** Verbs of filling take the Gen. of what the person or vessel is filled with. See Ap. 101. II. 14. note. Here *pneuma hagion* is in the Genitive case. **the Holy Ghost**=holy spirit. Gr. *pneuma hagion*, or "power from on high". See Ap. 101. II. 14. **from.** Gr. *ek*. Ap. 104. vii; i.e. before birth. Cp. *v.* 44. **16 children**=sons. See Ap. 108. iii. **to**=towards. Gr. *epi*. Ap. 104. ix. 8. **Lord.** Gr. *kurios*. Ap. 98. vi. i. *a.* 1. B. b. **17 go**=go forth. **the spirit and power.** Fig. *Hendiadys* (Ap. 6)=the spirit—yea, the powerful spirit (Mal. 4. 5). **Elias**=Elijah. **to turn, &c.** Ref. to Mal. 3. 1 and 4. 5, 6. See Ap. 107. II. 4. **disobedient**=unbelieving. **to**=in. Gr. *en*. Ap. 104. viii. **wisdom.** Gr. *phronēsis* (not *sophia*)=understanding. Occ. only here, and Eph. 1. 8=the product of *sophia*. See notes on Job 28. 28; 40. 4. **18 Whereby**=According to (Gr. *kata*, as in *v.* 9) what [sign]. **know**=get to know. Gr. *ginōskō*. Ap. 132. I. ii. **for ℑ am an old man.** To Zechariah the promise seemed to come too late; to Mary (*v.* 34) too early. **19 answering said.** See note on Deut. 1. 41.

5 B. C.

"I am °Gabriel, that stand °in the presence of God; and °am sent to speak [13] unto thee, and to °shew thee these glad tidings.

20 And, °behold, °thou shalt be dumb, and [13] not able to speak, until the day that these things shall °be performed, because thou °believest °not my words, °which shall be fulfilled °in their season."

J h

21 And the people °waited for Zacharias, and °marvelled that he tarried so long [5] in [9] the Temple.

i

22 And when he came out, he could [-20] not °speak unto them: and they °perceived that he °had seen a vision [5] in [9] the Temple: for he °beckoned unto them, and remained speechless.

H g

23 And [8] it came to pass, that, as soon as the °days of his °ministration were accomplished, he departed °to his own house.

f

24 And °after those days his wife Elisabeth °conceived, and °hid herself five months, °saying,

SIVAN

25 "Thus hath [6] the LORD dealt with me [5] in the days wherein He °looked on *me*, °to take away my reproach [1] among men."

L[1] M

26 And [5] in °the sixth month the [11] angel [19] Gabriel was sent °from God °unto a city of °Galilee, named °Nazareth,

27 °To a °virgin °espoused to a °man whose name was Joseph, [5] of the house of David; and the °virgin's name *was* °Mary.

28 And the [11] angel came in [13] unto her, and said,

N[1] l[1]

°"Hail, °*thou that art* highly favoured, [6] the LORD *is* °with thee: °blessed *art* thou [1] among °women."

m[1]

29 And °when she [12] saw *him*, she was troubled [14] at his saying, and °cast in her mind what manner of salutation this should be.

N[2] l[2]

30 And the [11] angel said unto her, "Fear [13] not, [27] Mary: for thou hast °found °favour °with God.

31 And, [20] behold, °thou shalt conceive [5] in thy womb, °and bring forth a Son, °and shalt call His name ° JESUS.

HEYIH

Gabriel = the mighty man of God. The messenger of the Restoration (*v.* 26; Dan. 8. 16; 9. 21), as Michael is the messenger of Israel's deliverance from judgment (Dan. 10. 13, 21; 12. 1. Jude 9; and Rev. 12. 7). Prob. two of the "seven" angels of Rev. 1. 4; 3. 1; 4. 5; 5. 6; 8. 2, 6; 15. 1, 6, 7, 8; 16. 1; 17. 1; 21. 9.

in the presence. Same as "before", *v.* 6.

am = was. **shew** = announce.

20 behold. Fig. *Asterismos*. Ap. 6.

thou shalt be dumb. The finite Verb and Participle denote continuous silence.

be performed = come to pass.

believest not = didst not believe. Ap. 150. I. 1. ii. Note the Negative. **not.** Gr. *ou*. Ap. 105. I.

which = which are of a kind which. Gr. *hoitines*, denoting a class, or kind of words.

in = up to. Gr. *eis*. Ap. 104. vi. Marking the process continuing up to the end.

21 waited for = were looking for. The finite Verb and Participle denoting protracted waiting.

marvelled. Because such waiting was usually short.

22 speak: i.e. pronounce the usual blessing (Num. 6. 24).

perceived = clearly perceived, or recognised. Gr. *epiginōskō*. Ap. 132. I. iii.

had seen. Gr. *horaō*. Ap. 133. I. 8.

beckoned = kept making signs. **23 days** = week.

ministration = public service. Gr. *leitourgia*. Hence Eng. "liturgy". **to** = unto. Gr. *eis*. Ap. 104. vi.

24 after. Gr. *meta*. Ap. 104. xi. 2.

conceived. Gr. *sullambanō*. A medical word, used in this sense in Luke and in James 1. 15. See Ap. 179. III.

hid = completely secluded. Probably to avoid all possibility of uncleanness, as in Judges 13. 4, 5, 7, 12–14. Occ. only here in N.T.

saying = saying that (Gr. *hoti*); giving the words.

25 looked on. Gr. *epeidon*. Ap. 135. II. 1. Occurs only in Luke here, and Acts 4. 29.

to take away my reproach. Cp. Gen. 30. 23. 1 Sam. 1. 6–10. Hos. 9. 14. Contrast 23. 29.

1. 26–56 (G, p. 1430). THE HOLY FAMILY. (*Division.*)

G | L[1] | 26–38. Visit of Gabriel to Mary.
G | L[2] | 39–56. Visit of Mary to Elisabeth.

1. 26–38 (L[1], above). VISIT OF GABRIEL TO MARY. (*Introversion, and Repeated Alternation.*)

L[1] | M | 26–28–. Mission of the Angel.
N[1] | l[1] | –28. Angel. Salutation.
m[1] | 29. Mary. Troubled.
N[2] | l[2] | 30–33. Angel. Promise.
m[2] | 34. Mary. Inquiry.
N[3] | l[3] | 35–37. Angel. Answer.
m[3] | 38–. Mary. Content.
M | –38. Departure of the Angel.

26 the sixth month. After the vision of Zachariah. This (cp. *v.* 36) is the passage which gives John's age as six months older than the Lord's. See Ap. 179. **from.** Gr. *hupo*. Ap. 104. xviii. 1. **unto.** Gr. *eis*. Ap. 104. vi. **Galilee.** One of the four Roman divisions of Palestine, comprising Zebulun, Naphtali, and Asher. Cp. Matt. 4. 13. **Nazareth.** Now *en-Nāzirah*. Aram. See Ap. 94. III. 3. See on Matt. 2. 23. **27 To.** Gr. *pros*. Ap. 104. xv. 3. **virgin.** This settles the meaning of the Heb. *'almāh* in Isa. 7. 14. There is no question about the Gr. *parthenos*. **espoused** = betrothed. A year before marriage. See Matt. 1. 18. **man** = husband. Gr. *anēr*. Ap. 123. 2. **Mary** = the Heb. *Miriam*. Ex. 15. 20. See Ap. 100. 1. **28 Hail.** See note on Matt. 26. 49. **thou that art highly favoured** = [thou] having been graced [by God] - endued with grace. Occ. only here, and Eph. 1. 6 = accepted through grace. "Grace" does not occur in Matthew or Mark. **with** = in association with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in *vv.* 30, 37, 51, 56. **blessed . . . women.** Omitted by T [Tr.] A WH R. Prob. brought here from *v.* 42, where it is unquestioned. **29 when she saw him.** Omitted by all the texts. **cast in her mind** = began to reason, or was reasoning. Imperfect Tense. **30 found.** Put by Fig. *Synecdochē* (of Species), Ap. 6, for "received". **favour** = grace: which is favour to the unworthy, as patience is favour to the obstinate, as mercy is favour to the miserable, as pity is favour to the poor, &c. **with** = from. Gr. *para*. Ap. 104. xii. 2. **31 thou shalt conceive:** i.e. forthwith conceive. The Tense marks a future action, the beginning of which in relation to future time is past, but the consequences of which still continue. **and.** Note the Fig. *Polysyndeton* in *vv.* 31, 32, emphasizing each detail. Note the four statements of the angel, combining the four key-texts of the four Gospels shown on page 1304:

(1) **Thou shalt . . . bring forth a Son:** "Behold the Man".
(2) **Thou shalt call His name Jesus:** "Behold My Servant".
(3) **He shall be great . . . the Son of the Highest** (*v.* 32): "Behold your God".
(4) **He shall reign,** &c. (*v.* 33): "Behold thy King".

JESUS. See note on Matt. 1. 21 and Ap. 48 and 98. X.

5 B.C. 32 °He shall be great, [31]and shall be called the
Son of °the Highest: [31]and [6]the LORD [6]God
shall give unto Him the throne of His father
David:
33 [31]And He shall reign °over the house of
°Jacob °for ever; [31]and of His kingdom there
shall be [7]no end."

m² 34 Then said Mary [13]unto the angel, "How
shall this be, °seeing I °know [−20]not a [27]man?"

N³ l³ 35 And the angel answered and said unto
her, [15]"The Holy Ghost shall come [12]upon
thee, and the power of [32]the Highest °shall
overshadow thee: °therefore also °that holy
Thing Which shall be born [5]of thee shall be
called °the Son of [6]God.
36 And, [20]behold, thy °cousin Elisabeth, °she
hath also conceived a son [5]in her old age:
and this is [26]the sixth month with her, who
was called barren.
37 For [30]with God °nothing shall be impos-
sible."

m³ 38 And Mary said, °"Behold the °handmaid
of the LORD; be it unto me [9]according to thy
°word."

M And the angel departed [2]from her.

L² O 39 And Mary arose [5]in those days, and went
[9]into the hill country [28]with haste [9]into a city
of Juda;
40 And °entered [9]into the house of Zacharias,
and saluted Elisabeth.

P Q¹ n¹ 41 And [8]it came to pass, that, when Elisabeth
heard the salutation of Mary,

o¹ the babe °leaped [5]in her womb; and Elisabeth
was filled with [15]the Holy Ghost:

n² 42 And she °spake out with a loud voice, and
said,

Q n³ "Blessed *art* thou [1]among women, and blessed
is the fruit of thy womb.
43 And whence *is* this to me, that the mother
of my Lord should come [27]to me?

o'' 44 For, °lo, as soon as the voice of thy salutation
°sounded [20]in mine ears, the babe [41]leaped
[5]in my womb °for joy.

n⁴ 45 And °blessed *is* she that believed: for
there shall be a °performance of those things
which were told her °from the LORD."

P R p 46 And °Mary said, °"My soul doth magnify
the LORD,

32 She shall be great, &c. Marks the break in the Dispensations, *vv.* 32, 33 being yet future.
the Highest = the Most High. Gr. *hupsistos.* Occ. seven times in Luke (1. 32, 35, 76; 2. 14 (pl.); 6. 35; 8. 28; 19. 38 (pl.); and twice in Acts (7. 48; 16. 17). Elsewhere, only four times (Matt. 21. 9 (pl.). Mark 5. 7; 11. 10 (pl.); and Heb. 7. 1).
33 over. Gr. *epi.* Ap. 104. ix. 3.
Jacob. Put for all the natural seed of the twelve tribes.
for = unto. Gr. *eis.* Ap. 104. vi.
for ever = unto the ages. See Ap. 151. II. A. ii. 7. a. See Ps. 45. 6. Dan. 7. 13, 14, 27. Mic. 4. 7. 1 Cor. 15. 24–28. Heb. 1. 8. Rev. 11. 15.
34 seeing, &c. = since, &c. Mary's answer shows how she understood the angel's promise. She does not question the *fact*, as Zacharias did (*v.* 18), but only inquires as to the *mode*. To Mary the promise seems too early, to Zacharias too late.
know = come to know. Gr. *ginōskō.* Ap. 132. I. ii.
35 shall overshadow. Cp. Ex. 33. 22. Mark 9. 7.
therefore = wherefore.
that holy Thing. See Heb. 7. 26. 1 Pet. 2. 22, and note on Matt. 27. 4.
the Son of God = God's Son. Ap. 98. XV.
36 cousin = kinswoman.
she hath also conceived = she also hath conceived.
37 nothing = not (Gr. *ou.* Ap. 105. I) any word. Gr. *rhēma.* See note on Mark 9. 32.
38 Behold. Gr. *idou.* Ap. 133. I. 2.
handmaid = bondmaid.
word. See note on *v.* 37. Same word.

1. 39-56 (L², p. 1431). VISIT OF MARY TO ELISABETH. (*Introversion.*)

L² | O | 39, 40. Mary. Journey.
P | 41–45. Blessing of Mary.
P | 46–55. Hymn of Mary.
O | 56. Mary. Return.

40 entered. A detail, to emphasize the fact, by which she recognized the truth of the sign of *v.* 36.

1. 41-45 (P, above). BLESSING OF MARY. (*Introversions.*)

P | Q | n¹ | 41–. Hearing.
o¹ | –41. Exultation of Babe.
n² | 42–. Speaking.
Q | n³ | –42, 43. Benediction.
o² | 44. Exultation of Babe.
n⁴ | 45. Beatitude.

41 leaped. Gr. *skirtaō.* Only used in N.T. here, *v.* 44, and 6. 23. Cp. Gen. 25. 22. Sept. has the same word.
42 spake out = cried out. Gr. *anaphōneō.* Occ. only here. A medical word. See Col. 4. 14.
43 to. Gr. *pros.* Ap. 104. xv. 3.
44 lo. Fig. *Asterismos.* Ap. 6.
sounded in = came into.
for joy = in (Gr. *en.* Ap. 104. viii) exultation.
45 blessed = happy. Not the same word as in *v.* 42.

performance = fulfilment. from. Gr. *para.* Ap. 104. xii. 1.

1. 46-55 (*P*, above). HYMN OF MARY. (*Alternation.*)

P | R | 46–49. Favours to herself. Condescension.
S | 50. Mercy to all that fear Him.
R | 51–53. Favours to others. Discrimination.
S | 54, 55. Mercy remembered to Israel.

1. 46-49 (R, above). FAVOURS TO HERSELF. (*Alternation.*)

R | p | 46, 47. Mary rejoicing.
q | 48–. Reason.
p | –48. All rejoicing.
q | 49. Reason.

46 Mary. From a common practice of transcribers in replacing a pronoun by the corresponding proper noun, or name, some have thought that this hymn is a continuation of Elisabeth's words. And the Structure favours this idea. But there is no MS. evidence for it. **My soul** = I myself. For emphasis. See Ap. 110. IV. 1.

5 B.C.

47 And °my spirit hath °rejoiced °in ° God my Saviour.

q 48 For He hath °regarded the low estate of His [38] handmaiden:

p for, [20] behold, [2] from henceforth all generations shall call me [45] blessed.

q 49 For ° He That is mighty hath done to me great things; and holy *is* ° His name.

S 50 And His °mercy *is* on them that ° fear Him ° from generation to generation.

R 51 He hath shewed strength °with °His arm; He hath scattered the proud in the imagination of their hearts.

52 He hath °put down the mighty [2] from *their* °seats, and exalted ° them of low degree.

53 He hath filled the hungry with good things; and the rich He hath sent empty away.

S 54 He hath ° holpen His servant Israel, °in remembrance of *His* [50] mercy;

55 ° As He spake [27] to ° our fathers, to Abraham, and to his seed ° for ever."

O 56 And Mary abode ° with her about three months, and ° returned [23] to her own house.

T¹ U 57 Now Elisabeth's ° full time came that she
B.C. should be delivered; ° and she ° brought forth
NISAN a son.

V 58 And her neighbours and her [36] cousins heard how [6] the LORD had °shewed great mercy ° upon her; and they rejoiced with her.

U r 59 And [8] it came to pass, that ° on the eighth day they came to circumcise the °child; and °they called him Zacharias, ° after the name of his father.

s 60 And his mother answered and said, °"Not *so;* but he shall be called John."

r 61 And they said [13] unto her, °"There is none °of thy kindred ° that is called by this name."

s 62 And they ° made signs to his father, how he ° would have him called.

63 And he asked for a ° writing table, and °wrote, saying, "His name is ° John."

V And they marvelled all.

W¹ 64 And his mouth was opened ° immediately, and his tongue *loosed,* and he ° spake, and praised [6] God.

65 And fear came ° on all that dwelt round

---

47 my spirit. See Ap. 101. II. 9.
rejoiced = exulted.
in. Gr. *epi.* Ap. 104. ix. 2.
God my Saviour. Note the Article = the God [Who is] the Saviour [of me]. See Sept. Deut. 32. 15. Ps. 24. 5; 25. 5; 95. 1.
48 regarded = looked (Gr. *epiblepō.* Ap. 133. III. 4) upon (Gr. *epi.* Ap. 104. ix. 5). See James 2. 3, and cp. 1 Sam. 1. 11. Ps. 33. 14; 119. 132 (Sept.).
49 He That is mighty = the Mighty One.
His name. See note on Ps. 20. 1.
50 mercy = pity. Gr. *eleos.* See *vv.* 54, 58, 72, 78. Not the same word as in *v.* 30. **fear** = reverence.
from generation, &c. = unto (Gr. *eis.* Ap. 104. vi) generations of generations.
51 with. Gr. *en.* Ap. 104. viii.
His arm. Fig. *Anthrōpopatheia.* Ap. 6. Cp. Isa. 52. 10; 59. 1, 16.
52 put down the mighty. Amaziah (2 Kings 14. 10); Uzziah (2 Chron. 26. 16); Nebuchadnezzar (Dan. 5. 20); Belshazzar (Dan. 5. 23, 30).
seats = thrones.
them of low degree = the lowly.
54 holpen = laid hold of [for help], or taken by the hand. Cp. Isa. 41. 8, 9.
in remembrance = [in order] to remember.
55 As = according as.
our fathers. Cp. Mic. 7. 20. Gal. 3. 16. Acts 2. 39.
for ever = unto the age. See Ap. 151. II. A. ii. 4. a.
56 with = in fellowship with. Gr. *sun.* Ap. 104. xvi. Not the same word as in *vv.* 28, 30, 37, 39, 51, 66.
returned = returned back. Gr. *hupostrephō.* Almost peculiar to Luke. Occ. only in Mark 14. 40. Gal. 1. 17. Heb. 7. 1, outside Luke and Acts.

1. 57-80 (*F*, p. 1430). JOHN. (*Division.*)

F | T¹ | 57–63. John. Birth and Circumcision.
| T² | 64–79. Zacharias. Prophecy: Fulfilled and Renewed.
| T³ | 80. John. Growth till manifestation.

1. 57-63 (T¹, above). JOHN. BIRTH AND CIRCUMCISION. (*Alternation.*)

T¹ | U | 57. John. Birth.
| V | 58. Neighbours. Congratulations.
| *U* | 59–63–. John. Circumcision.
| *V* | –63. Neighbours. Wonder.

57 full time = fulfilled time.
and. Note the Fig. *Polysyndeton* (Ap. 6) throughout the passage *vv.* 57–67, eighteen "ands".
brought forth. Gr. *gennaō.* Correctly rendered here, of the mother. Used of the father it = beget. See note on Matt. 1. 2.
58 shewed great mercy = magnified His mercy. A Hebraism. Cp. Gen. 19. 19. 2 Sam. 22. 51, Sept.
upon = with. Gr. *meta.* Ap. 104. xi. 1. Not the same word as in *vv.* 12, 35.

1. 59-63 (*U*, above). JOHN. CIRCUMCISION. (*Alternation.*)

U | r | 59. Neighbours. Name Zacharias.
| s | 60. Mother. "John".
| *r* | 61. Neighbours. Name Zacharias.
| *s* | 62, 63. Father. "John".

59 on = in. Gr. *en.* Ap. 104. viii. Not the same word as in *v.* 65. **on the eighth day.** Gen. 17. 12. Lev. 12. 3. Phil. 3. 5. **child.** Gr. *paidion.* Ap. 108. v. **they called.** Imperf. Tense = were for calling. **after.** Gr. *epi.* Ap. 104. ix. 2. Not the same word as in *v.* 24. **60 Not so** = No. Gr. *ouchi.* Ap. 105. I. **61 There is** = That there is. **of** = among. Gr. *en.* Ap. 104. viii. 2. **that is** = who is. **62 made signs.** Imperf. Tense = were consulting him by signs; i.e. while the colloquy was going on. **would** = wished to. Gr. *thelō.* Ap. 102. 1. **63 writing table** = writing tablet Table was used for tablet in 1611. Used by medical writers in Luke's day. **wrote, saying.** A Hebraism. Cp. 2 Kings 10. 6. "John" = the grace of Jehovah, was thus the first written word of that dispensation.

1. 64-79 (T², above). ZACHARIAS. PROPHECY: FULFILLED AND RENEWED. (*Division.*)

T² | W¹ | 64–67. Prophecy. Given of Zacharias.
| W² | 68–79. Prophecy. Given by Zacharias.

64 immediately = at once. Occ. nineteen times. All in Luke or Acts, except Matt. 21. 19, 20. A medical word (see Col. 4. 14), used thirteen times in connection with disease or healing. [1] Rendered "straightway" in 8. 55. Acts 5. 10. **spake** = began to speak. Imperf. Tense. **65 on** = upon. Gr. *epi.* Ap. 104. ix. 3.

4 B.C. about them: and all these °sayings °were noised abroad °throughout all the hill country of Judæa.

66 And all they °that heard *them* laid *them* up [5] in their hearts, saying, "What manner of [59]child shall this be!" And the hand of [6]the LORD was [28]with him.

67 And his father Zacharias was filled with [15]the Holy Ghost, and prophesied, saying,

W² t 68 °"Blessed *be* [6]the LORD °God of Israel; for He hath °visited and °redeemed His people,

u 69 And hath raised up °an horn of salvation for us [5] in the house of ° His servant David;

v 70 [55] As He spake °by the mouth of His holy prophets, which have been °since the world began:

w 71 That we should be saved [2] from our enemies, and [2] from the hand of all that hate us;

x 72 To perform the mercy *promised* °to our fathers, and to remember His holy covenant;

x 73 °The oath which He sware [27] to our father Abraham,

w 74 That He would grant unto us, that we being delivered °out of the °hand of our enemies might °serve Him without fear,

75 [5] In °holiness and °righteousness [6] before Him, all the days of our life.

v 76 And thou, [59] child, shalt be called the prophet of [32] the Highest: for thou shalt go °before the face of [6] the LORD to prepare His ways;

u 77 To give °knowledge of salvation unto His people °by the remission of their sins,

t 78 °Through the °tender mercy of our God; °whereby the °dayspring [15] from °on high hath [68] visited us,

79 To °give light to them that sit [5] in darkness and *in* °the shadow of death, to °guide our feet [9] into the way of peace."

T³ 80 And the [59] child grew, and °waxed strong [5] in °spirit, and was [5] in °the deserts till the day of his °shewing [13] unto Israel.

A³ G 2 And °it came to pass °in those days, that there went out °a decree °from Cæsar Augustus, that °all the °world should be °taxed.

2 (*And* °this taxing was first made when ° Cyrenius was governor of Syria.)

3 And all went to be [1] taxed, °every one °into his own city.

sayings. Gr. pl. of *rhema*. See note on Mark 9. 32.
were noised abroad = were talked of.
throughout all = in (Gr. *en*. Ap. 104. viii) the whole.
66 that heard. The 1611 edition of the A.V. reads "that had heard".

1. 68-79 (W², p. 1433). PROPHECY. GIVEN BY ZACHARIAS. (*Introversion.*)

W² | t | 68. Visitation.
u | 69. Salvation.
v | 70. Prophets.
w | 71. Enemies.
x | 72. The Covenant.
x | 73. The Covenant.
w | 74, 75. Enemies.
v | 76. Prophet.
u | 77. Salvation.
t | 78, 79. Visitation.

68 Blessed. Hence the name "Benedictus" given to Zacharias's prophecy. God = the God.
visited = looked on. Not the same word as in *v.* 48. See Ap. 133. III. 5.
redeemed = wrought a ransom for. Cp. Titus 2. 14.
69 an horn of salvation. A Hebraism. See Ps. 132. 17. 1 Sam. 2. 1, 10. Ezek. 29. 21.
His servant David. See Ps. 132. 10.
70 by = through. Gr. *dia*. Ap. 104. v. 1.
since the world began = from [the] age: i. e. of old. See Ap. 151. II. A. ii. 1.
72 to = with. Gr. *meta*. Ap. 104. xi. 1.
73 The oath, &c. See Gen. 12. 3; 17. 4; 22. 16, 17.
74 out of = from. Gr. *ek*. Ap. 104. vii.
hand. The 1611 edition of the A.V. reads "hands".
serve: or worship. 75 holiness. Toward God.
righteousness. Toward men. Cp. 1 Thess. 2. 10. Eph. 4. 24.
76 before. Gr. *pro*. Ap. 104. xiv.
77 knowledge. Gr. *gnōsis*. Ap. 132. II. i.
by = for. Gr. *en*. Ap. 104. viii.
78 Through = On account of. Gr. *dia*. Ap. 104. v. 2.
tender mercy = bowels of compassion. Fig. *Anthrōpopatheia* (Ap. 6).
whereby = in (Gr. *en*. Ap. 104. viii) which.
dayspring. Gr. *anatolē*. Heb. *zemach* = branch (see page 1304), is rendered *anatolē* in Jer. 23. 5 and Zech. 3. 8, because of its springing up. Both meanings (branch and light) are here combined. Cp. Ezek. 16. 7; 17. 10.
on high. Gr. *hupsos*. Occ. five more times: 24. 49. Eph. 3. 18; 4. 8. James 1. 9. Rev. 21. 16.
79 give light to = shine upon.
the shadow of death. A Hebraism. *Zalmaveth*. Job 10. 21; 38. 17. Ps. 23. 4; 107. 10. Isa. 9. 2. Matt. 4. 16, &c.
guide = direct. Wycliffe has "dress", through the O. French *dresser* = to arrange, still preserved as an English military term.
80 waxed strong = grew and was strengthened.
spirit. Gr. *pneuma*. See Ap. 101. II. 10.
the deserts. The Art. indicating a well-known part.
shewing = public or official inauguration. Gr. *anadeixis*. Occ. only here.

2. 1-5 (*G*, p. 1430). THE HOLY FAMILY.

1 it came to pass in those days. The seventh and last occurrence of this ominous phrase. See note on Gen. 14. 1. it came to pass. A Hebraism, frequent in Luke. Cp. 1. 8. in. Gr. *en*. Ap. 104. viii.
a decree = an edict. from. Gr. *para*. Ap. 104. xii. 1. all. Fig. *Synecdochē* (of the whole) for a part of the whole; i. e. the Roman Empire. world. Gr. *oikoumenē*. See Ap. 129. 3. Cp. Acts 11. 28.
taxed = enrolled, or registered. 2 this taxing was first made = this was the first registration to be made. A second is recorded in Acts 5. 37. Cyrenius. Gr. for the Latin *Quirinus*. His full name was Publius Sulpicius Quirinus. 3 every one, &c. A Papyrus (in British Museum), being a rescript of the Prefect Gaius Vibius Maximus (A.D. 103-4), shows that Herod must have been acting under Roman orders. Vib. Max. was Præfect of Egypt, and wrote: "The enrolment by households being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may accomplish the customary dispensation of enrolment, and continue steadfastly in the husbandry that belongeth to them." There is a large number of Papyri relating to these enrolments. See Deissmann's *Light from the Ancient East*, pp. 268, 269. into = unto. Gr. *eis*. Ap. 104. vi.

4 B.C.

4 And Joseph also °went up °from Galilee, °out of the city of °Nazareth, [3] into Judæa, °unto °the city of David, which is called °Bethlehem; °(because he was °of the house and °lineage of David:)

5 To be [1] taxed °with Mary his °espoused wife, being °great with child.

A[3] X[1]

6 And °so it was, that, °while they were there, the days were accomplished that she should be delivered.

Tisri Day ast of r- s.

7 And she brought forth °her firstborn Son, and °wrapped Him in swaddling clothes, and laid Him [1] in °a °manger; because there was °no room for them [1] in °the inn.

[1] A C

8 And there were [1] in the same °country shepherds abiding in the field, keeping watch °over their flock by night.

D E

9 And, °lo, °the angel of °the LORD °came upon them, and °the glory of °the LORD shone round about them: and they °were sore afraid.

F y

10 And the angel said unto them, "Fear °not: for, °behold, °I bring you good tidings of great joy, °which shall be to all °people.

z

11 °For unto you °is born this day

z

[1] in the city of David

a[1]

°a Saviour,

a[2]

which is °Christ

a[3]

°the Lord.

y

12 And this *shall be* a sign unto you; Ye shall find °the Babe [7] wrapped in swaddling clothes, lying [1] in [7] a [7] manger."

D E

13 And suddenly there was [5] with the angel

4 went up: literally true, the ascent from Nazareth to Jerusalem being at least 1,500 feet.
from=away from. Gr. *apo*. Ap. 104. iv.
out of. Gr. *ek*. Ap. 104. vii.
Nazareth. Aram. See note on 1. 26. =Branch-Town, where He, Jehovah's "Branch" (Zech. 3. 8; 6. 12), was brought up (4. 16).
unto. Gr. *eis*. Ap. 104. vi. Not the same word as in *vv.* 15–, 20, 48, 49.
the city of David. 1 Sam. 20. 6. Zion also so called, 2 Sam. 5. 9; 6. 10, 12, 16. 1 Kings 2. 10, &c.
Bethlehem=the house of bread. Cp. Gen. 35. 19; 48. 7. Ps. 132. 6. Now *Beit Lahm*, about five miles south of Jerusalem.
because he was=on account of (*dia*. Ap. 104. v. 2) his being. **of**. Gr. *ek*. Ap. 104. vii.
lineage: i.e. the family.
5 with=in conjunction with. Gr. *sun*. Ap. 104. xvi. Not the same word as in *vv.* 36, 51, 52.
espoused=married. Not merely "betrothed" (Matt. 1. 20, 24, 25). See note on Matt. 1. 18. Cp. Deut. 22. 23, 24.
great with child. Cp. 1. 24. Gr. *enkuos*. Occ. only here in N.T.

2. 6-52 (A[3], p. 1429). PRE-MINISTERIAL. (*Repeated Alternation.*)

A[3] | X[1] | 6, 7. The Holy Child. Birth.
Y[1] | 8–20. Attestations. (Heavenly.)
X[2] | 21–24. The Holy Child. Presentation.
Y[2] | 25–38. Attestations. (Earthly.)
X[3] | 39–52. The Holy Child. Growth.

6 so it was=it came to pass; as in *v.* 1.
while=in (Gr. *en*. Ap. 104. viii) the time.
7 her firstborn Son=her son, the firstborn. Ap. 179. II.
wrapped . . . swaddling clothes. Gr. *sparganoō*=to swathe. Occ. only here and *v.* 12. A medical term =bandage. See Col. 4. 14. Eng. "swathe". Anglo-Saxon *swathu*=as much grass as is mown at one stroke of the scythe. From Low Germ. *swade*=a scythe. Hence a shred, or slice, then a bandage. Cp. Ezek. 16. 4.
a=the. But all the Texts omit the Art.
manger. Gr. *phatnē* (from *pateomai*, to eat). Occ. only in *vv.* 12, 16, and 13. 15. Sept. for Heb. *'ebus*. Prov. 14. 4. **no**. Gr. *ou*. Ap. 105. I.
the inn=the *Khan*. Not "guestchamber", as in 22. 11 and Mark 14. 14, its only other occurrences.

2. 8-15 (Y[1], above). ATTESTATIONS. (HEAVENLY.) (*Alternation.*)

Y[1] | A | 8–15. Angelic Message. Given.
B | 16. The Shepherds. Departure.
A | 17–19. Angelic Message. Reported.
B | 20. The Shepherds. Return.

2. 8-15 (A, above). ANGELIC MESSAGE. (*Introversion and Alternation.*)

A | C | 8. The Shepherds. Watch.
D | E | 9. One Angel.
F | 10–12. His Message. News.
D | *E* | 13. The Heavenly Host.
F | 14. Their Message. Praise.
C | 15. The Shepherds. Resolve.

8 country=region where David fed his father's sheep, when sent for by Samuel (1 Sam. 16. 11, 12). **over**. Gr. *epi*. Ap. 104. ix. 3. **9 lo**. Fig. *Asterismos* (Ap. 6), to call attention to the wondrous event. **the angel**=an angel. No Art. See note on 1. 11. Ap. 179. II. 2. **the LORD**=Jehovah (Ap. 98. VI. *a*. 1. B. b). **came upon**=stood by. Gr. *ephistēmi*. Used eighteen times by Luke. Cp. 24. 4. Acts 12. 7; 23. 11. **the glory**: the *Shekinah*, which symbolized the Divine presence. See Ex. 24. 16. 1 Kings 8. 10. Isa. 6. 1–3. Acts 7. 55. **were sore afraid**=feared a great fear. Fig. *Polyptōton*. Ap. 6. See note on Gen. 26. 28.

2. 10-12 [For Structure see next page].

10 not. Gr. *me*. Ap. 105. II. **behold**. Fig. *Asterismos*. Ap. 6. **I bring you good tidings**. Gr. *euangelizomai*=I evangelize (announce) to you great joy. **which**. Denoting the class or character of the joy. **people**=the People [of Israel]. **11 For**=That: meaning "born to-day"; not "I announce to-day". See note on Luke 23. 43. **is born**=was born, or brought forth. **a Saviour**. Not a helper: for a Saviour is for the lost. **Christ the Lord**=Heb. *Mashiach Jehovah*, i.e. Jehovah's Anointed. 1 Sam. 24. 6. Ap. 98. XIII. **the Lord**. Ap. 98. VI. *a*. 3. B. a. The Lord of all power and might. Therefore able to save. Cp. Rom. 14. 9. 1 Cor. 8. 6; 12. 3. 2 Cor. 4. 5. Phil. 2. 11. These three words define and contain the "Gospel" as being good news as to a PERSON; and as being Christianity as distinct from Religion, which consists of Articles, Creeds, Doctrines, and Confessions; i.e. all that is outward. Cp. Phil. 3. 4–7, 9, 10, 20, 21. Note that in the Gr. the words, "in the city of David", come last. Hence the z and *z* correspond in the Structure, p. 1436. **12 the Babe**=a babe.

4 B.C. a multitude of the °heavenly °host praising °God, and saying,

F G b H to [13]God

14 °"Glory

c [1]in the highest,

G c and °on earth

b peace,

H °good will °toward men."

C 15 And [1]it came to pass, as the angels were gone away [4]from them [3]into °heaven, the shepherds said one °to another, °"Let us now go even °unto Bethlehem, and °see this °thing which °is come to pass, which [9]the LORD hath °made known unto us."

B 16 And they came with haste, and °found °Mary, and Joseph, and the Babe lying [1]in [7]a manger.

A 17 And when they had [15]seen *it*, they made known abroad the °saying which was told them °concerning this °Child.

18 And all they that heard *it* wondered °at those things which were told °them °by the shepherds.

19 But Mary °kept all these [1b]things, °and pondered *them* [1]in her heart.

B 20 And the shepherds returned, glorifying and praising [13]God °for all the things that they had heard and [16]seen, °as it was told °unto them.

X² 21 And when °eight days were °accomplished for the circumcising of the [17]Child, °His name was called° JESUS, Which was so named° of the angel °before He was conceived [1]in the womb.

22 And when °the days of °her purification °according to °the law of Moses were [21]accomplished, they °brought Him °to Jerusalem, to °present *Him* to [9]the LORD;

23 [20](As it is written [1]in [22]the law of [9]the LORD, °**Every male that openeth the womb shall be called °holy to [9]the LORD**;)

24 And to offer a sacrifice [22]according to that which is said [1]in [22]the law of the LORD, °**A pair of turtledoves, or two young pigeons.**

Y² I 25 And, [10]behold, there was a °man [1]in Jerusalem, whose name *was* °Simeon; and the same °man *was* just and °devout, °waiting for

2. 10–12 (F, p. 1435). HIS MESSAGE. NEWS. (*Introversion, in the order of the Greek words.*)

F | y | 10. The Announcement.
z | 11–. The Time.
a¹ | –11–. A Saviour. } The Gospel. A Person.
a² | –11–. Christ. }
a³ | –11. The Lord. }
z | –11–. The Place.
y | 12. The Sign.

13 heavenly host = host of heaven. So Tr. WH marg. **host** = the *Sabaïōth* of the O.T. Cp. Dan. 8. 10. Rom. 9. 29. Jas. 5. 4. Rev. 5. 11, 12. **God.** Ap. 98. I. i. 1.

14. (*F*, p. 1435). THEIR MESSAGE. PRAISE. (*Alternation and Introversion, according to the Greek.*)

F | G | b | 14–. Glory.
c | –14–. Sphere: "in the Highest".
H | –14–. To God.
G | c | –14–. Sphere: "on Earth".
b | –14–. Peace.
H | –14. [From God] among [favoured] men.

14 Glory. Supply the Ellipsis: [be] to God. Cp. 19. 38. **on earth peace.** But man murdered "the Prince of peace", and now vainly talks about "Peace". **on.** Gr. *epi*. Ap. 104. ix. 1. **earth.** Gr. *gē*. Ap. 124. 4. **good will toward men.** All the texts read "among men of good pleasure", reading *eudokias* instead of *eudokia*. But the sense is the same, as the "good pleasure" is that of Jehovah alone = among men of [His] good pleasure: see 12. 32, "It is your Father's good pleasure to give you the kingdom". But it was man's bad pleasure to *reject* the kingdom. See the Structure (*F*). **toward** = among. Gr. *en*. Ap. 104. viii. 2. **15 heaven** = the heaven. Sing. with Art. **to.** Gr. *pros*. Ap. 104. xv. 3. **Let us now go** = [Come now], let us go through. **unto** = as far as. **see.** Gr. *eidon*. Ap. 133. I. i. **thing** = word, or saying. Gr. *rhēma*. See note on Mark 9. 32. **is** = has. **made known:** i.e. the saying of *v.* 12. Gr. *gnōrizō*. Cp. *gnōsis*. Ap. 132. II. i. **16 found** = discovered, after search, or in succession. Gr. *aneuriskō*. Occ. only here and in Acts 21. 4. **Mary, and Joseph, and the Babe.** Each has the Art. with conj. emphasizing the several parties referred to. **17 saying.** Gr. *rhēma*, as in *v.* 15. **concerning.** Gr. *peri*. Ap. 104. xiii. 1. **Child.** As in 1. 59. **18 at** = concerning, as in *v.* 17. **them** = to (Gr. *pros*, as in *v.* 15–) them. **by.** Gr. *hupō*. Ap. 104. xviii. 1. **19 kept** = kept within herself.

and pondered = pondering; i.e. weighing them. Cp. Gen. 37. 11. **20 for** = on. Gr. *epi*. Ap. 104. ix. 2. **as** = according as. **unto.** Gr. *pros*. Ap. 104. xv. 3. **21 eight days, &c.:** i.e. on the last and great day of the Feast of Tabernacles (John 7. 37). **accomplished** = fulfilled. See Lev. 12. 3. **His name.** Supply the logical Ellipsis thus: "[Then they circumcised Him] and called His Name", &c. Only four named before birth: Ishmael, Isaac, John, and the Lord. **JESUS.** See note on Matt. 1. 21. Ap. 98. X. **of** = by. Gr. *hupo*, as in *v.* 18. **before.** Gr. *pro*. Ap. 104. xiv. **22 the days:** i.e. forty days after the birth of a son (eighty after a daughter). See Lev. 12. 2–4. **her** = their. So all the texts; i.e. Joseph and Mary. **according to.** Gr. *kata*. Ap. 104. x. 2. See Ex. 13. 12; 22. 29; 34. 19. Num. 3. 12, 13; 18. 15. **the law.** Mentioned five times in this chapter, oftener than all the rest of Luke, to show the truth of Gal. 4. 4. **brought Him** = brought Him up. **to.** Gr. *eis*. Ap. 104. vi. **present, &c.** Ex. 13. 2. Num. 18. 15, 16. **23 Every male, &c.** Quoted from Ex. 13. 2. Num. 18. 15. **holy.** See note on Ex. 3. 5. **24 A pair, &c.** Lev. 12. 2, 6.

2. 25–38 (Y², p. 1435). ATTESTATIONS. (EARTHLY.) (*Alternation.*)

Y² | I | 25–27. Simeon.
J | 28–35. His testimony.
I | 36, 37. Anna.
J | 38. Her testimony.

25 man. Gr. *anthrōpos*. See Ap. 123. 1. **Simeon.** In Heb. *Shimᵉ'ōn* = hearing. Cp. Gen. 29. 33. Possibly the father of Gamaliel (Acts 5. 34). **devout.** Gr. *eulabēs*. Used only by Luke = taking hold of well; i.e. careful and circumspect in observing the Law. Cp. Acts 2. 5; 8. 2. The kindred word *eulabeia*, rendered "godly fear", occurs twice (Heb. 5. 7; 12. 28). **waiting for.** Cp. Gen. 49. 18. Isa. 49. 23; and see Ap. 86. Joseph of Arimathæa was another who thus waited. Mark 15. 43. Cp. *v.* 38; 8. 15; 24. 21.

°the consolation of Israel: and °the Holy Ghost was °upon him.

26 And °it was revealed unto him [18]by °the Holy Ghost, that he should [10]not [15]see death, °before he had [15]seen °the LORD'S Christ.

27 And he came °by °the Spirit [3]into °the temple: and when the parents brought [1]in [17]the Child Jesus, to do °for Him °after the custom of [22]the law,

28 Then °took he Him up °in his arms, and blessed God, and said,

29 °"Lord, now lettest Thou Thy servant depart [1]in peace, [22]according to Thy °word:

30 For mine eyes have [15]seen °Thy salvation,

31 Which Thou hast prepared °before the face of all °people;

32 **A light °to lighten °the Gentiles,** and the °glory of thy people Israel."

33 And °Joseph and His mother °marvelled °at those things which were spoken °of Him.

34 And [25]Simeon blessed them, and said [20]unto Mary His mother, [10]"Behold, this *Child* is °set °for the °fall and °rising again of many [1]in Israel; and °for a sign which shall be °spoken against;

35 °(Yea, a °sword shall °pierce through thy own °soul also,) that the °thoughts [4]of many hearts may be °revealed."

36 And there was one °Anna, a °prophetess, the daughter [4]of Phanuel, of the tribe of °Aser: she was of a great age, and had lived °with an husband seven years [4]from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed °not [4]from the [27]temple, but °served *God* with fastings and prayers night and day.

38 And she °coming in °that instant gave °thanks likewise unto °the LORD, and spake [33]of Him to all them that °looked for °redemption [1]in Jerusalem.

39 And when they had °performed all things [22]according to [22]the law of [9]the LORD, they returned [3]into Galilee, [22]to their own city °Nazareth.

40 And [17]the Child grew, and waxed strong °in spirit, filled with wisdom: and °the grace of [13]God was [13]upon Him.

41 Now His parents went [22]to Jerusalem every year at the feast of the °passover.

the consolation of Israel. Cp. Acts 28. 20 and Isa. 40. 1. "May I see the consolation of Israel!" was a Jewish formula of blessing; and an adjuration also: "May I not see it, if I speak not the truth!"

the Holy Ghost = *pneuma hagion* = a spiritual gift. See Ap. 101. II. 14.

upon. Gr. *epi.* Ap. 104. ix. 3.

26 it was revealed. Gr. *chrēmatizō.* Occ. nine times; six times of a Divine communication; here, Matt. 2. 12, 22. Acts 10. 22; 11. 26. Rom. 7. 3. Heb. 8. 5; 11. 17; 12. 25.

the Holy Ghost. The Person being the revealer (with Articles). Not the same as in *v.* 25. See Ap. 101. II. 3.

before. Gr. *prin.* See note on "Till", Matt. 1. 25.

the Lord's Christ = Jehovah's Anointed. See note on *v.* 11. Ap. 98. VI. i. *a.* B. b. and XIII.

27 by = in. Gr. *en.* Ap. 104. viii.

the Spirit. The Holy Spirit Himself. See Ap. 101. II. 3.

the temple = the Temple courts. Gr. *hieron.* See notes on Matt. 4. 5; 23. 16.

for = concerning. Gr. *peri.* Ap. 104. xiii. 1.

after = according to. As in *v.* 22.

28 took = received. **in** = into, as in *v.* 8.

29 Lord = Master. Gr. *Despotēs.* Ap. 98. XIV. ii. Occurs ten times in N.T. (here; Acts 4. 24. 1 Tim. 6. 1, 2. 2 Tim. 2. 21. Tit. 2. 9. 1 Pet. 2. 18. 2 Pet. 2. 1. Jude 4. Rev. 6. 10). **word** = saying. See *v.* 26.

30 Thy salvation. Gr. *to sōtērion* (not the usual *sōtēria*). Used of Jehovah Himself (not merely of salvation as such). See Isa. 62. 11. Cp. Luke 3. 6.

31 before. Gr. *kata.* Ap. 104. x. 2.

people = the peoples.

32 A light. Gr. *phōs.* See Ap. 130. 1. Quoted from Isa. 42. 6.

to lighten = for (Gr. *eis*, as in *v.* 34) a revelation of. Gr. *apokalupsis* = a revelation by unveiling and manifesting to view. The first of eighteen occurrences. All noted in Ap. 106. II. i. Cp. Ps. 98. 2, 3. Isa. 42. 6; 49. 6; 52. 10, &c. **the Gentiles.** See Isa. 25. 7.

glory. The special blessing for Israel. Israel has had the "light". She is yet to have the glory.

33 Joseph. Most of the texts (not the Syriac) read "His father". **marvelled** = were marvelling.

at. Gr. *epi.* Ap. 104. ix. 2. Not the same word as in *v.* 18.

of = concerning. Gr. *peri.* Ap. 104. xiii. 1. Not the same word as in *vv.* 4, 35, –36.

34 set = destined.

for. Gr. *eis.* Ap. 104. vi. Not the same word as in *vv.* 10, 11, 20, 27, 30.

fall: i. e. a stumbling-block. See Isa. 8. 14, and cp. Matt. 21. 42, 44. Acts 4. 11. Rom. 9. 33. 1 Cor. 1. 23.

rising again = rising up. Matt. 11. 5. Ap. 178. II. 1.

spoken against. See Acts 28. 22. Not a prophecy, but describing its character.

35 Yea = And thee.

sword. Gr. *rhomphaia.* Occ. only here and Rev. 1. 16; 2. 12, 16; 6. 8; 19. 15, 21. Sept. for Zech. 13. 7.

pierce, &c. When on the Cross.

soul. Gr. *psuchē.* Ap. 110. v. 1.

thoughts = reasonings. Cp. 5. 22. Matt. 15. 19. John 9. 16. 1 Cor. 11. 19. 1 John 2. 19. **revealed** = unveiled. Gr. *apokaluptō.* Ap. 106. I. ix. **36 Anna.** Heb. Hannah, as in 1 Sam. 1. 20 = He was gracious. **prophetess.** Only here and Rev. 2. 20. **Aser** = Asher; thus Anna of Israel united with Simeon of Judah. **37 not.** Gr. *ou.* Ap. 105. I. **served.** Same as 1. 74. **38 coming in** = standing by. **that instant** = at the same time (or hour). **thanks** = praise. **the Lord.** All the texts read "God". **looked** = waited. **redemption.** See notes on *v.* 24; 24. 21. Mark 15. 43.

2. 39–52 (X[3], p. 1435). THE HOLY CHILD. GROWTH. (*Introversion and Alternation.*)

X[3] | K | d | 39. Return to Galilee.
e | 40. The Lord. Growth.
L | 41–50. The Feast of the Passover.
K | d | 51. Return to Nazareth.
e | 52. The Lord. Increase.

39 performed = ended. **Nazareth.** See note on Matt. 2. 23. **40 in spirit.** All the texts omit this. Ap. 101. vi. Matt. 2 comes in here. **the grace,** &c. Cp. John 1. 14. Isa. 11. 2, 3.

2. 41–50 [For Structure see next page].

41 passover. See Ap. 94. III. 3.

A.D. 8 **42** And when He was °twelve years old, they went up [22] to Jerusalem [27] after the custom of the feast.

Q **43** And when they had fulfilled the days, ° as they returned, ° the Child Jesus tarried behind [1] in Jerusalem; and °Joseph and His mother °knew [37] not *of it*.

R S f **44** But they, °supposing Him to have been [1] in ° the company,

g went °a day's journey; and they °sought Him °among *their* kinsfolk °and acquaintance.

T **45** And when they found Him [10] not,

S f they turned back again [22] to Jerusalem,

g °seeking Him.

46 And [1] it came to pass, that °after three days

T they found Him [1] in [27] the temple,

N °sitting [1] in the midst of the °doctors, both hearing them, and asking them questions.

O **47** And all that heard Him were astonished [33] at His understanding and answers.

M P **48** And when they [15] saw Him, they were amazed: and His mother said [20] unto Him,

Q °"Son, why hast Thou thus dealt with us?

R [10] behold, °Thy father and ℨ have [41] sought Thee sorrowing."

49 And He said [20] unto them, "How is it that ye sought Me?

N °wist ye [37] not that I °must be about My Father's business?"

O **50** And they °understood [37] not the [17] saying which He spake unto them.

K d **51** And He went down [36] with them, and came [22] to [4] Nazareth, and was °subject unto them: but His mother kept all these [17] sayings [1] in her heart.

c **52** And Jesus °increased °in wisdom and °stature, and in favour ᵕ with God and °man.

B U A.D. 26 **3** Now °in the °fifteenth year of the °reign of °Tiberius Cæsar, °Pontius Pilate being °governor of Judæa, and °Herod being tetrarch of Galilee, and his brother °Philip

2. 41-50 (L, p. 1437). THE FEAST OF THE PASSOVER. (*Extended Alternations.*)

L | M | P | 41, 42. Parents at Jerusalem.
Q | 43. The Child. Tarrying behind.
R | 44–46–. Parents' search.
N | –46. The Child. Employment.
O | 47. Effect. Astonishment.
M | P | 48–. Parents at Jerusalem.
Q | –48–. The Child. Questioned.
R | –48, 48–. Parents. Search.
N | –49. The Child. Employment.
O | 50. Effect. Unintelligent.

42 twelve years old: when every Jewish boy becomes "a son of the law". If they performed "*all things* acc. to the Law, Joseph had paid the five shekels redemption money (Num. 3. 47; 18. 16), which gave Joseph the *legal right* to be reckoned the "father", claiming the obedience shown in *v.* 51. See notes on *v.* 48, and 3. 23, which thus explain the genealogy there.

43 as they returned = in (Gr. *en*. Ap. 104. viii) their returning.

the Child. Now the Gr. is *pais* = the youth as becoming Jehovah's servant. See Ap. 108. iv.

Joseph and His mother. All the Texts read "His parents".

knew not = did not get to know of it. Gr. *ginōskō*. Ap. 132. I. ii.

2. 44-46– (R, above). PARENTS' SEARCH. (*Alternations.*)

R | S | f | 44–. Journey from Jerusalem.
g | –44. Search.
T | 45–. Unsuccessful.
S | f | –45–. Journey back to Jerusalem.
g | –45, 46–. Search.
T | –46–. Successful.

44 supposing = surely reckoning. See note on 3. 23.

the company: i. e. in the caravan.

a day's journey. Probably to *Beerōth*, about six miles north of Jerusalem. Now *Bireh*.

sought = searched up and down.

among. Gr. *en*. Ap. 104. viii. 2. **and** = and among.

45 seeking = searching (all the way they went). Gr. *anazēteō*, as in *v.* 44.

46 after = with. Gr. *meta*. Ap. 104. xi. 2.

sitting. This was strictly according to rule.

doctors = teachers: i. e. Rabbis.

48 Son. Gr. *teknon* = child. See Ap. 108. i.

Thy father. This was legally correct on the part of Mary. (See note on *v.* 42, above.) But not truly so; therefore the Lord's correction, "MY Father's business", *v.* 49.

49 wist ye not = knew ye not. Gr. *oida*. See Ap. 132. I. i.

must. These are the first recorded words of the Lord. The reference is to Ps. 40. 6–11. John 4. 34. Hence the Divine necessity. Cp. Matt. 16. 21; 26. 54.

50 understood not. Cp. 9. 45; 18. 34. Mark 9. 32. John 1. 10, 11; 10. 6.

51 subject. See note on *v.* 42.

52 increased = advanced. **in wisdom.** See Ap. 117. **stature** = maturity in all respects. **with** = from beside. Gr. *para*. Ap. 104. xii. 2. **man** = men. Gr. *anthrōpos*. Ap. 123. 1.

Mark 8. 31. Luke 4. 43; 9. 22; 13. 33; 24. 7, 26, 46. John 3. 14; 4. 4; 12. 34, &c. The last-recorded words as the Son of man were, "It is finished": i. e. the Father's business which He came to be about. Compare His first and last ministerial or official words. See note on Matt. 4. 4, "It is written".

3. 1-20 (B, p. 1427). THE FORERUNNER. (*Introversion and Alternation.*)

B | U | 1, 2–. Herod the Tetrarch.
V | W | –2. The Word of God. Coming to John.
X | 3. John proclaiming.
V | W | 4–6. The Word of God fulfilled by John.
X | 7–18. John proclaiming.
U | 19, 20. Herod the Tetrarch.

1 in. Gr. *en*. Ap. 104. viii. **fifteenth . . . Tiberius.** See Ap. 179. I, note 2. Augustus died in A.D. 14, but Tiberius was associated with him for two or three years. This would make Tiberius's fifteenth year A.D. 26. **reign** = government. Gr. *hegemonia* (not *basileia* = kingdom). **Pontius Pilate.** First mention. Appointed sixth Procurator of Judaea, A.D. 25. After his deposition, he went to Rome, and (according to Eusebius) committed suicide in A.D. 36. **governor.** Cognate word with "reign" above. **Herod . . . Philip.** See Ap. 109. Herod Antipas, half-brother of Philip I, who abducted Philip's wife, Herodias, and married her. This was the Herod to whom the Lord was sent for trial.

D. 26 tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
2 °Annas and Caiaphas being the high priests,

V W °the word of God came °unto °John the son of Zacharias [1] in °the wilderness.

X 3 And he °came °into all the country about Jordan, °preaching the °baptism of °repentance °for °the remission of °sins;

V W 4 As it is written [1] in the book of °the words of °Esaias the prophet, saying, "**The voice of one crying [1] in the wilderness, 'Prepare ye the way of °the LORD, make His °paths straight.**
5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;
6 And all °flesh shall °see the salvation of °God.'"

Y h 7 °Then said he to the °multitude that came forth to be °baptized °of him, "O °generation of vipers, who hath °warned you to flee °from the wrath °to come?
8 Bring forth therefore fruits worthy of °repentance, and begin °not to say °within yourselves, 'We have Abraham to *our* °father': for I say unto you, That God is able °of °these stones to raise up °children unto Abraham.

i 9 And °now also the axe is laid °unto the root of the trees:

k every tree therefore which bringeth [8] not forth good fruit is hewn down, and cast [3] into the fire."

Z l^1 10 And the people asked him, saying, "What shall we do then?"

m^1 11 He °answereth and saith unto them, "He that hath two °coats, let him impart to him that hath °none; and he that hath °meat, let him do likewise."

l^2 12 Then came °also publicans to be °baptized, and said [9] unto him, °"Master, what shall we do?"

m^2 13 And he said [9] unto them, "Exact °no more °than that which is appointed you."

l^3 14 And °the soldiers likewise demanded of him, saying, "And what shall we do?"

m^3 And he said [9] unto them, °"Do violence to no man, neither °accuse *any* falsely; and be content with your wages."

Y h 15 And as the people were °in expectation, and all men °mused [1] in their hearts °of John, whether he were °the Christ, or not;

2 Annas. See Ap. 94. III. 3. 5.
Annas and Caiaphas being the high priests. Caiaphas was the High Priest as successor of Aaron; while Annas was the *Nasi*, or head of the Sanhedrin (as successor of Moses), and thus associated with Caiaphas in government. This explains John 18. 13, 24, and Acts 4. 6.
the word of God came, &c. See Ap. 82. Cp. Jer. 1. 2. Ezek. 6. 1, &c. John was the last and greatest of the prophets.
unto = upon. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in *vv.* 9, 12, 13, 14.
John the son of Zacharias. In Matthew, John the Baptist.
the wilderness: i.e. in the cities and towns of the open country. See *v.* 4; Josh. 15. 61, 62; and 1 Sam. 23. 14, 24.
3 came = went. **into.** Gr. *eis*. Ap. 104. vi.
preaching = proclaiming. See Ap. 121. 1.
baptism. See Ap. 115. II. i. 2.
repentance. See Ap. 111. II. 1.
for = with a view to. Gr. *eis*. Ap. 104. vi.
the remission = remission. A medical word (see Col. 4. 14). Used by Luke ten times. Rest of N.T. only seven times. See 4. 18. **sins.** Ap. 128. I. ii.
4 the words, &c. See notes on Isa. 40. 3, and Mal. 3. 1. See Ap. 107. II. 4. **Esaias** = Isaiah. See Ap. 79. I.
the LORD = Jehovah. Ap. 4. II and 98. VI. i. *a*. 1. B. a.
paths = beaten tracks.
6 flesh. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for people. **see.** Gr. *opsomai*. Ap. 133. I. 8 (a).
God. Ap. 98. I. i. 1.

3. 7-18 (*X*, p. 1438). JOHN PROCLAIMING.
(*Introversion and Alternations: Extended and Repeated.*)

X | Y | h | 7, 8. The people. Baptism.
i | 9–. The Axe.
k | –9. The Trees.
Z | l^1 | 10. The people. Question.
m^1 | 11. John's answer.
l^2 | 12. The publicans. Question.
m^2 | 13. John's answer.
l^3 | 14–. The soldiers. Question.
m^3 | –14. John's answer.
Y | *h* | 15, 16. The people. Baptism.
i | 17–. The Fan.
k | –17, 18. The Wheat and Chaff.

7 Then said he = He said therefore.
multitude = crowds. **baptized.** Ap. 115. I. vii.
of = by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same word as in *vv.* 8, 16.
generation = offspring, or brood.
warned = forewarned; implying secrecy.
from = away from. Gr. *apo*. Ap. 104. iv. Not the same word as in *v.* 22.
to come = about to come. Quite true; for, had the nation repented, all that the prophets had foretold, both as to the sufferings and following wrath and glory, would have been fulfilled.
8 repentance = the repentance which has been demanded, and which you profess.
not. Gr. *mē*. Ap. 105. II. Not the same word as in *v.* 16.
within = among. Gr. *en*. Ap. 104. viii. 2.
father. Emphatic, by the Fig. *Hyperbaton* (Ap. 6), being put in the Greek as the first word of the sentence. See John 8. 33, 53.
of = out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 7. **these stones.** Cp. 19. 40; Matt. 3. 9.
children. Ap. 108. i. **9 now also the axe is laid** = already even the axe lies; or, and even the axe lies. Referring to *national* privileges. **unto.** Gr. *pros*. Ap. 104. xv. 3. **11 answereth and saith.** See note on Deut. 1. 41. **coats** = tunics (cp. Matt. 5. 40). One kind of garment, put by Fig. *Synecdochē* (of Species) for a garment of any kind. **none** = not, as in *v.* 8. **meat** = food, or victuals. **12 also publicans** = the tax-farmers also. **baptized.** Ap. 115. I. 1. **Master** = Teacher. Ap. 98. XIV. v. 1. **13 no** = nothing. Gr. *mēden*. **than** = beside. Gr. *para*. Ap. 104. xii. 3. **14 the soldiers** = some soldiers (no Art.) going on service. Not the Noun, but the Participle = men under arms. Josephus (*Ant.* xviii. 5, §§ 1, 2) tells us that Herod Antipas (*v.* 1) was engaged in a war with Aretas his father-in-law, a petty king in Arabia Petrea, at this very time, and his soldiers were passing from Galilee through the very country where John was proclaiming. **Do violence** = terrify with a view to extortion. Occ. only here in the N.T. **accuse any falsely.** See note on 19. 8. **15 in expectation.** See notes on 2. 25, 38; 24. 21. Mark 15. 43. **mused** = reasoned. **of** = concerning. Gr. *peri*. Ap. 104. xiii. 1. **the Christ** = the Messiah. Ap. 98. IX.

A.D. 26 16 John answered, saying unto *them* all, "I indeed °baptize you with water; but °One
mightier than I cometh, the °latchet of Whose
°shoes I am °not °worthy to unloose: ℌe
shall °baptize you °with the Holy Ghost and
°with fire:

i 17 Whose °fan *is* [1] in His hand, and He will
throughly purge His °floor, and will gather
the wheat [2] into His garner;

k but the chaff He will °burn with fire un-
quenchable."

18 And many °other °things in his exhorta-
tion °preached he unto the people.

U 19 But °Herod the tetrarch, being reproved
°by him °for Herodias his brother Philip's
wife, and °for all the °evils which Herod had
done,

20 °Added °yet this °above all, that he shut
up John [1] in °prison.

C A 21 Now when all the people were baptized,
°it came to pass, that Jesus also being bap-
tized, and °praying, °the heaven was opened,

B 22 And °the Holy Ghost descended °in a
bodily shape like a dove °upon Him, and a voice
came °from heaven, which said, "Thou art
°My beloved Son; [1] in Thee °I am °well
pleased."

A 23 And Jesus Himself °began to be about
thirty years of age,

B being (°as was supposed) the Son of °Joseph,
°which was ° *the son* of Heli,

24 Which was *the son* of Matthat, which
was *the son* of Levi, which was *the son* of
Melchi, which was *the son* of Janna, which
was *the son* of Joseph,

25 Which was *the son* of Mattathias, which
was *the son* of Amos, which was *the son* of
Naum, which was *the son* of Esli, which was
the son of Nagge,

26 Which was *the son* of Maath, which was
the son of Mattathias, which was *the son* of
Semei, which was *the son* of Joseph, which
was *the son* of Juda,

27 Which was *the son* of Joanna, which was
the son of Rhesa, which was *the son* of Zoro-
babel, which was *the son* of Salathiel, which
was *the son* of Neri,

28 Which was *the son* of Melchi, which was
the son of Addi, which was *the son* of Cosam,
which was *the son* of Elmodam, which was
the son of Er,

29 Which was *the son* of Jose, which was
the son of Eliezer, which was *the son* of Jorim,
which was *the son* of Matthat, which was *the*
son of Levi,

30 Which was *the son* of Simeon, which was
the son of Juda, which was *the son* of Joseph,
which was *the son* of Jonan, which was *the*
son of Eliakim,

31 Which was *the son* of Melea, which was
the son of Menan, which was *the son* of Mat-
tatha, which was *the son* of °Nathan, which
was *the son* of David,

32 Which was *the son* of Jesse, which was
the son of Obed, which was *the son* of °Booz,
which was *the son* of Salmon, which was *the*
son of °Naasson,

16 baptize. Ap. 115. I. ii and iii. b.
One = the One: i.e. He that is mightier.
latchet = thong, or lace.
shoes = sandals. A well-known proverb. Fig. *Parœmia*. Ap. 6.
not. Gr. *ou*. Ap. 105. I.
worthy = fit.
with the Holy Ghost = with holy spirit. Gr. *pneuma hagion*: i.e. power from on high, or with spiritual gifts. See Ap. 101. II. 4.
with fire. Because this was foretold as being among the things which were about to be fulfilled, had the nation repented. "This (Acts 2. 16) is that (Joel 2. 30)." It symbolizes the judgments included in that day.
17 fan = winnowing-fan.
floor = threshing-floor.
burn = burn up. Gr. *katakaiō* = to consume entirely. Cp. Matt. 3. 12. Heb. 13. 11.
18 other = different. See Ap. 124. 2.
things = things therefore.
preached = announced the glad tidings. Gr. *euangelizō*. See Ap. 121. 4. Not the same word as in *v.* 3.
19 Herod. See Matt. 14. 3. Ap. 109.
by. Gr. *hupo*. Ap. 104. xviii. 1.
for = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv.* 3.
evils. Gr. *ponēra* (pl.). Ap. 128. IV. 1.
20 Added. Gr. *prostithēmi*. A medical word in the sense of apply or administer, used by Luke thirteen times; in the rest of the N.T. five times.
yet this = this also.
above = to. Gr. *epi*. Ap. 104. ix. 2.
prison. The fortress of Machærus, on the borders of Arabia north of the Dead Sea (Josephus, *Ant.* bk. xviii. ch. v. § 2).

3. 21-38 (**C**, p. 1427). THE BAPTISM. WITH WATER. (*Alternation.*)

C | A | 21–. The Baptism of the Lord.
| B | –21, 22. Genealogy. Divine.
| *A* | 23–. The Age of the Lord.
| *B* | –23–38. Genealogy. Human.

21 it came to pass. As in *v.* 1. The 1611 edition of the A.V. reads "and it came to pass".
praying. Note the occasions of the Lord's praying: here; 5. 16; 6. 12; 9. 18, 28; 11. 1; 22. 41–44.
the heaven. Sing. See notes on Matt. 6. 9, 10.
22 the Holy Ghost = the Spirit the Holy [Spirit]. See Ap. 101. II. 3.
in a bodily shape. Peculiar to Luke.
upon. Gr. *epi*. Ap. 104. ix. 3.
from = out of. Gr. *ek*. Ap. 104. vii.
My beloved Son = My Son, the beloved [Son].
I am well pleased = I have found delight.
23 began = when He began [His ministry?] He was about thirty years of age.
as was supposed = as reckoned by law. Gr. *nomizō* = to lay down a thing as law; to hold by custom, or usage; to reckon correctly, take for granted. See Matt. 20. 10. Luke 2. 44. Acts 7. 25; 14. 19; 16. 13, 27.
Joseph was begotten by Jacob, and was his natural son (Matt. 1. 16). He could be the legal son of Heli, therefore, only by marriage with Heli's daughter (Mary), and be reckoned so *according to law* (Gr. *nomizo*). It does not say "begat" in the case of Heli.
which = who. So throughout *vv.* 24–38.
the son of Heli. The genealogy of the ideal man begins from his father, and goes backward as far as may be. That of a king begins at the source of his dynasty and ends with himself. Cp. that of Matthew with Luke, and see Ap. 99.
31 Nathan. This is the natural line through Nathan. In Matthew 1. 6, the regal line is shown through Solomon. Thus both lines became united in Joseph; and thus the Lord being raised from the dead is the one and only heir to the throne of David. For the two lines see Ap. 99.
32 Booz = O.T. Boaz.
Naasson = O.T. Nahshon.

33 Which was *the son* of °Aminadab, which was *the son* of °Aram, which was *the son* of °Esrom, which was *the son* of °Phares, which was *the son* of °Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of °Thara, which was *the son* of °Nachor,

35 Which was *the son* of °Saruch, which was *the son* of °Ragau, which was *the son* of °Phalec, which was *the son* of °Heber, which was *the son* of °Sala,

36 Which was *the son* of °Cainan, which was *the son* of Arphaxad, which was *the son* of °Sem, which was *the son* of °Noe, which was *the son* of Lamech,

37 Which was *the son* of °Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of °Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was ° *the son* of God.

4 And °Jesus being °full of °the Holy Ghost returned °from Jordan, and was led °by °the Spirit °into °the wilderness,

2 Being °forty days °tempted °of °the devil. And °in those days He did eat °nothing:

and when they were ended, He afterward hungered.

3 And the devil said °unto Him, °"If Thou be °the Son of God, command °this stone that it be made bread."

4 And [1] Jesus answered °him, saying, °"It is written, That °**man shall °not live °by bread alone, but °by every °word of °God.**"

5 And the devil, °taking Him up [1] into an high mountain, shewed °unto Him all the kingdoms of °the world °in a moment of time.

6 And the devil said [3] unto Him, "All this °power will I give Thee, and the glory of them: °for that is delivered unto me; and to whomsoever °I will I give it.

7 °If Thou therefore wilt °worship me, all shall be Thine."

8 And [1] Jesus answered and said [3] unto him, °"Get thee behind Me, Satan: for °it is written, '**Thou shalt °worship °the LORD thy °God, and Him only shalt thou serve.**'"

9 And he °brought Him °to Jerusalem, and set Him °on a °pinnacle of °the °temple,

and said [3] unto Him, [3]"If Thou be [3] the Son of God, cast Thyself down °from hence:

33 Aminadab = O.T. Amminadab.
Aram = O.T. Ram. Esrom = O.T. Hezron.
Phares = O.T. Pharez. Juda = O.T. Judah.
34 Thara = O.T. Terah, Nachor = O.T. Nahor.
35 Saruch = O.T. Serug.
Ragau = O.T. Reu. Phalec = O.T. Peleg.
Heber = O.T. Eber. Sala = O.T. Salah.
36 Cainan. See Ap. 99, note.
Sem = O.T. Shem. Noe = O.T. Noah.
37 Mathusala = O.T. Methuselah.
Maleleel = O.T. Mahalaleel.
38 the son of God. Because *created* by God; the angels are so called, for the same reason. See Ap. 23.

4. 1–14– (**D**, p. 1427). THE TEMPTATION.
(*Introversion and Alternations.*)

D | C | n | 1. Return from Jordan, filled with *pneuma hagion*.
o | 2–. Time. Duration.
D^1 | p^1 | –2. The Occasion. Hunger.
q^1 | 3. The First Temptation.
r^1 | 4. The Answer.
D^2 | p^2 | 5. The Occasion. Vision.
q^2 | 6, 7. The Second Temptation.
r^2 | 8. The Answer.
D^3 | p^3 | 9–. The Occasion. Station.
q^3 | –9–11. The Third Temptation.
r^3 | 12. The Answer.
C | *o* | 13. Time. Intermission.
n | 14–. Return in the power of the Spirit.

1 Jesus. Ap. 98. X.
full. Used of *pneuma hagion* only when without the Art. See Ap. 101. II. 14, and Acts 6. 3; 7. 55; 11. 24.
the Holy Ghost. No Art. Gr. *pneuma hagion*, or "power from on high". See above.
from = away from. Gr. *apo*. Ap. 104. iv.
by. Gr. *en*. Ap. 104. viii. Not the same word as in *v.* 4.
the Spirit. With Art. = the Holy Spirit Himself.
into. Gr. *eis*. Ap. 104. vi. All the texts read *en*. The Spirit not only led Him "into" the wilderness but guided Him when there.
the wilderness. Supply the *Ellipsis* (Ap. 6) thus: "the wilderness, [and was there in the wilderness,] being tempted", &c.
2 forty. See Ap. 10. Cp. Ex. 34. 28. Num. 14. 34. 1 Kings 19. 8. Read, as in R.V., "forty days, being", &c.
tempted = troubled and tried.
of = by. Gr. *hupo*. Ap. 104. xviii. 1. Not the same word as in *vv.* 14, 25.
the devil. Here named because these three temptations came before the three recorded in Matthew 4. There it is *ho peirazōn* = "he who was tempting Him". See Ap. 116. in. Gr. *en*. Ap. 104. viii.
nothing = not (Gr. *ou*. Ap. 105. I) anything.
3 unto = to.
If Thou be, &c. Gr. *ei*, with Ind. Ap. 118. 2. a. Assuming the fact. Same word as in *v.* 9; not the same word as in *v.* 7.
the Son of God. Referring to 3. 22. Ap. 98. XV.
this stone; "these stones" in Matt. 4. 3. Repeated under different circumstances. Ap. 116.
4 him = to (Gr. *pros*. Ap. 104. xv. 3) him.
It is written = It standeth written. In Deut. 8. 3. See Ap. 107. See note on Matt. 4. 4.
man. Gr. *anthrōpos*. Ap. 123. 1.

not. Gr. *ou*. Ap. 105. 1. by = upon. Gr. *epi*. Ap. 104. ix. 2. word = saying. Cp. Matt. 4. 4, and see Ap. 116. God. Gr. *Theos*. Ap. 98. I. 1. **5** taking. Gr. *anagō* = leading. Not *paralambanō* = taking with. As in Matt. 4. 5. See Ap. 116. the world. Gr. *oikoumenē*. See Ap. 129. 3. Not *kosmos*, as on a subsequent occasion (Matt. 4. 8). See Ap. 116. in a moment of time. Occurs only here. **6** power = authority. Ap. 172. 5. In Matthew "these things". See Ap. 116. for that, &c. This was not repeated on the subsequent occasion (Matt. 4. 9). I will. Gr. *thelō*. See Ap. 102. 1. **7** If Thou therefore, &c. Ap. 118. 1. b. The condition hypothetical. worship me = worship before me. See Ap. 137. 1. See note on "before", 1. 8. **8** Get thee, &c. But the devil did not do so yet. He left of his own accord (*v.* 12). See Ap. 116. Most of the texts omit this. it is written, &c. In Deut. 6. 13; 10. 20. Ap. 107. I. 1. the LORD = Jehovah. Ap. 4. II and 98. i. *a*. 1. B. a. **9** brought = led. Gr. *agō*, not *paralambano*, as in Matt. 4. 5 (on a subsequent occasion). See Ap. 116. to = unto. Gr. *eis*. Ap. 104. vi. on. Gr. *epi*. Ap. 104. ix. 3. pinnacle. See note on Matt. 4. 5. temple. Gr. *hieron*. See note on Matt. 23. 16. from hence = hence. In the subsequent temptation (Matt. 4. 6) = "down".

A.D. 26

10 For °it is written, '**He shall give His angels charge °over thee, °to keep thee:**
11 **And °in *their* hands they shall bear thee up, lest at any time thou dash thy foot °against a stone.**'"

F

12 And [1]Jesus answering said unto him, "It °is said, '**Thou shalt 'not tempt [2]the LORD thy 'God.**'"

C o

13 And when the devil had ended °all the temptation, he °departed [1]from Him °for a season.

n

14 And [1]Jesus returned [2]in the °power of [1]the

A.D. 27

Spirit [1]into Galilee:

E F E[1] F

and °there went out a °fame °of Him °through all the region round about.
15 And °Ḥe taught [2]in their °synagogues, being glorified °of all.

G H[1] K

16 And He came [9]to °Nazareth, where He had been brought up: and, °as His custom was, He went [1]into the [15]synagogue °on the sabbath day, and °stood up for °to read.

L

17 And °there was delivered unto Him the book of the prophet °Esaias. And when He had °opened the book, He °found the place where °it was written,

K

18 °"'**The Spirit of [8]the LORD *is* °upon Me, °because He hath °anointed Me to °preach the gospel to the °poor; He hath °sent Me °to heal**

10 it is written. In Ps. 91. 11, 12. See Ap. 107. **over**=concerning. Gr. *peri*. Ap. 104. xiii. 1. **to keep.** Gr. *diaphulassō*=thoroughly protect. Occ. only here in N.T.
11 in=on. Gr. *epi*. Ap. 104. ix. 1. **against.** Gr. *pros*. Ap. 104. xv. 3.
12 is said=hath been said, &c. Deut. 6. 16.
13 all=every. **departed.** Of his own accord. See note on Matt. 4. 10, and Ap. 116. **for a season**=until a convenient time. See Matt. 4. 11. Returning again and repeating the three temptations in a different order and under different circumstances. See Ap. 116.
14 power. Gr. *dunamis*. Ap. 172. 1.

4. 14—22. 38 (**E**, p. 1427). THE LORD'S FOURFOLD MINISTRY. (*Introversion.*)

E	**F**	4. 14—5. 11. THE FIRST PERIOD. Subject: THE KINGDOM. Its Proclamation.	
	G	5. 12—9. 21. THE SECOND PERIOD. Subject: THE KING. Proclaimed. His Person. Teaching and Miracles.	
	G	9. 22—18. 43. THE THIRD PERIOD. Subject: the Rejection of THE KING.	
	F	19. 1—22. 38. THE FOURTH PERIOD. Subject: the Rejection of THE KINGDOM. Parables, revealing the coming change of dispensation in which the Kingdom would be in ABEYANCE.	

4. 14—5. 11 (**F**, above). THE FIRST PERIOD OF THE MINISTRY. PROCLAMATION OF THE KINGDOM. (*Division.*)

F	E[1]	4. 14—30. Nazareth. Proclamation.
	E[2]	4. 31—44. Capernaum. Miracles.
	E[3]	5. 1—11. Gennesaret. Call of Peter.

4. 14-30 (E[1], above). NAZARETH. PROCLAMATION. (*Introversion.*)

E[1]	F	14, 15. Return to Galilee.	
	G	16-27. Proclamation.	
	G	28, 29. Rejection.	
	F	30. Departure from Nazareth.	

14 there went out a fame, &c. In Luke (as in the other Gospels) only those events are selected which tend to illustrate the special presentation of the Lord and His ministry. Cp. the commencing events of each: Matt. 4. 13. Mark 1. 14. Luke 4. 14—30, and John 1. 19—43. For this fourfold ministry, see Ap. 119. Thus this first period commences and its subject, as stated more precisely in *vv.* 43, 44. **fame**=report. Gr. *phēmē*. Not the same word as in *v.* 37. **of**=concerning. Gr. *peri*. Ap. 104. xiii. 1. **through.** Gr. *kata*. Ap. 104. x. 1. **15** Ḥe=He Himself. **synagogues.** Ap. 120 **of**=by. Gr. *hupo*. Ap. 104. xviii. 1.

4. 16-27 (G, above). PROCLAMATION. (*Repeated Alternation.*)

G	H[1]	16-20-. Prophecy. Given.	
	J[1]	-20. Effect. Attention.	
	H[2]	21. Prophecy. Fulfilment.	
	J[2]	22. Effect. Wonder.	
	H[3]	23-27. Prophecy. Application.	

4. 16-20 (H[1], above). PROPHECY. GIVEN. (*Alternation.*)

H[1]	K	16. Reading. Intention.	
	L	17. Book given.	
	K	18, 19. Reading. Act.	
	L	20-. Book returned.	

16 Nazareth=the (or, that) Nazareth thus defined. Aram. See Ap. 94. III. 3. 36. See Ap. 169. **as His custom was**=according to (Gr. *kata*. Ap. 104. x. 2) custom. **on.** Gr. *en*. Ap. 104. viii. **stood up.** Being summoned by the superintendent (*v.* 17). This incident (*vv.* 16-31) is peculiar to Luke. **to read.** Gr. *anaginōskō*. Later usage=to read aloud (as here, 2 Cor. 3. 15. Col. 4. 16. 1 Thess. 5. 27). But in the Papyri generally=to read. (See Milligan, *Selections*, pp. 89, 112.) The Lord *preached* in other synagogues, but *read* only here in Nazareth, which shows that He owned, and was owned, to be a member of this.
17 there was delivered, &c. there was further delivered: i.e. the prophets (the *Haphtorah*, the second lesson after another had read the Law: the *Parashah* or first lesson). This delivery was made by the *chazan*-overseer, or *Sheliach tzibbor*, angel of the congregation. See Rev. 2. 1, 8, 12, 18; 3. 1, 7, 14. **Esaias**=Isaiah. For the occ. of his name in the N.T. see Ap. 79. I. **opened**=unrolled. This word and "closed" (*v.* 20) occ. only here in the N.T. Cp. Neh. 8. 5. **found the place.** Isa. 61. 1, 2. Doubtless the *Haphtorah* or second lesson for the day. **it was written**=it stood written. See Ap. 107. I. 1 and II. 1.
18 The Spirit. The Article is understood, in English. See *v.* 1. **upon.** Gr. *epi*. Ap. 104. ix. 3. **because**=on account of which. **anointed Me.** Hence His name "Christ". Cp. Acts 10. 38. **preach the gospel**=announce the glad tidings (see *vv.* 43, 44). See Ap. 121. 4. Note the sevenfold Prophecy (Ap. 10). **poor.** Ap. 127. 1. **sent.** Ap. 174. 1. **to heal the broken-hearted.** All the texts omit this clause.

the brokenhearted, °to preach °deliverance to the captives, and recovering of sight to the blind, °to set at liberty them that are bruised,
19 [-18] **To preach °the acceptable year of [3]the LORD."**

20 And He °closed the book, and He gave *it* again to °the minister, and °sat down.

And the eyes of all them that were in the [15]synagogue °were fastened on Him.

21 And He began °to say °unto them, "This day is °this scripture fulfilled [2]in your ears."

22 And all bare Him witness, and wondered °at °the gracious words which proceeded °out of His mouth. And they said, "Is [4]not This °Joseph's Son?"

23 And He said [21]unto them, "Ye will °surely say [3]unto Me this °proverb, °'Physician, heal Thyself:' whatsoever we have heard °done [2]in °Capernaum, do °also here [2]in Thy country."

24 And He said, °"Verily I say unto you, °No prophet is °accepted [2]in his own °country.

25 But I tell you °of a truth, many widows were [2]in Israel [2]in the days of °Elias, when °the heaven was shut up °three years °and six months, °when great famine was °throughout all the land;

26 °But [21]unto none of them was [25]Elias sent, °save °unto °Sarepta, *a city* of Sidon, [21]unto a woman *that was* a widow.

27 And many lepers were [2]in Israel °in the time of °Eliseus the prophet;

and none of them was cleansed, saving °Naaman the Syrian."

28 And all they [2]in the [15]synagogue, when they heard these things, were filled with wrath,

29 And rose up, and °thrust Him °out of the city, and led Him unto °the brow of the hill whereon their city was built, °that they might °cast Him down headlong.

30 But ℌe °passing °through the midst of them °went His way,

31 °And came down [9]to °Capernaum, a city of °Galilee, and °taught them [16]on the sabbath days.

to preach = to proclaim. See Ap. 121. I.
deliverance. Gr. *aphesis*. Cp. 3. 3.
to set at liberty . . . bruised = to send away in discharge (*en apheseĭ*) the oppressed, or broken. Occurs only here. This is added from Isa. 58. 6, making the quotation "compound". See Ap. 107. II. 4. This form of reading was allowed and provided for.
19 the acceptable year = the welcome year. Either the Jubilee year (Lev. 25. 8–17), or on account of the Lord's ministry commencing then.
20 closed = rolled up. Cp. *v.* 17. Because it was not yet manifest whether the King and the Kingdom would be received or rejected. See Ap. 72.
the minister = the servant (or "verger"), who put it away. Not the President, who first received it from the servant (Heb. *ḥazan*) and "delivered" it to the reader.
sat down: i. e. to teach.
were fastened = continued fixed. Almost peculiar to Luke. See 22. 56, and ten times in Acts. Elsewhere only in 2 Cor. 3. 7, 13.
21 to say unto them, &c. = to say to them *that* (Gr. *hoti*) This day, &c. Note the force of "that", and see note on 19. 9. Mark 14. 30 (where *hoti* is used), and contrast 22. 34, and Matt. 21. 28 (where *hoti* is absent).
unto. Gr. *pros*. Ap. 104. xv. 3.
this scripture. Not the next clause of Isa. 61. 2, which He did not read. That was then doubtful, and is now postponed.
22 at. Gr. *epi*. Ap. 104. ix. 2.
the gracious words = the words of grace. See note on 1. 30. Gen. of character, Ap. 17. 1.
out of. Gr. *ek*. Ap. 104. vii.
Joseph's Son. See note on 3. 23.

4. 23 27 (H³, p. 1442). PROPHECY. APPLICATION. (*Division.*)

H³ | M¹ | 23, 24. Declaration.
H³ | M² | 25–27. Illustration.

23 surely = doubtless.
proverb = parable. Fig. *Parœmia*. Ap. 6.
Physician, &c. Peculiar to Luke. See Col. 4. 14.
done = being done.
Capernaum. See Ap. 169. First occ. in Luke. Silence there is no proof of ignorance.
also here = here also.
24 Verily. See note on Matt. 5. 18.
No = That no. Gr. *hoti oudeis*. See note on "say", *v.* 21.
accepted; or, welcome. As in *v.* 19.
country. Cp. Matt. 13. 57 (later).

4. 25 27 (M², above). ILLUSTRATION. (*Alternation.*)

M² | *s* | 25. Israel. } Widows.
M² | *t* | 26. Sidon. }
M² | *s* | 27–. Israel. } Lepers.
M² | *t* | –27. Syria. }

25 of a truth = in (as in *v.* 11) truth. **Elias** = Elijah. See 1 Kings 17. 1, 8, 9; 18. 1. James 5. 17. **the heaven.** Sing. with Art. See note on Matt. 6. 9, 10. Rev. 11. 12, 13; 13. 6. **three years and six months.** An ominous period. Cp. Dan. 12. 7. Rev. 11. 2, 3; 13. 5; and Ap. 89, 90. **and six months.** Not "a Jewish tradition", but a well-known fact. See notes on 1 Kings 17. 1 and 18. 1. **when**, &c. = and there arose. **throughout** = over. Gr. *epi*. Ap. 104. ix. 3. **26 But** = And. **save** = but. Used, not in the sense of *limitation*, but of *exclusion*, as in Gal. 2. 16. Supply the *Ellipsis* (Ap. 6) = "[but he was sent] to Sarepta". **unto.** Gr. *eis*. Ap. 104. vi. **Sarepta.** Heb. *Zarephath* (1 Kings 17. 9), now *Surafend*, in ruins. **27 in the time of.** Gr. *epi*. Ap. 104. ix. 1. **Eliseus** = Elisha. **Naaman.** See 2 Kings 5. **29 thrust** = cast. **out** = without, outside. **the brow** = an overhanging brow. Gr. *ophrus*. Occ. only here in N.T. A medical word (cp. Col. 4. 14), used of the eyebrows because of their hanging over. At Nazareth it is not beneath, but hangs *over* the town about forty feet. All the texts omit "the". **that they might**, &c. See Ap. 23. **cast Him down headlong.** Gr. *katakrēmnizō*. Occ. only here in N.T., and in the Sept. only in 2 Chron. 25. 12. **30 passing through.** Doubtless the eyes of the people were holden. See 24. 16. Cp. John 8. 59; 10. 39, 40 (cp. Pss. 18. 29; 37. 33). **through.** Gr. *dia*. Ap. 104. v. 1. **went His way** = went away. Probably never to return.

4. 31 44 [For Structure see next page].

31 And, &c. Fig. *Polysyndeton* (Ap. 6) in *vv.* 31–37. Cp. Mark 1. 21–28. **Capernaum.** The second place of His ministry. See the Structure (E², p. 1442). See Ap. 169. **Galilee.** See Ap. 169. **taught** = was teaching (i. e. continuously).

O u A.D. 27 32 And they were °astonished [22]at His °doctrine:
v for His word was ° with °power.
P 33 And [2]in the synagogue there was a °man, which had a °spirit °of an °unclean °devil, and cried out with a loud voice,
34 Saying, °"Let *us* alone; °what have we to do with Thee, *Thou* °Jesus of Nazareth? art Thou come °to destroy us? °I know Thee Who Thou art; °the Holy One of [4]God."
35 And [1]Jesus rebuked him, saying, °"Hold thy peace, and come °out of him." And when the [33]devil °had thrown him °in the midst, he came °out of him, and °hurt him °not.
O u 36 °And they were all °amazed, and spake °among themselves, saying, °"What a word *is* this!
v for °with °authority and [14]power He commandeth the [33]unclean [33]spirits, and they come out."
N 37 And the °fame [14]of Him went out [1]into every place of the country round about.
P w 38 °And He °arose [22]out of the [15]synagogue, and entered [1]into Simon's house. And Simon's wife's mother was °taken with a °great fever; and they °besought Him °for her.
x 39 And He °stood over her, and °rebuked the fever; and it left her: and °immediately she arose and ministered unto them.
40 Now °when the sun was setting, all they that had any sick with divers diseases brought them [21]unto him; and He °laid His hands on every one of them, and healed them.
41 And devils also came [35]out of many, °crying out, and °saying, "Thou art °Christ [3]the Son of God." And He rebuking *them* suffered them [4]not to speak: for they [34]knew that He was °Christ.
w 42 °And when it was day, He departed and went [1]into a desert place: and the people °sought Him, and came °unto Him, and °stayed Him, that He should °not depart [1]from them.
x 43 And He °said [21]unto them, "I must [18]preach °the kingdom of God to °other cities also: °for °therefore am I sent."
44 And He °preached [2]in the synagogues of °Galilee.
E[3] y 5 °And °it came to pass, that, as the people pressed upon Him °to hear the word of °God, He °stood °by °the lake of Gennesaret,

4. 31-44 (E², p. 1442). CAPERNAUM. MIRACLES. (*Introversion and Alternation.*)

E² | N | 31. The Lord's fame.
O | u | 32–. Its Effect. Astonishment.
v | –32. Reason. Power.
P | 33–35. Miracle. Demoniac.
O | u | 36–. Its Effect. Amazement.
v | –36. Reason. Authority.
N | 37. The Lord's teaching.
P | 38–44. Miracles. Various.

32 astonished. Cp. Matt. 7. 28.
doctrine = teaching. **with.** Gr. *en*. Ap. 104. viii.
power = authority, as in *v.* 6.
33 man. Gr. *anthrōpos*. Ap. 123. 1.
spirit = Gr. *pneuma*. Ap. 101. II. 12.
of. Gen. of Apposition. Ap. 17. 4.
unclean. Occurs thirty times, of which twenty-four apply to demons. **devil** = demon.
34 Let us alone = Ah!
what have, &c. See note on 2 Sam. 16. 10.
Jesus. Demons and Gadarenes, and His enemies could thus irreverently use this name, but His disciples with true reverence called Him "Master", or "Lord" (John 13. 13). **to destroy us.** Cp. James 2. 19.
I know, &c. Gr. *oida*. Ap. 132. I. 1. Note the Sing.
the Holy One of God. Cp. 1. 35. Ps. 16. 10.
35 Hold thy peace = Be muzzled, as in 1 Cor. 9. 9. Cp. Matt. 22. 12, 34. Mark 1. 25.
had thrown, &c. Gr. *rhiptō*, the medical word for convulsions. Occ. only here, 17. 2. Matt. 9. 36; 15. 30; 27. 5; and Acts 22. 23; 27. 19, 29.
in = into. Gr. *eis*. Ap. 104. vi.
out of = away from. Gr. *apo*. Ap. 104. iv. 1.
hurt. Gr. *blaptō*. A medical word, opposed to *ōpheleō* = to benefit. Occ. only here and Mark 16. 18.
not = in no possible manner. Gr. *mēden*. Compound of *mē*. Ap. 105. II.
36 And they were all amazed = Astonishment came upon (Gr. *epi*. Ap. 104. ix. 3) all.
amazed. Gr. *thambos* = astonishment. Peculiar to Luke.
among = to (Gr. *pros*. Ap. 104. xv. 3) one another.
What a word is this! What is this word, that?
with. Gr. *en*. Ap. 104. viii.
authority. Same word as power in *v.* 6.
37 fame = noise, or ringing in the ears. Gr. *ēchos*. Not the same word as in *v.* 14. Occurs only here, Acts 2. 3 and Heb. 12. 19. The verb *ēcheō* occurs in 21. 25 and 1 Cor. 13. 1. A medical word (see Col. 4. 14).

4. 38-44 (*P*, above). MIRACLES. VARIOUS. (*Alternation.*)

P | w | 38. Place. Simon's house.
x | 39–41. Miracle.
w | 42. Place. Desert.
x | 43, 44. Proclamation.

38 And He arose, &c. Cp. Matt. 8. 14–17. Mark 1. 29–34.
arose out of = arose [and went] out of.
taken = pressed, or oppressed. Cp. Acts 28. 8. Almost peculiar to Luke, who uses the word nine times; only three times elsewhere, Matt. 24. 4. 2 Cor. 5. 14. Phil. 1. 23 (being in a strait). **great.** Peculiar to Luke, in this connection. **besought.** Aorist Tense; implying a single act. Not the Imperfect, as generally used. **for** = concerning. Gr. *peri*. Ap. 104. xiii. 1. **39 stood over her.** A medical reference. Peculiar to Luke. **rebuked.** Peculiar to Luke. **immediately.** Gr. *parachrēma*. See 1. 64. **40 when the sun,** &c. They waited for the end of the Sabbath. **laid His hands,** &c. Peculiar to Luke. **41 crying out** = screaming (inarticulately). **saying,** Thou = saying that Thou. See note on *v.* 34. **Christ.** All the texts omit this. **Christ** = the Messiah. Ap. 98. IX. **42 And when,** &c. Fig. *Polysyndeton* in *vv.* 42–44. Cp. Mark 1. 35–39. **sought Him.** All the texts read "were seeking after Him". **unto** = up to. Gr. *heōs*. **stayed Him** = held Him fast. Gr. *katechō*. See note on 2 Thess. 2. 6. **not.** Gr. *mē*. Ap. 105. II. **43 said ... I,** &c. **said.. that I must.** See note on *vv.* 21, 24. **the kingdom of God.** See Ap. 114. **other** = different. See Ap. 124. 2. **for** = because. This is the subject of the First Period of His ministry. See 4. –14, and Ap. 119. **therefore** = for (Gr. *eis*. Ap. 104. vi) this. **44 preached** = was proclaiming, as in *vv.* –18, 19. Not the same word as in *v.* 43. **Galilee.** See Ap. 169. A Trm WH Rm. read Judæa.

5. 1-11 [For Structure see next page].

1 And, &c. *Vv.* 1–11. **it came to pass.** See 1. 8. **to hear** = and heard. So all the texts. **God.** Ap. 98. I. 1. **He.** Emphatic, to distinguish Him from the crowds. **stood** = was standing. **by** = beside. Gr. *para*. Ap. 104. xii. 3. **the lake,** &c. See Ap. 169. Matthew, Mark, and John call it "sea".

z
v. 27 2 And °saw °two °ships °standing by the lake: but °the fishermen were gone °out of them, and were °washing *their* °nets.

3 And He entered °into one of the [2]ships, which was Simon's, and °prayed him that he would °thrust out a little °from the °land. And He °sat down, and °taught the people °out of the [2]ship.

a 4 Now °when He had left speaking, He said °unto Simon, °"Launch out [3]into the deep, and °let down your [2]nets °for a °draught."

5 And Simon answering said °unto Him, °"Master, we have toiled °all the night, and have taken nothing: nevertheless °at Thy word I will [4]let down the [2]net."

6 And when they had this done, they inclosed a great °multitude of fishes: and their [2]net °brake.

7 And they beckoned [5]unto *their* partners, which were °in the °other [2]ship, that they should come and help them. And they came, and filled both the [2]ships, so that they °began to sink.

a 8 When Simon Peter [2]saw *it*, he fell down at °Jesus' knees, saying, "Depart [3]from me; for °I am °a sinful man, O °Lord."

9 For °he was astonished, and all that were °with him, [5]at the [4]draught of the fishes which they had taken:

10 And so *was* °also James, and John, the sons of °Zebedee, which were partners with Simon. And [8]Jesus said [4]unto Simon, "Fear °not; [3]from henceforth thou shalt °catch °men."

z 11 And when they had brought their ships °to [3]land,

y they °forsook all, and followed Him.

Q[1] S 12 And [1]it came to pass, °when He was [7]in °a certain °city,

T U °behold a [8]man °full of leprosy: who [2]seeing [3]Jesus fell °on *his* face, and °besought Him, saying, °"Lord, °if Thou °wilt, Thou canst make me °clean."

13 And He put forth *His* hand, and °touched him, saying, "I [12]will: °be thou clean." And immediately the leprosy departed [3]from him.

5. 1-11 (E[3], p. 1442). GENNESARET. (*Introversion.*)

E[3] y | 1. People. "Pressed upon Him."
z | 2, 3. Ships. Standing.
a | 4-7. Miracle.
a | 8-10. Effects.
z | 11-. Ships. Landing.
y | -11. Disciples. "Followed Him."

2 saw. Ap. 133. I. 1. Not the same word as in *v.* 27. **two ships.** At that time there were about 4,000 on the lake. **ships** = boats. **standing:** i. e. at anchor. Eng. idiom is "lying". **the fishermen.** This call was not that of Mark 1. 16-20. When the Lord said "Let us go", &c. (Mark 1. 38), they perhaps did not go with Him, but returned to their ships. But from this second call they never left Him. See *v.* 11, below. **out of** = away from. Gr. *apo.* Ap. 104. iv, as in *v.* 36. Not the same word as in *vv.* 3, 17. **washing.** Gr. *apoplunō.* Ap. 136. vi. At the first call they were casting their net (*amphiblēstron*). Here they were washing their nets. **nets.** Gr. pl. of *diktuon.* Cp. John 21. 6-11.

3 into. Gr. *eis.* Ap. 104. vi. Not the same word as in *v.* 16. **prayed** = asked. See Ap. 134. 3. Not the same word as in *v.* 16. **thrust out** = push off. A nautical word. **from** = away from. **land.** Gr. *gē.* Ap. 129. 4. **sat down.** The attitude for teaching. See note on 4. 20. **taught** = was teaching. Imperf. Tense. **out of.** Gr. *ek.* Ap. 104. vii. Not the same as in *vv.* 2, 36.

4 when He had left speaking. The Aorist Tense implies the immediate succession of the events. **unto.** Gr. *pros.* Ap. 104. xv. 3. The same word as in *v.* 10. **Launch out.** Same as "thrust out" in *v.* 3. Addressed to one (Peter). **let down** = let ye down: addressed to all. Occ. seven times; five of these by Luke, here, *v.* 5; Acts 9. 25; 27. 17, 30. The other two are Mark 2. 4. 2 Cor. 11. 33. **for** = with a view to. Gr. *eis.* Ap. 104. vi. Not the same word as in *v.* 14-. Same as in *v.* -14. **draught** = haul. Used of what is drawn, from Anglo-Saxon *drag-an.*

5 unto = to. **Master.** Gr. *Epistatēs.* A word peculiar to Luke, implying knowledge and greater authority than *Rabbi*, or Teacher. Occ. seven times (5. 5; 8. 24, 24, 45; 9. 33, 49; 17. 13, and nowhere else). See Ap. 98. XIV. iv. **all** = all through. Gr. *dia.* Ap. 104. v. 1. **at** = upon, or [relying] upon. Gr. *epi.* Ap. 104. ix. 2. As in *v.* 9. Not with the same case as in *v.* 27.

6 multitude = shoal. **brake** = were beginning to break. Imperf. Tense. Occ. 8. 29 and Acts 14. 14. Elsewhere only in Matt. 26. 65. Mark 14. 63 ("rent").

7 in. Gr. *en.* Ap. 104. viii. Not the same as in *vv.* 18, 19. **other** = different = another of two. See Ap. 124. 2. **began to sink** = are now sinking.

8 Jesus. Ap. 98. X. **I am a sinful man.** True conviction has regard to what one *is*, not to what one *has done.* Cp. Manoah (Judg. 13. 22), Israel (Ex. 20. 19), men of Beth-shemesh (1 Sam. 6. 20), David (2 Sam. 12. 13), Job (Job 40. 4; 42. 2-6), Isaiah (Isa. 6. 5). **a sinful man** = a man (Ap. 123. 2) a sinner. Emphasizing the individual. **Lord.** Not "Jesus", as in 4. 34. Ap. 98. VI. i. *a.* 3 A.

9 he was astonished = astonishment laid hold of him. **with** = united with. Gr. *sun.* Ap. 104. xvi. **10 also James** = James also. **Zebedee.** Aram. Ap. 94. III. 3. **not.** Gr. *mē.* Ap. 105. II. **catch** = be capturing (alive), used of taking captives. Gr. *zōgreō.* Occ. only here, and 2 Tim. 2. 26. **men.** Ap. 123. 1. **11 to.** Gr. *epi.* Ap. 104. ix. 3. **forsook all** = let go all. Not the same word as in *v.* 28. Cp. 18. 28-30. Mark 10. 29, 30. See note on *v.* 2.

5. 12—9. 20 [For Structure see next page].

12 when He was = in (Gr. *en*, as in *v.* 7) His being. **a certain city** = one of the cities. Prob. one in which "most of His mighty works were done", viz. Chorazin or Bethsaida. When named together these are always in this order. By comparing 5. 18 and Mark 1. 45 with 5. 29, Matt. 9. 10 and Mark 2. 15, it seems clear that that certain city was not Capernaum. The attempts to "touch" the Lord were all in that city or neighbourhood (6. 19. Matt. 9. 20; 14. 36. Mark 3. 10; 6. 56. Cp. 5. 15). Hence this city was probably Chorazin. **behold.** Fig. *Asterismos.* Ap. 6, and 133. I. 2. **full of leprosy.** "Full", in this connection, is a medical word. Cp. Col. 4. 14. See note on Ex. 4. 6. **on.** Gr. *epi.* Ap. 104. ix. 3. Not the same case as in *v.* 24. **besought.** Gr. *deomai.* Ap. 134. I. 5. **Lord.** Now being proclaimed as to His person: the King, Lord of all and yet (*v.* 24) the Son of man. Cp. Matt. 8. 2, 6, 8, 20. **if.** Denoting a contingent probability. See Ap. 118. I. b. **wilt.** Gr. *thelō.* Ap. 102. 1. **clean.** The sick are healed: lepers are cleansed. **13 touched.** See note on "city", *v.* 12. **be thou clean** = be thou made clean (Passive).

A.D. 27 **14** And ℌe °charged him to tell °no man: °but °"go, and shew thyself to the priest, and offer °for thy [12]cleansing, according as °Moses commanded, [4]for a testimony unto them."

15 But so much the more went there a °fame abroad °of Him: and great multitudes °came together to hear, and to be healed °by Him °of their infirmities.

V **16** And ℌe °withdrew himself °into the wilderness, and °prayed.

S **17** And [1]it came to pass °on °a certain day,

T V as ℌe was teaching, °that there were Pharisees and °doctors of the law sitting by, which were come [3]out of every town of °Galilee, and °Judæa, and °Jerusalem: and the power of °the LORD was *present* °to heal [6]them.

U W b **18** And, [12]behold, [8]men °brought °in a °bed a [10]man which was °taken with a palsy: and they sought *means* to bring him in, and to °lay *him* before Him.

19 And when they could [10]not find °by what *way* they might bring him in °because of the multitude, they went °upon the housetop, and let him down °through the tiling [9]with *his* couch [3]into the midst before [8]Jesus.

c **20** And when He [2]saw °their faith, He said unto him, [10]"Man, thy sins °are forgiven thee."

X **21** And the scribes and the Pharisees began to reason, saying, "Who is This Which speaketh blasphemies? Who °can forgive sins, but °God alone?"

W c **22** But when Jesus °perceived their °thoughts, He °answering said [4]unto them, "What reason ye [7]in your hearts?

23 Whether is easier, to say, 'Thy sins °be forgiven °thee'; or to say, 'Rise up and walk?'

24 But °that ye may °know that °the Son of man hath °power °upon °earth to forgive sins," (He said [5]unto the sick of the palsy,) "I say [5]unto thee, 'Arise, and take up thy couch, and go [3]into thine house.'"

b **25** And °immediately he rose up before them, and took up that °whereon he lay, and departed °to his own house, glorifying [21]God.

X **26** And °they were all °amazed, and they

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5. 12–9. 21 (G, p. 1427). THE SECOND PERIOD OF THE LORD'S MINISTRY. PROCLAMATION OF THE KING. (*Repeated Alternation.*)

G | Q[1] | 5. 12–26. Tour. Miracles.
R[1] | 5. 27–39. Disciples. Call of Levi.
Q[2] | 6. 1–11. Tour. Sabbaths.
R[2] | 6. 12–16. Disciples. Call of the Twelve.
Q[3] | 6. 17—8. 56. Tour. Healing and Teaching.
R[3] | 9. 1–10. Disciples. Mission of the Twelve, and return.
Q[4] | 9. 10–17. Tour. Miracle.
R[4] | 9. 18–21. Disciples. Confession of Messiah.

5. 12–26 (Q[1], above). TOUR. MIRACLES. (*Extended Alternation and Introversion*).

Q[1] | S | 12–. A certain city.
T | U | 12–15. Miracle. Leper. "Lord".
V | 16. Prayer.
S | 17–. A certain day.
T | V | 17–. Teaching.
U | 18–26. Miracle. Paralytic. "Son of man".

14 charged. A military word. Also used of a physician, "prescribe".
no man = no one. Compound of *mē*. Ap. 105. II; i. e. no one whom he might happen to meet.
but = but [said].
go . . . shew, &c. See Lev. 14. 1–32.
for = concerning. Gr. *peri*. Ap. 104. xiii. 1.
Moses. See note on Matt. 8. 4. The first of ten occ. in Luke; 2. 22; 5. 14; 9. 30, 33; 16. 29, 31; 20. 28, 37; 24. 27, 44.
15 fame = report. Gr. *logos*.
of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
came together = kept coming together.
by. Gr. *hupo*. Ap. 104. xviii. 1. All the texts omit "by Him".
of = from. Gr. *apo*. Ap. 104. iv.
16 withdrew = continued withdrawn. Peculiar to Luke here, and 9. 10.
into = in. Gr. *en*. Ap. 104. viii.
prayed. Gr. *proseuchomai*. Ap. 134. I. 2. The second recorded occasion in Luke; see 3. 21.
17 on = in. Gr. *en*. Ap. 104. viii. See the Structures "S" and "*S*".
a certain day = in one of the days.
that = and.
doctors, &c. = teachers of the law. Gr. *nomodidaskalos*. Occ. only here, Acts 5. 34, and 1 Tim. 1. 7.
Galilee, . . . Judæa, . . . Jerusalem. Palestine was divided into the three districts (mountain, sea-shore, and valley). Cp. Acts 1. 8; 10. 39
the LORD = Jehovah. Ap. 98. VI. i. *a*. 1. B. b.
to = for, or with a view to. Gr. *eis*. Ap. 104. vi.
them. TTrm. A WH R. read "him" instead of "them". If so, then the clause reads, "the power of Jehovah was [present] for Him to heal", but miracles were few "because of their unbelief", Matt. 13. 58.

5. 18–26 (*U*, above). MIRACLE. THE PARALYTIC. (*Alternation and Introversion.*)

U | W | b | 18, 19. The Paralytic. Brought.
c | 20. Forgiveness. Declared.
X | 21. Effect. Enemies Reasoning.
W | c | 22–24. Forgiveness. Bestowed.
b | 25. The Paralytic. Healed.
X | 26. Effect. People Glorifying.

18 brought = carrying. **in** = upon. Gr. *epi*. Ap. 104. viii. **bed** = couch. Gr. *klinē*; not the poor man's bed, *krabbaton*. John 5. 10. **taken with a palsy** = paralysed. Gr. *paraluomai*. Not the same word as in 4. 38. Luke always uses the Verb, not the Adj. (contrast Matt. 4. 24; 8. 6. Mark 2. 3–10). Cp. Acts 8. 7. Strictly medical usage. Cp. Col. 4. 14. **lay** = place. **19 by.** Gr. *dia*. All the texts omit. **because** = on account of. Gr. *dia*. Ap. 104. v. 2. **upon.** Gr. *epi*. Ap. 104. ix. 3. **through.** Gr. *dia*. Ap. 104. v. 1. **20 their faith.** Why exclude the man himself, as is generally done? **are** = have been. **21 can forgive** = is able to forgive. **God.** Ap. 98. I. 1. **22 perceived** = well knowing. Gr. *epiginōskō*. Ap. 132. I. iii. **thoughts** = reasonings. **answering said.** See note on Deut. 1. 41, and Ap. 122. 3. **23 be** = have been. **thee** = to thee. **24 that** = in order that. **know.** Gr. *oida*. Ap. 132. I. 1. **the Son of man.** Ap. 98. XVI and 99. First occ. in Luke; cp. twenty-sixth, 24. 7. **power** = authority. Ap. 172. 5. **upon.** Gr. *epi*. Ap. 104. ix. 1. **earth.** Gr. *gē*. Ap. 129. 4. **25 immediately.** Gr. *parachrēma*. See 1. 64; 4. 39. Outside Luke and Acts it occurs only in Matt. 21. 19, 20. **to** = into, as in *v.* 24, above. **26 they . . . amazed** = amazement seized them all.

D. 27 glorified [21] God, and were °filled with fear, °saying, "We have °seen °strange things to day."

R¹ Y 27 And °after these things He went forth, and °saw a °publican, named °Levi, sitting °at °the receipt of custom: and He said [5] unto him, "Follow Me."

Z 28 And he °left all, rose up, and followed Him.

Y 29 And [27] Levi made Him a great °feast [7] in his own house: and there was a great company of [27] publicans and of °others that sat down °with them.

Z A 30 But °their scribes and Pharisees murmured °against His disciples, saying, "Why do ye eat and drink [29] with °publicans and sinners?"

B 31 And [8] Jesus answering said [4] unto them, "They that are °whole need °not a physician; but they that °are °sick.

32 °I came [31] not to call °the righteous, but sinners ° to °repentance."

A 33 And they said [4] unto Him, "Why do the disciples of John fast °often, and °make °prayers, and likewise *the disciples* of the Pharisees; but Thine °eat and drink?"

B C¹ 34 And He said [4] unto them, °"Can ye make the °children of the bridechamber fast, ° while the bridegroom is [29] with them?

35 But °the days will come, °when the bridegroom °shall be taken away [3] from them, and °then shall they fast [7] in those days."

C² 36 And He spake °also a parable [4] unto them; °"No man putteth a piece of a °new garment [19] upon an °old; °if otherwise, then °both the °new maketh a rent, and the piece that was *taken* [2] out of the °new °agreeth [31] not with the old.

C³ 37 And [36] no man putteth °new wine [3] into old °bottles; else the °new wine will burst the °bottles, and ° be spilled, and the ° bottles shall perish.

38 But [37] new wine must be put [3] into [37] new [37] bottles; and both are preserved.

C⁴ 39 No man also having drunk old *wine* straightway desireth [37] new: for he saith, 'The old is °better.'"

filled with = filled of. Cp. 1. 15; 4. 28; 6. 11. Matt. 22. 10 (furnished). Acts 5. 17, &c.
saying = saying that. See 4. 21, 24, 41; 23. 43, &c.
seen. Ap. 133. I. 1.
strange things = paradoxes, i. e. contrary to what is generally seen.

5. 27-39 (R¹, p. 1446). DISCIPLES. CALL OF LEVI. (*Alternation.*)

R¹ | Y | 27. Levi. His call.
Z | 28. His obedience.
Y | 29. Levi. His feast.
Z | 30-39. His instruction.

27 after. Gr. *meta.* Ap. 104. xi. 2.
saw = viewed with attention. Gr. *theaomai.* Ap. 133. I. 12.
publican = toll-collector, or tax-gatherer. See on 3. 12.
Levi. There can be no doubt about Levi and Matthew being different names for the same person (Matt. 9. 9. Mark 2. 14). For similar changes, at epochs in life, cp. Simon and Peter, Saul and Paul. Matthew is an abbreviation of *Mattathias* = Gift of God, and he is so called after this. "Sitting" shows he was a custom-house officer.
at. Gr. *epi.* Ap. 104. ix. 3.
the receipt of custom = the toll office.
28 left = left behind. Not the same word as "forsook" in *v.* 11.
29 feast = reception (banquet). Gr. *dochē.* Occ. only here and 14. 13. others. See Ap. 124. 1.
with = in company with. Gr. *meta.* Ap. 104. xi. 1.

5. 30-39 (*Z*, above). HIS INSTRUCTION. (*Alternation.*)

Z | A | 30. Scribes and Pharisees. Question.
B | 31, 32. The Lord's Answer.
A | 33. Scribes and Pharisees. Question.
B | 34-39. The Lord's Answer.

30 their scribes and Pharisees = the scribes and Pharisees among them: "their" referring to Galilean scribes, as distinguished from those of Jerusalem (Matt. 15. 1). Note the same distinction as to synagogues in Matt. 4. 23; 9. 35, &c.
against. Gr. *pros.* Ap. 104. xv. 3.
publicans = the publicans. See *v.* 27.
31 whole = in health (Matt. and Mark have "strong"). This (*hugiainō*) is the medical word (Col. 4. 14), as in 7. 10; 15. 27. 3 John 2. Paul uses it in a moral sense (1 Tim. 1. 10; 6. 3. 2 Tim. 1. 13; 4. 3. Tit. 1. 9, 13; 2. 1, 2).
not. Gr. *ou.* Ap. 105. 1.
are = have themselves.
sick = sickly, in an evil condition. Gr. *kakōs.* Adv. of *kakos.* Ap. 128. III. 2.
32 I came = I have come.
the righteous = righteous ones.
repentance. Ap. 111. II. 1. **33** often. Gr. *pukna.* Occ. only here and in Acts 24. 26. 1 Tim. 5. 23. make prayers. Note this as distinguished from *praying.* prayers = petitions, or supplications. Not used in the other Gospels. See Ap. 134. II. 3.
eat and drink. Like ordinary people, without making it a part of their religion.
to = unto, with a view to. Gr. *eis.* Ap. 104. vi.

5. 34 39 (*B*, above). THE LORD'S ANSWER. (*Division.*)

B | C¹ | 34, 35. The Sons of the Bridechamber.
C² | 36. Old and New Garments.
C³ | 37, 38. Old and New Wine-skins.
C⁴ | 39. Old and New Wine.

34 Can ye make = Ye surely cannot (Gr. *mē.* Ap. 105. II), can ye? children, &c. = sons (Ap. 108. iii). Heb. idiom for the bridal party. while = in (Gr. *en.* Ap. 104. viii) the time when. **35** the days will come = there will come days [for those]. when. All the texts read "and when", following up the Fig. *Apostrophe* (Ap. 6), as though the time for revealing the fact of His crucifixion had not yet come. shall be taken away. Gr. *apairō.* Occ. only here, and the parallels (Matt. 9. 15. Mark 2. 20) implying a violent death; as "lifted up" in John 3. 14. then shall they fast. As they did (Acts 13. 2, 3). **36** also a parable = a parable also. No man, &c. = that no one (Gr. *oudeis.* Ap. 105. I), [having rent a piece] from a new garment, putteth it upon an old. new. Gr. *kainos.* See note on Matt. 9. 17. if. Ap. 118. 2. a. both, &c. = he will both rend the new, and the new will not agree with the old. agreeth = harmonizeth. Gr. *sumphōneō.* **37** new = fresh made. Gr. *neos.* See note on Matt. 9. 17. bottles = wine-skins. be spilled = it will be poured out. **39** better = good. So all the texts.

Q² D¹ A.D. 27

6 And °it came to pass °on °the second sabbath after the first, that He °went °through the °corn fields; and His disciples plucked the ears of corn, and °did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, "Why do ye that which is °not lawful to do [1]on the sabbath days?"

3 And °Jesus °answering °them said, °"Have ye °not read so much as this, °what David did, when himself was an hungred, and they which were °with him;

4 How he went °into the house of God, and °did take and eat the shewbread, and gave °also to them that were [3]with him; which it is [2]not lawful to eat but for the priests alone?"

5 And he said unto them, That °the Son of man is Lord °also of the sabbath.

D² E d

6 And [1]it came to pass °also [1]on another sabbath, that He entered [4]into the synagogue and taught: and there was a °man °whose right hand was °withered.

e

7 And the scribes and Pharisees °watched Him, °whether He would °heal [1]on the sabbath day;

f

°that they might °find an accusation against Him.

E d

8 But He °knew their °thoughts, and said to the [6]man which had the withered hand, "Rise up, and stand forth °in the midst." And he arose and stood forth.

9 Then said [3]Jesus °unto them, °"I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save °life, or to destroy *it*?"

10 And °looking round about upon them all, He said unto the [6]man, "Stretch forth thy hand." And he did so: and his hand was restored °whole as the °other.

e

11 And they were °filled with °madness;

f

and °communed one °with another what they might do to [3]Jesus.

R² F

12 And [1]it came to pass °in those days, that He went out [4]into °a mountain °to pray, and °continued all night

G

in °prayer to God.

F

13 And when it °was day, He called *unto Him* His disciples: and °of them He chose twelve, whom °also He named apostles;

G

14 Simon, (whom He °also named Peter,) and Andrew his brother, James and John, Philip and °Bartholomew,

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6. 1-11 (Q², p. 1446). TOUR. SABBATHS.

Q² | D¹ | 1–5. One Sabbath. The Corn-fields.
| D² | 6–11. Another Sabbath. The Synagogue.

1 it came to pass. A Hebraism.
on. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 20, 39, 49.
the second sabbath after the first. All this represents only one word in the Greek (*deuteroprōtos*), i.e. the second-first. Occ. only here in the N.T. The first and second sabbaths can occur only in the week of the three great Feasts. The first day of these feasts is a Sabbath "high day" (Heb. *yōm tōv*), and is the "first" or great sabbath, whatever day of the week it falls on (see Lev. 23. 7, 24, 35), the weekly sabbath then becomes the "*second*".
This "second sabbath" was therefore the ordinary *weekly sabbath*, as is clear from Matt. 12. 1. Not seeing this the current Greek texts solve the difficulty by omitting the word altogether! L Trm. WH R.
went = was going. **through.** Gr. *dia*. Ap. 104. v. 1.
corn fields. See Matt. 12. 1. **did eat** = were eating.
2 not. Gr. *ou*. Ap. 105. I. Not the same word as in vv. 29, 30, 37, 39, 49.
3 Jesus. Ap. 98. X.
answering . . . said. See note on Deut. 1. 41.
them = to (Gr. *pros*. Ap. 104. xv. 3, them.
Have ye not read. See Ap. 143.
not = not so much as. Gr. *ouden*, compound of *ou*. Ap. 105. I.
what David did. See notes on Matt. 12. 4.
with = in company with. Gr. *meta*. Ap. 104. xi. 1.
4 into. Gr. *eis*. Ap. 104. vi.
did take. Peculiar to Luke.
also to them = to them also.
5 the Son of man. See Ap. 98. XVI.
also of the sabbath = of the sabbath also.

6. 6-11 (D², above). ANOTHER SABBATH. THE SYNAGOGUE. (*Repeated and Extended Alternation.*)

D² E | d | 6. Withered hand.
e | 7–. Enemies. Watching.
f | –7. Purposed Accusation.
E | d | 8–10. Withered hand. Healed.
e | 11–. Enemies. Madness.
f | –11. Purposed Machination.

6 also on another sabbath = on another sabbath also. Cp. Matt. 12. 9–14. Mark 3. 1–6.
man. Gr. *anthrōpos*. Ap. 123. 1.
whose right hand = his hand, the right [one].
withered. See on Mark 3. 1.
7 watched = kept watching. Imperf. Tense. Cp. Mark 3. 2.
whether = if. &c. Assuming the possibility of the condition. Ap. 118. 2. a. **heal.** See v. 18.
that = in order that. **find.** Peculiar to Luke.
8 knew = all along knew. Imperf. Tense. Gr. *oida*. Ap. 132. I. 1. Not the same word as in v. 44.
thoughts = reasonings (cp. Matt. 15. 19. James 2. 4).
in. Gr. *eis*. Ap. 104. viii. Not the same word as in vv. 12, 17, 23, 41, 42.
9 unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in v. 35. **I will ask.** All the texts read, "I ask", i.e. "I further ask". **life** = a soul. See Ap. 110. III. 1. **10 looking round, &c.** Mark's Divine supplement is "with anger", &c. **whole** = healed. **other.** See Ap. 124. 1. **11 filled with** = filled of. See note on 5. 26. **madness** = senseless rage. **communed** = began to discuss. **with** = [saying] one to. Gr. *pros*. Ap. 104. xv. 3.

6. 12-16 (R², p. 1446). DISCIPLES. CALL OF THE TWELVE. (*Alternation.*)

R² | F | 12–. Time. Night.
G | –12. Act. Prayer.
F | 13. Time. Days.
G | 14–16. Act. Calling of the Twelve.

12 in. Gr. *en*. Ap. 104. viii. Not the same word as in vv. 8, 17, –23. **a** = the. **to pray.** The third of seven such occasions in Luke. See note on 3. 21. **continued all night.** Peculiar to Luke. A medical word. Cp. Matt. 14. 23. **prayer to God.** Gr. prayer of God. Gen. of Relation. Ap. 17. 5.
13 was = became. **of** = from. Gr. *apo*. Ap. 104. iv. Not the same word as in vv. 34, 44, 45. **also He named apostles** = He named apostles also. Peculiar to Luke. **14 also named** = named also. See Ap. 141. **Bartholomew.** Ap. 94. III. 3.

A.D. 27

15 Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes,
16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

Q³ H K

17 And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases;
18 And they that were vexed with unclean spirits: and they were healed.
19 And the whole multitude sought to touch Him: for there went virtue out of Him, and healed *them* all.

L M g

20 And He lifted up His eyes on His disciples, and said, "Blessed *be ye* poor: for yours is the kingdom of God.

h

21 Blessed *are ye* that hunger now: for ye shall be filled.

i

Blessed *are ye* that weep now: for ye shall laugh.

j

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.
23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

g

24 But woe unto you that are rich! for ye have received your consolation.

h

25 Woe unto you that are full! for ye shall hunger.

i

Woe unto you that laugh now! for ye shall mourn and weep.

j

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

NORTH

27 But I say unto you which hear, Love your enemies,

do good to them which hate you,

15 Matthew and Thomas . . . Alphæus. All Aramaic. Ap. 94. III. 3.
16 also was the traitor = became even a traitor.

6. 17—8. 56 (Q³, p. 1446). TOUR. HEALING AND TEACHING. (*Introversions.*)

Q³ H K¹ | 6. 17–19. Works. Healing.
L | 6. 20–49. Teaching.
K² | 7. 1–17. Works. Miracles.
J | 7. 18–35. Concerning John.
J | 7. 36–47. Concerning the Pharisees.
H K³ | 7. 48–50. Work. Forgiveness.
L | 8. 1–21. Teaching.
K⁴ | 8. 22–56. Works. Miracles.

17 stood = stopped. in = on. Gr. *epi*. Ap. 104. ix. 1. the plain = a level [spot]. the company = a crowd. out of = away from. Gr. *apo*. Ap. 104. iv. healed. Gr. *iaomai*. Cp. 5. 17. 18 vexed = beset. with. Gr. *hupo*. Ap. 104. xviii. 1, but the Texts read *apo*. spirits. Gr. *pneuma*. See Ap. 101. xi. healed. Gr. *therapeuō*. Cp. 5. 15.
19 sought . . . went, &c. Both are the Imperf. Tense = all the while were seeking to touch Him, for virtue was going out, &c. virtue = power. Ap. 172. 1. out of = from (beside). Gr. *para*. Ap. 104. xii. 1.

6. 20–49 (L, above). TEACHING. (*Introversion and Alternation.*)

L M | 20–26. Blessing and Woe.
N | O | 27–38. Discipleship.
P | 39. Parable.
N O | 40. Discipleship.
P | 41–45. Parable.
M | 46–49. Blessing and Woe. (Stability and Instability.)

6. 20–26 (M, above). BLESSING AND WOE. (*Extended Alternation.*)

M g | 20. Poor.
h | 21–. Hungry. } Blessings.
i | –21. Weepers.
j | 22, 23. Hated, &c.
g | 24. Rich.
h | 25–. Full. } Woes.
i | –25. Laughers.
j | 26. Praised.

20 And, &c. Not "Luke's version" of "the Sermon on the Mount", but a repetition in a different form of certain parts of it on a subsequent occasion. Why create a "discrepancy" by supposing that our Lord never repeated any part of His [illegible]? Cp. Isa. 28. 5. 13.
lifted up His eyes. Peculiar to Luke.

on = unto. Gr. *eis*. Ap. 104. vi. Blessed, &c. = Happy. See notes on Matt. 5. 3. the kingdom of God. See Ap. 114. 21 now. In contrast with the future. In Divine reckoning the last always comes last. Peculiar to Luke. 22 separate you, &c. cast you off. cast out, &c. Cp. Deut. 22. 19. evil Gr. *ponēros*. Ap. 128. III. 1. for = on account of. Gr. *heneka*. the Son of man. See Ap. 98. XVI.
23 Behold. Fig. Asterismos. Ap. 6. heaven = the heavens. See notes on Matt. 3. 2. 10. in the like manner = according to Gr. *kata*. Ap. 104. x. 2. the same things. unto = to. 24 But. Gr. *plēn*. Emphatic. woe. This is not a different and discrepant version of the Sermon on the Mount, but a parallel repetition of parts of it. have received = are receiving. Gr. *apechō*. The common word in the Papyri for a receipt. See note on Matt. 6. 2. consolation. Gr. *paraklēsis* = comfort. Akin to "Comforter". John 14. 16, &c. Cp. Luke 2. 25.
25 are full! have been filled. 26 the false prophets. Cp. Jer. 5. 31. 1 Kings 18. 19, 22; 22. 1. Isa. 30. 10.

6. 27 38 (O, above). DISCIPLESHIP. (*Introversion.*)

O | B | 27–36. Positive.
S | 37. Negative.
B | 38. Positive.

6. 27 36 (B, above). POSITIVE. (*Extended Alternation and Introversion.*)

B | T | k | 27–. Love to enemies.
l | –27–29. Do good. } Command.
m | 30. Give.
U | n | 31. Rule. Human.
o | 32–34. Reasons.
T | k | –35–. Love to enemies.
l | –35–. Do good. } Command.
m | –35–. Lend.
U | o | –35. Reason.
n | –35. Rule. Divine.

27 Love. Gr. *agapaō*. See Ap. 135. 1. good = well.

A.D. 27 28 °Bless them that curse you, and °pray °for them which despitefully use you.
29 And unto him that smiteth thee °on the *one* °cheek offer °also the °other; and him that taketh away thy °cloke forbid °not *to take thy* °coat also.

m 30 Give to every man that asketh of thee; and [13]of him that taketh away thy goods ask *them* [29]not again.

U n 31 And °as ye °would that [6]men should do to you, do ye also to them likewise.

o 32 °For °if ye love them which love you, °what °thank have ye? for sinners also love those that love them.
33 And °if ye do good to them which do good to you, [32]what thank have ye? for sinners also do even the same.
34 And [33]if ye lend *to them* °of whom ye hope to receive, [32]what thank have ye? for sinners also lend to sinners, to receive °as much again.

T k 35 But [27]love ye your enemies,

l and do good,

m and lend, hoping for nothing again; and your reward shall be °great, and ye shall be the °children of °the Highest:

U o for He is kind °unto the unthankful and *to* the [22]evil.

n 36 °Be ye therefore °merciful, [31]as your Father also is °merciful.

S 37 Judge [23]not, and ye shall °not be judged: condemn [29]not, and ye shall °not be condemned: forgive, and ye shall be forgiven:

R 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall °men give [4]into your bosom. For with the same measure that ye °mete withal it shall be measured to you again."

P 39 And He spake a parable unto them, "°Can the blind lead the blind? °shall they [2]not both fall [4]into the ditch?

N O 40 The disciple is [2]not °above his °master: but every one that is °perfect shall be as his master.

P 41 And why °beholdest thou the °mote that is [12]in thy brother's eye, but perceivest [2]not the °beam that is [12]in thine own eye?
42 Either how °canst thou say to thy brother, 'Brother, let me pull out the [41]mote that is [12]in thine eye,' when thou thyself [41]beholdest [2]not the [41]beam that is [12]in thine own eye? Thou hypocrite, cast out first the beam °out of thine own eye, and then shalt thou see clearly to pull out the mote that is [12]in thy brother's eye.
43 For a good tree bringeth [2]not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.
44 For every tree °is known °by °his own fruit. For °of thorns men do [2]not gather figs, nor °of a °bramble bush gather they grapes.
45 A good °man [42]out of the good treasure of his heart bringeth forth that which is good; and an [22]evil °man [42]out of the [22]evil treasure of his heart bringeth forth that which is [22]evil: for °of the abundance of the heart his mouth speaketh.

M 46 And why call ye Me, °Lord, Lord, and do not the things which I say?
47 °Whosoever cometh °to Me, and heareth My sayings, and doeth them, I will shew you to whom he is like:
48 He is like a °man which built an house, and °digged deep, and laid the foundation [22]on °a °rock: and when the flood arose, the

28 Bless. Not the same word as in *vv.* 20, 21, 22.
pray. See Ap. 134. I. 2.
for = on behalf of. Gr. *huper*. Ap. 104. xvii. 1.
29 on. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in *vv.* 1, 2, 6, 7, 20.
cheek = jaw.
also the other = the other also.
other. See Ap. 124. 1.
cloke = mantle. See Matt. 5. 40.
not. Gr. *mē*. Ap. 105. II.
coat = tunic. See Matt. 5. 40.
31 as according as.
would = desire. Gr. *thelō*. See Ap. 102. 1.
32 For = And.
if. Assuming the hypothesis. Ap. 118. 2. a.
what = what kind of.
thank. Gr. *charis*. Occ. more than 150 times; eight in Luke, here, *vv.* 33, 34; 1. 30; 2. 40, 52; 4. 22; 17. 9; not once in Matt. or Mark; generally transl. "grace", or "savour".
33 if ye do good. The condition being quite uncertain, where experience will decide. Ap. 118. 1. b.
34 of = from. Gr. *para*. Ap. 104. xii. 1.
as much again = the like.
35 great. Emph. by Fig. *Hyperbaton*. Ap. 6.
children = sons. Ap. 108. iii.
the Highest. Put by Fig. *Metonymy* (of Adjunct) for Him Who is on high. See note on 1. 32.
unto. Gr. *epi*. Ap. 104. ix. 3.
36 Be ye = Become ye.
merciful = compassionate. Gr. *oiktirmōn*. Occ. only here and James 5. 11.
37 not. Gr. *ou mē*. Ap. 105. III.
38 men = [they] the professional measurers.
mete. Anglo-Saxon = to measure.
39 Can the blind . . . ? = Is a blind [man] able to lead a blind [man]? **shall** will.
40 above. Gr. *huper*. Ap. 104. xvii. 2.
master = teacher. Gr. *didaskalos*. Ap. 98. XIV. v.
perfect = set to rights (by his instruction being complete). See Ap. 125. 8.
41 beholdest. See Ap. 133. I. 5.
mote . . . beam. See notes on Matt. 7. 3.
42 canst thou . . . ? art thou able?
out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *vv.* 17, 19.
44 is known = gets to be known. Gr. *ginoskō*. Ap. 132. I. ii.
by. Gr. *ek*. Ap. 104. vii.
his its.
of from. Gr. *ek*. Ap. 104. vii.
bramble bush. Gr. *batos*. Occ. outside Luke and Acts only in Mark 12. 26. It is the same word in Ex. 3. 2–4 (Sept.).
45 of = out of. Gr. *ek*. Ap. 104. vii. Cp. Isa. 32. 6.
46 Lord, Lord. Fig. *Epizeuxis* (Ap. 6), for emphasis. Ap. 98. VI. i. *a*. 2. B. a.
47 Whosoever = Every one. Fig. *Synecdochē* (of Genus), Ap. 6. Put for those only who come.
to. Gr. *pros*. Ap. 104. xv. 3.
sayings = words. Pl. of *logos*. Not the same word as in 7. 1. See note on Mark 9. 32.
I will shew . . . is like. Peculiar to Luke.
48 digged deep. Gr. digged and deepened. Fig. *Hendiadys* (Ap. 6), for emphasis: i.e. he dug—yea, he dug deep.
a the.
rock. Gr. *petra*. As in Matt. 16. 18.
flood, or inundation. Gr. *plēmmura*. Only here in N.T.

A.D. 27 °stream °beat vehemently upon that house, and could [2]not shake it: °for it was founded °upon a rock.

49 But he that heareth, and °doeth [29]not, is like a [6]man that without a foundation built an house [48]upon the earth; against which the [48]stream did [48]beat vehemently, and immediately °it fell; and the °ruin of that house was great."

K[2] V[1] W **7** Now when He had °ended all His °sayings °in the °audience of the people, He entered °into ° Capernaum.

2 And °a certain centurion's °servant, who was °dear unto him, was sick, and ready to die.

X[1] p[1] 3 And when he heard °of ° Jesus, he °sent °unto Him °the elders of the Jews, °beseeching Him that He would come and heal his [2]servant.

q[1] 4 And when they came °to [3]Jesus, they °besought Him °instantly, saying, That he °was worthy for whom He should do this:

5 "For he °loveth our nation, and °ẖe hath built °us °a synagogue."

X[2] p[2] 6 Then [3]Jesus °went °with them. And when He was now °not far °from the house, the centurion °sent friends [4]to Him, °saying unto Him,

q[2] °"Lord, °trouble °not Thyself: for I am °not worthy that Thou shouldest enter °under °my roof:

7 Wherefore neither thought I myself worthy to come [3]unto Thee: but °say in a word, and my °servant shall be healed.

8 For °ℨ also am a °man °set [6]under authority, having [6]under °me soldiers, and I say unto one, 'Go,' and he goeth; and to another, 'Come,' and he cometh; and to my [2]servant, 'Do this,' and he doeth *it*."

X[3] p[3] 9 When [3]Jesus heard these things, °He marvelled at him, and turned Him about, and said unto the people that followed Him, "I say unto you,

q[3] I have °not found so great faith, °no, not °in Israel."

W 10 And they that were [6]sent, returning °to the house, found the [2]servant °whole °that had been sick.

stream = river. Gr. *potamos*.

beat vehemently = burst or brake. A medical term for a rupture.

for, &c. All the texts read "on account of (Gr. *dia*) its being well built". **upon.** Gr. *epi*. Ap. 104. ix. 3.

49 doeth not. The Negative expresses the feeling = doth not wish to do them.

it fell. All the texts read *sunepesen* for *epesen*, i.e. it collapsed.

ruin = breaking up. Another medical word.

7. 1-17 (K[2], p. 1449). WORKS. MIRACLES.
Division.

K[2] | V[1] | 1–10. The Centurion's Servant healed.
K[2] | V[2] | 11–17. The Widow's Son raised.

7. 1-10 (V[1] above). THE CENTURION'S SERVANT HEALED.
Introversion and Repeated Alternations.

V[1] | W | 1, 2. The Servant dying.
V[1] | X[1] | p[1] | 3. Centurion hears and sends.
V[1] | | q[1] | 4, 5. The Elders praise.
V[1] | X[2] | p[2] | 6–. Centurion comes.
V[1] | | q[2] | –6–8. His own dispraise.
V[1] | X[3] | p[3] | 9–. The Lord hears the Centurion.
V[1] | | q[3] | –9. The Lord's praise.
V[1] | W | 10. The Servant healed.

1 ended = completed, or finished.

sayings. Gr. pl. of *rhēma*. Not the same word as in 6. 47. See note on Mark 9. 32.

in = into. Gr. *eis*. Ap. 104. vi.

audience = hearing. Gr. "ears". Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for hearing.

into. Gr. *eis*. Ap. 104. vi.

Capernaum. See Ap. 169.

2 a certain centurion: viz. the same that the Lord had blessed before (Matt. 8. 5–13); i.e. before the calling of the twelve, Matt. 10. 1, &c. This second healing of the centurion's *bondman* took place *after* the calling of the twelve (6. 13–16). Note the different words and incidents.

servant = bondman. Gr. *doulos*, not "*pais*" as in Matt. 8. 6 (Ap. 108. iv) and in *v.* 7 here, for the "*pais*" might be a "*doulos*", while the "*doulos*" need not be a "*pais*". "*Pais*" relates to origin, "*doulos*" to condition, when used of the same person.

dear = esteemed, or honoured. Not said of the "*pais*", and more suitable to "*doulos*".

3 of = about. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *vv.* 21–, –30, 35. **Jesus.** Ap. 98. X.

sent = sent away (the sender remaining behind). Gr. *apostellō*. Ap. 174. 1.

unto. Gr. *pros*. Ap. 104. xv. 3.

the elders = some of [the] elders.

beseeching = asking. Not the same word as in *v.* 4. Ap. 134. I. 3. **4 to.** Gr. *pros*. Ap. 104. xv. 3.

besought. Stronger word than in *v.* 3. Ap. 134. I. 6.

instantly = pressingly, or urgently.

was = is: giving the exact words.

5 loveth. Gr. *agapaō*. Ap. 135. I. 1. **ẖe** = he himself. The Lord knew all the synagogues in Capernaum; so that this must have been some special synagogue, probably a new one, built since the event of Matt. 8. 5–13. **6 went** = was going. **with** = in conjunction or fellowship with. Gr. *sun*. Ap. 104. xvi. **not far.** In the former case, the Lord did not go; being prevented by the centurion. **not.** Gr. *ou*. Ap. 105. 1. **from.** Gr. *apo*. Ap. 104. iv. **sent.** Gr. *pempō* (Ap. 174. 4) = to send with; the envoy being accompanied by an escort. **saying.** He himself was present, and was the speaker. **Lord.** Ap. 98. VI. i. *a*. 3. B. a. The Person of the Lord is the subject of this second period of His ministry. See Ap. 119. **trouble not Thyself.** This second and similar address shows a greater depth of humility, prob. grown since the former healing, of which the synagogue may have been a votive token. **not.** Gr. *mē*. Ap. 105. II. Not the same word as in preceding and following clause. **not worthy.** Gr. *ou*. As in first clause. **under.** Gr. *hupo*. Ap. 104. xviii. 2. **my.** Emphatic by position in the sentence. Fig. *Hyperbaton*. Ap. 6. **7 say in a word** = say by, or with a word. Dative case. **servant.** Here, it is Gr. *pais*. Ap. 108. iv. See note on *v.* 2. **8 ℨ also am, &c.** = I also, a man, am appointed under (or, obedient to) authority. **man.** Gr. *anthrōpos*. Ap. 123. I. **set** = appointed. **me** = myself. **9 He marvelled, &c.** The only other instance of the Lord's marvelling is at their *unbelief* (Mark 6. 6). **not. . . . no, not** = not even. Gr. *oude*. **in.** Gr. *en*. Ap. 104. viii. **10 to** = unto. Gr. *eis*. Ap. 104. vi. **whole** = in good health. A medical word. See note on 5. 31. **that had been sick.** Omitted by L T Tr. [A] WH R. Thus the antecedents and consequents, and subjects of the two miracles differ in important details.

us = for us. **a synagogue** = the synagogue.

V² Y r A.D. 27

11 °And °it came to pass the day after, that He went [1]into a city called °Nain;

s °and many of His disciples went with Him, °and much people.

Z t

12 Now when He came nigh to °the gate of the city, °behold, there was °a dead man carried out, the only son of his mother,

u

[11] and she was a widow: [11] and much people of the city was [6]with her.

A v

13 [11] And when °the Lord °saw her, He had °compassion °on her,

w

[11] and said unto her, "Weep °not."

A v

14 [11] And He °came [11] and °touched the °bier: [11] and they that bare *him* °stood still.

w

[11] And He said, °"Young man, I say unto thee, °Arise."

Z t

15 [11] And °he that was dead °sat up, [11] and began to speak.

u

[11] And He delivered him to his mother.

Y s

16 [11] And there came a fear on all: [11] and they glorified God, saying, That °a great prophet °is risen up °among us; [11] and, That God °hath visited His People.

r

17 [11] And this °rumour [3]of Him went forth °throughout all Judæa, [11] and °throughout all the region round about.

J B¹ x

18 And the disciples of John °shewed him [3]of all these things.

y

19 And John calling *unto him* °two of his disciples sent *them* to °Jesus, saying, "Art Thou °He That should come? or °look we for °another?"

x

20 When the °men were come [3]unto Him, they said, "John Baptist hath sent us [3]unto Thee, saying, 'Art Thou [19]He That should come? or [19]look we for [19]another?'"

y

21 And [9]in that °same hour He °cured many °of *their* °infirmities and °plagues, and of °evil °spirits; and unto many *that were* blind He gave sight.

22 Then °Jesus answering said unto them, "Go your way, and tell John what things ye have °seen and heard; how that °the blind °see, °the lame walk, °the lepers are cleansed, °the deaf hear, °the °dead are [16]raised, °to the poor the gospel is preached.

23 And °blessed is *he*, whosoever shall °not be offended [9]in Me."

7. 11-17 (V², p. 1451). THE WIDOW'S SON RAISED. (*Introversions and Alternations.*)

V² | Y | r | 11-. The Lord. Entering into Nain.
s | -11. The people with the Lord.
Z | t | 12-. The dead man.
u | -12. His mother.
A | v | 13-. Compassion. } To the
w | -13. Words. } Mother. } The
A | v | 14-. Acts. } To her } Lord.
w | -14. Words. } Son. }
Z | t | 15-. The dead man.
u | -15. His mother.
Y | s | 16. The people with the Lord.
r | 17. The Lord. His praise going out from Nain.

11 Verses 11-17 peculiar to Luke. Selected because it is connected with the Lord's Person as God—raiser of the dead; and as Man—full of compassion.

And. Note the Fig. *Polysyndeton* (Ap. 6), the "many ands" in these verses (11-17) emphasizing every detail. The "ands" in the English do not always agree with those in the Greek.

it came to pass. A Hebraism. See note on 1. 8.

Nain. Now, *Nein.* Occ. only here in N.T. The ruins are on the slope of Little Hermon, west of Endor.

12 the gate. All funerals were outside.

behold. Fig. *Asterismos.* Ap. 6. To call attention to the two great crowds meeting.

a dead man. Gr. *ho nekros.* Ap. 139. 1.

13 the Lord. This Divine title more frequent in Luke than in any of the other Gospels. See *vv.* 19, 31; 10. 1; 11. 1; 12. 42; 17. 5, 6; 19. 8; 22. 61. Ap. 98. VI. i. *a.* 3. A.

saw. Gr. *eidon.* Ap. 133. I. i. Not the same word as in *v.* 24.

compassion. See on *v.* 11 the reason for the selection of this miracle, here. **on.** Gr. *epi.* Ap. 104. ix. 2.

not. Gr. *mē.* Ap. 105. II. **14 came** = came up.

touched. Without defilement. Another remarkable fact, emphasized by the "and".

bier. Probably of wicker-work.

stood still. Another remarkable particular.

Young man. Ap. 108. x. **Arise.** Ap. 178. I. 4.

15 he that was dead – the corpse. See Ap. 139. 1.

sat up. A medical word (Col. 4. 14). Gr. *anakathizō.* Occurs only here and Acts 9. 40. Common in medical writings; and found also in the Papyri, in a letter from a Christian servant to his absent master about the illness of his mistress (Milligan's *Selections*, p. 130).

16 a great prophet. See 9. 8, 19.

is risen up. Ap. 178. I. 4.

among. Gr. *en.* Ap. 104. viii. 2.

hath visited. Cp. 1. 68. John 3. 2.

17 rumour = report. Gr. *logos.*

throughout = in. Gr. *en.* Ap. 104. viii.

7. 18-35 (J, p. 1449). CONCERNING JOHN. (*Division.*)

J | B¹ | 18-23. John's Second Mission concerning the Lord.
B² | 24-35. The Lord's testimony concerning John.

7. 18-23 (B¹, above). JOHN'S SECOND MISSION CONCERNING THE LORD. (*Alternation.*)

B¹ | x | 18. Disciples of John. Report to him.
y | 19. John. Question sent to the Lord.
x | 20. Disciples of John. Report to the Lord.
y | 21-23. John. Answer sent to John.

18 shewed him = brought word. This became the occasion of John's second mission. If the Lord could raise the dead, why was he languishing in prison? **19 two** = a certain two. The mission in Matt. 11. 1, &c., was earlier than this. See notes on Matt. 11. 2. No number named there. See note on "two" there.

Jesus. All the texts read "the Lord". See note on *v.* 13. **He That should come** – the coming [Messiah]. **look we** = do we look. **another.** Gr. *allos.* Ap. 124. 1. But Tr. and WH read "*heteros*". Ap. 124. 2. **20 men.** Gr. pl. of *anēr.* Ap. 123. 2. **21 same.** Omit. No equivalent in the Greek.

cured = healed. **of** = from. Ap. 104. iv. **infirmities** = diseases (chronic). **plagues** = scourges (acute). Medical terms (Col. 4. 14). **evil.** Gr. *ponērōs.* Ap. 128. III. 1. **spirits.** See Ap. 101. II. 12. **22 Jesus.** Omit [L] T Tr. A WH R. **seen and heard.** The evidence was not that they were miracles (*qua* miracles), but that the miracles were those that had been prophesied. See Isa. 29. 18; 35. 4-6; 60. 1-3. Had the Lord worked miracles far more extraordinary they would have been no evidence at all as to His claims. **the . . . the, &c.** No articles in the Greek. **see** – are seeing again. Ap. 133. I. 6. **dead** = dead people. No Art. See Ap. 139. 2. **to the poor the gospel is preached:** lit. the poor (Ap. 127. 1) are being evangelized (Ap. 121. 4). **23 blessed** = happy. **not be offended** = find not (Gr. *mē.* Ap. 105. II) anything to stumble at.

B² C a A.D. 27

24 And when the messengers of John were departed, He began to speak [3] unto the people °concerning John, "What ° went ye out [1] into the wilderness °for to see? A reed shaken °with the °wind?

25 But what [24] went ye out °for to see? A [8] man clothed [9] in °soft raiment? [12] Behold, they which °are gorgeously apparelled, and live °delicately, are [9] in °kings' courts.

26 But what [24] went ye out [25] for to see? °A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, [3] of whom °it is written, [12] '**Behold, I send My messenger °before Thy face, which shall °prepare Thy way before Thee.**'

28 For I say unto you, [16] Among those that are °born of women there is °not a greater prophet than John the Baptist: but he that is °least [9] in °the kingdom of God is greater than he."

b

29 And all the people that heard *Him*, and the °publicans, °justified God, being baptized with the baptism of John.

C b

30 But the Pharisees and lawyers °rejected the °counsel of God °against themselves, being [6]–not baptized °of him.

a

31 °And the Lord said, "Whereunto then shall I liken the [8] men of °this generation? and to what are they like?

32 They are like unto °children sitting [9] in °the marketplace, and calling one to another, and saying, °'We have piped unto you, and ye °have [–6] not danced; °we have mourned to you, and ye °have [–6] not wept.'

33 For John the Baptist came neither °eating °bread nor °drinking °wine; and ye say, 'He hath a °devil.'

34 °The Son of man °is come [33] eating and [33] drinking; and ye say, [25] 'Behold a gluttonous [8] man, and a winebibber, a friend of [2] °publicans and sinners!'

35 °But °wisdom is justified [21–] of all her °children."

J D F¹

36 °And one of the Pharisees °desired Him that He would eat °with him. And He went [1] into the Pharisee's house, and °sat down to meat.

7. 24-35 (B², p. 1452). THE LORD'S TESTIMONY CONCERNING JOHN. (*Introversion.*)

B² | C | a | 24–28. Commendation of John. } People.
B² | C | b | 29. Effect on the People. }
B² | C | b | 30. Effect on the Pharisees. } Pharisees.
B² | C | a | 31–35. Crimination of Pharisees. }

24 concerning. Gr. *peri*. Ap. 104. xiii. 1.
went ye out = have ye gone out (perf.). All the texts, however, read "went ye out" (aor.).
for to see = to look at. Gr. *theaomai*. Ap. 133. I. 12.
with = by. Gr. *hupo*. Ap. 104. xviii. 1.
wind. Gr. *anemos*.
25 for to see = to see. Gr. *eidon*. Ap. 133. I.
soft. See Matt. 11. 8. A contrast to "camel's hair".
are = are existing. Same word as "was" in Rom 4. 19; "being" in Phil. 2. 6; and "is" in Phil. 3. 20.
delicately = luxuriously. The Herods were noted for this (Acts 12. 21. Mark 6. 21. Josephus, *Bel. Jud.*, 1. 20, § 3; *Ant.* xix. 8. 2).
kings' courts = royal palaces. Gr. pl. of *basileion*. Occ. only here in N.T.
26 A prophet. See Ap. 49. One who spoke *for* God. Not necessarily beforehand. Cp. Ex. 4. 16; 7. 1.
27 it is written = it standeth written. Quoted from Mal. 3. 1. See Ap. 107.
before. Gr. *pro*. Ap. 104. xiv.
prepare. See note on 1. 17.
before. Gr. *emprosthen* = in the presence of.
28 born = brought into the world. Gr. *gennaō*, used of the mother. See note on Matt. 1. 2.
not. Gr. *oudeis* = no one. Cp. 5. 36.
least. See note on Matt. 11. 11. John only proclaimed it. But had the nation then accepted the Lord, it would have been realized.
the kingdom of God. See Ap. 114.
29 publicans = toll collectors. See on Matt. 5. 46.
justified God. A Hebraism = declared God to be just, by submitting to John's baptism.
30 rejected = set aside, or annulled, by the interpretation they put upon it. Cp. Gal. 2. 21. Prov. 1. 24.
counsel. Gr. *boulē*. See Ap. 102. 4, and cp. Eph. 1. 9, 11. See also Acts 2. 23; 4. 28, &c.
against = as to. Gr. *eis*. Ap. 104. vi.
of = by. Gr. *hupo*. Ap. 104. xviii.
31 And the Lord said. All the texts omit these words.
this generation. See note on Matt. 11. 16.
32 children = little children. Ap. 108. v.
the = a.
We have piped = We piped: i.e. played at being at a wedding.
have not danced = danced not.
we have mourned = we mourned: i.e. we played at being at a funeral.
have not wept = wept not. Cp. 6. 21.

33 eating . . . drinking. Heb. idiom for ordinary living. Cp. 1. 15. Matt. 3. 4. **bread . . . wine.** Peculiar to Luke. **devil** = demon. Later, they said the same of the Lord. John 7. 20; 10. 20.
34 The Son of man. See Ap. 98. XVI. **is** = has. **35 But** = And yet. **wisdom.** See note on Matt. 11. 19. **children**: i.e. those produced by her. See Ap. 108. i.

7. 36-50 (*J.* p. 1449). CONCERNING THE PHARISEES. (*Introversion and Repeated Alternation.*)

J | D | F¹ | 36. The Pharisee.
J | D | G¹ | 37, 38. The Woman.
J | D | F² | 39. The Pharisee.
J | E | H | c | 40–. Proposal. } The Lord.
J | E | H | d | –40. Assent. }
J | E | J | 41–42. Parable. }
J | E | H | c | 43–. Supposition. }
J | E | H | d | –43. Confirmation. }
J | D | F³ | 44–46. The Pharisee.
J | D | G² | 47, 48. The Woman.
J | D | F⁴ | 49. The Pharisees.

36 And one, &c. Verses 36–50 peculiar to Luke. Not to be identified with Simon (Mark 14. 3). All the circumstances are different. Simon was one of the commonest names. There are nine mentioned in the N.T., and two among the Twelve. **desired** = asked, or invited. Ap. 134. I. 3. **with** = in company with. Gr. *meta*. Ap. 104. xi. 1. **sat down to meat** = reclined [at table].

G¹ A.D. 27 **37** And, [12]behold, °a woman [9]in °the city, °which °was a sinner, °when she knew that °*Jesus* [36]sat at meat [9]in the Pharisee's house, brought an °alabaster box of ointment,

38 °And stood °at His feet behind *Him* weeping, °and began to °wash His feet with tears, °and °did wipe *them* with the hairs of her head, °and °kissed His feet, °and anointed *them* with the ointment.

F² **39** Now when the Pharisee which had °bidden Him [13]saw *it*, he spake °within himself, saying, "This Man, °if He were a prophet, would have °known who and what manner of woman *this is* °that toucheth Him: for she is a sinner."

E H c **40** And Jesus °answering said [3]unto him, °"Simon, I have somewhat to °say [3]unto thee."

d And he saith, °"Master, °say on."

J **41** °"There was a certain creditor which had two debtors: the one owed five hundred °pence, and the °other fifty.

42 And °when they had nothing to pay, he frankly forgave them both. Tell Me therefore, which of them will [5]love him °most?"

H c **43** Simon answered and said, °"I suppose that *he*, to whom he forgave [42]most."

d And He said unto him, "Thou hast rightly °judged."

D F³ **44** And He turned [4]to the woman, and said unto Simon, °"Seest thou this woman? I entered [1]into thine house, °thou gavest me °no water °for My feet: but °she hath [38]washed My feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest Me [44]no kiss: but °this woman °since the time I came in hath [-6]not °ceased to kiss My feet.

46 My head with oil thou didst [32]not anoint: but [47]this woman hath anointed My feet with ointment.

G² **47** °Wherefore I say unto thee, her °sins, which are many, are forgiven; °for she [5]loved much: but to whom little is forgiven, *the same* [5]loveth little."

48 And He said °unto her, "Thy [47]sins are forgiven."

F¹ **49** And they that [36]sat at meat with Him °began to say [39]within themselves, °"Who is This That forgiveth [47]sins also?"

H K³ (p. 1449) **50** And He said [4]to the woman, "Thy faith hath saved thee; go [1]in peace."

L K **8** And °it came to pass °afterward, that She °went throughout °every city and village, °preaching and °shewing the glad tidings of °the kingdom of God:

L and the twelve °*were* °with Him,

2 And °certain women, which had been °healed °of °evil °spirits and infirmities, Mary called Magdalene, °out of whom °went seven °devils,

37 a woman. Not to be identified with Mary Magdalene: it is a libel on her to do so, and quite arbitrary. Cp. Matt. 21. 32.
the city. That it was Magdala is a pure assumption.
which = who: i. e. ref. to a class.
was, &c. All the texts read "which was in the city, a sinner".
when she knew = having got to know. Gr. *ginōskō*. Ap. 132. I. ii.
Jesus = He.
alabaster. See Matt. 26. 7. Mark 14. 3.
38 And. Note the Fig. *Polysyndeton*. Ap. 6.
at = beside. Gr. *para*. Ap. 104. xii. 3.
wash = bedew. **did wipe** = was wiping.
kissed = was ardently kissing. Cp. Acts 20. 37.
39 bidden = invited.
within. Gr. *en* = in. Ap. 104. viii.
if, &c. Assuming and believing the fact. Ap. 118. 2 a.
known = got to know, as in *v.* 36.
that. Same as "which" in *v.* 36.
40 answering: i. e. his secret doubt.
Simon. See note on *v.* 36.
say unto thee. You have been condemning Me!
Master = Teacher. Ap. 98. XIV. v. **say on** = say it.
41 There was, &c. Gr. "There were two debtors to a certain money-lender".
pence = denarii. See Ap. 51. I. 4.
other = a different one. Gr. *heteros*. See Ap. 124. 2.
42 when they had nothing = not (Gr. *mē* as in *v.* 13) having anything. **most** = more.
43 I suppose = I take it. Gr. *hupolambanō*, used only by Luke; here, 10. 30. Acts 1. 9; 2. 15. Medical use, to check (a disease). **judged.** Ap. 122. 1.
44 Seest thou = Dost thou mark. Gr. *blepō*. Ap. 133. I. 5. The Lord calls Simon's attention to *her works*, but He calls the woman's attention (*v.* 47) to *His own grace* towards her.
thou gavest, &c. Cp. Gen. 18. 4; 19. 2. Judg. 19. 21. 1 Tim. 5. 10. **no.** Gr. *ou*. Ap. 105. 1.
for = upon. Gr. *epi*. Ap. 104. ix. 3.
she. Emphatic. **45 this woman** = she (emph.).
since the time = from (Gr. *apo*) the time when.
ceased = been intermittent. A medical word. Occ. only here in N.T.
47 Wherefore = for which cause, or because her sins are forgiven. **sins.** Ap. 128. I. ii.
for = that. This could be seen; and was the sign, not the cause or consequence.
48 unto her. Note the change.
49 began. Noting the uprising of the thought.
Who is This...? This incident chosen because it sets forth the Lord's Person as God. The subject of this Second Period of His ministry. See Ap. 119.

8. 1-21 (*L*, p. 1449). TEACHING.
(*Alternation.*)

L | *K* | 1–. Proclaiming.
L | -1–3. Comparing.
K | 4–18. Teaching.
L | 19–21. Kindred.

1 it came to pass. Note the Hebraism, here and in chs. 5. 1; 6. 1, &c. Verses 1–3 are peculiar to Luke.
afterward. No longer confining Himself to Capernaum. **went throughout** = journeyed through.
every city and village = by city and village.
preaching = proclaiming. See Ap. 121. 1.
shewing the glad tidings. Gr. *euangelizō* = announcing, &c. Ap. 121. 4.
the kingdom of God. Ap. 114.
were. Substitute *went*.
with = together with. Gr. *sun*. Ap. 104. xvi. Not the same word as in *vv.* 13, 14, 15, 45.
2 certain women. Allusions to "women" in Matt. only in 27. 55, 56, and in Mark 15. 40, but mentioned prominently in Luke. See note on p. 1428.
healed. See 6. 18.
of = from. Gr. *apo*. Ap. 104. iv.
evil. Gr. *ponēros*. Ap. 128. III. 1. **spirits.** Gr. pl. of *pneuma*. Ap. 101. II. 12. **out of** = away from. Gr. *apo*. Ap. 104. iv. Not the same word as in *v.* 37. **went** = had gone out. **devils** = demons.

A.D. 27 3 And Joanna °the wife of Chuza Herod's steward, and Susanna, and many °others, °which ministered unto Him °of their °substance.

K M e 4 And when much people were gathered together, and °were come °to Him out of every city, He spake °by a parable:

5 °"A sower went out to sow °his seed: and °as he sowed, some °fell °by the way side; and it was trodden down, and the °fowls of the °air devoured it.

6 And °some [5]fell °upon °a rock; and as soon as it was °sprung up, it withered away, °because it lacked °moisture.

7 And [6]some [5]fell °among °thorns; and the thorns °sprang up with it, and °choked it.

8 °And [3]other [5]fell °on good ground, °and [6]sprang up, °and bare fruit an hundredfold."

f °And when He °had said these things, He cried, °"He that hath ears to hear, let him hear."

N g 9 And His disciples asked Him, saying, °"What might this parable be?"

h 10 And He said, "Unto you it °is given to °know the °mysteries of [1]the kingdom of God: but to °others °in parables; °**that °seeing they might °not °see, and hearing they might °not understand.**

M e 11 Now the parable °is this: The seed °is the °word of °God.

12 Those [5]by the way side are they that hear; then cometh the devil, and °taketh away the [11]word [2]out of their hearts, °lest they should believe and be saved.

13 They [8]on the rock *are they*, which, when they hear, receive the [11]word °with joy; and these have °no root, which °for a °while believe, and [10]in time of °temptation fall away.

14 And that which [5]fell °among thorns are they, which, when they have heard, °go forth, and are °choked °with cares and riches and pleasures of °*this* life, and bring [13]no fruit to perfection.

15 But that °on the good ground are they, °which [10]in an honest and good heart, having °heard the [11]word, °keep *it*, and bring forth fruit °with °patience.

f 16 °No man, when he hath lighted a °candle, covereth it with a vessel, or putteth *it* under a °bed; but setteth *it* °on a °candlestick, that they which enter in may [10]see the light.

17 For °nothing is °secret, that shall °not

3 the wife. She may have been the cause of Herod's interest. Mark 6. 14–16. Luke 23. 8.
others. Gr. pl. of *heteros*. Ap. 124. 2. See Matt. 27. 55.
which. Marking a class.
of = from. *apo* as in *v.* 2, but all the text read *ek*.
substance = property.

8. 4–18 (*K*, p. 1454). TEACHING.
(*Introversion and Alternations.*)

K | M | e | 4–8–. Parable. Sower. } The Lord.
K | M | f | –8. Call to hear. } The Lord.
K | N | g | 9. Question. } The Disciples.
K | N | h | 10. Answer. } The Disciples.
K | M' | e | 11–15. Parable. Interpretation. } The Lord.
K | M' | f | 16–18. Caution to hearers. } The Lord.

4 were come = kept coming.
to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *vv.* 27, 39.
by. Gr. *dia*. Ap. 104. v. 1. Not the same word as in *vv.* 5, 12.

5 A sower. Gr. "the sower". The first utterance of the parable, which was repeated (and varied) and combined with seven other parables, later on, after the arrival of His kindred. This (in Luke) was given before the arrival, and was consequent on a lengthened tour ending in Capernaum. The consequent here is the inquiry of the Twelve ("What", Luke 8. 9); the consequent in Matthew and Mark (which are identical) is another inquiry ("Why", Matt. 13. 10). In the later repetition, the interpretation *after* the inquiry (Matt. 13. 18. Mark 4. 10); in Luke, it follows the parable immediately.
his seed. Peculiar to this first giving of the parable.
as he sowed = in (Gr. *en*. Ap. 104. viii) his sowing.
fell. It was not sown on the way side.
by = beside. Gr. *para*. Ap. 104. xii. 3. **fowls** = birds.
air = sky. Gr. the heaven (Sing.). See notes on Matt. 6. 9, 10. **6 some** = other. Gr. *heteros*, as in *v.* 3.
upon. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in *v.* 13.
a rock = the rock. Gr. *petra*. As in Matt. 16. 18.
sprung up. Gr. *phuō*. Occ. only here, *v.* 8, and Heb. 12. 15.
because it lacked = on account of (Gr. *dia*. Ap. 104. v. 2) its not (Gr. *mē*. Ap. 105. II) having.
moisture. Gr. *ikmas*. Occ. only here in N.T.
7 among = in (Gr. *en*. Ap. 104. viii) the midst of.
thorns = the thorns.
sprang up with it = sprang up together. Gr. *sumphuō*. Occ. only here in N.T. A medical word, used of bones uniting and wounds closing.
choked = stifled, as in *v.* 33. Elsewhere only in Matt. 13. 7.
8 And. Note the Fig. *Polysyndeton* (Ap. 6) in *v.* 8.
on. Gr. *epi*. Same as "upon" (*v.* 6).
had. The 1611 edition of the A.V. omits "had".
He that hath ears, &c. See note on Matt. 11. 15 and Ap. 142.
9 What . . . ? See note on *v.* 5. Not the same word as on the later occasion (Matt. 13. 10), which was "Why". They knew "what", but desired further information.
10 is = has been.
know = get to know. See Ap. 132. I. ii.

mysteries = secrets. **others** = the rest. Gr. *hoi loipoi*. Cp. Acts 5. 13. Rom. 11. 7. Eph. 2. 3. 1 Thess. 4. 13. Rev. 20. 5. **in.** Gr. *en*. Ap. 104. viii. **that** = in order that. Quoted from Isa. 6. 9, 10. See Ap. 107. I. 1. **seeing.** Ap. 133. I. 5. **not.** Gr. *mē*. Ap. 105. II. **11 is** = means. Fig. *Metaphor* (Ap. 6): i.e. represents. **word.** Gr. *logos*. **God.** Ap. 98. I. 1. **12 taketh** = snatches. **lest** = in order that . . . not, as in *v.* 10. **13 with** = in association with. Gr. *meta*. Ap. 104. xi. 2. Not the same word as in *vv.* 1, 14, 15, –28, 38. **no.** Gr. *ou*. Ap. 105. I. **for.** Gr. *pros*. Ap. 104. xv. 3. **while** = season. **temptation** = trial. In the second utterance of this parable (see note on *v.* 5), the Lord used the words "tribulation or persecution". **14 among.** Gr. *eis*. Ap. 104. vi. **go forth** = as they go on their way. **choked** = stifled. Gr. *sumpnigō*, as in *v.* 42. Not the same word as in *vv.* 8, 33. **with** = by. Gr. *hupo*. Ap. 104. xviii. 1. **this life.** Gr. *bios* = the life that is lived. Not *zōē*, or *psuchē*. See Ap. 170. 2. **15 on** = in. Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 8, 13, 16, 23. **which.** Denoting a class. **keep it** = hold it fast. See note on 2 Thess. 2. 6. Fig. *Tapeinōsis* (Ap. 6), for much more is done beside this. **with** = in. Gr. *en*. Ap. 104. viii. **patience** = patient endurance. **16 No man.** Gr. *oudeis*, compound of *ou*. Ap. 105. I. **candle** = a lamp. See Ap. 130. 4. **bed** = couch. **on** = upon. Gr. *epi*. Ap. 104. ix. 1. **candlestick** = lampstand. **17 nothing** = not (Gr. *ou*. Ap. 105. I) anything. **secret** = hidden. **not.** Gr. *ou*. Ap. 105. I.

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[2] be made manifest; [3] neither *any thing* hid, that shall [3] not [4] be [10]known and [3] come abroad.

18 [3] Take heed therefore [3] how ye hear: for whosoever hath, to him shall be given; and whosoever hath [10] not, [3] from him shall be taken even that which he [3] seemeth to have."

L 19 [3] Then came [4] to Him *His* mother and His brethren, and [3] could [17] not [3] come at Him [3] for the [4] press.

20 And it was told Him *by certain* which said, "Thy mother and Thy brethren stand without, [3] desiring to [3] see Thee."

21 And He [3] answered and said [3] unto them, "My mother and My brethren are these which hear the [11] word of [11] God, and [3] do it."

K[4] *Q*[1] R *l* 22 [3] Now [1] it came to pass [15] on a certain day, that ℌe went [3] into [2] a ship [3] with His disciples:

m and He said [3] unto them, "Let us go over [3] unto the other side of the [2] lake."

n And they [3] launched forth.

S o 23 But as they sailed He [3] fell asleep:

p and there [3] came down [2] a storm of wind [3] on the lake; and they [3] were filled *with water*,

q and [3] were in jeopardy.

S o 24 And they came to Him, and [2] awoke Him, saying, [3] "Master, [3] master, [3] we perish." Then He [3] arose, and rebuked the wind and the [3] raging of the water:

p and they ceased, and there [3] was a calm.

q 25 And He said unto them, "Where is your faith?"

R n And they being afraid wondered,

m saying one [4] to another, [3] "What manner of [3] Man is This! for [3] He commandeth even the winds and water, and they obey Him."

i 26 And [3] they arrived [3] at the country of the [3] Gadarenes, which is [3] over against Galilee.

Q[2] T V A *r* 27 And when He went forth [3] to land, there met Him [3] out of the city a certain [3] man, which had devils [3] long time, and ware [15] no clothes, neither abode [10] in *any* house, but [10] in the tombs.

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be made = become. **neither.** Gr. *oude.* **not.** Gr. *ou*, as above, but all the texts read *ou mē.* Ap. 105. III. **be** = become. **come abroad** = come to (Gr. *eis.* Ap. 104. vi) light (Gr. *phaneros* = manifestation).

18 Take heed. Gr. *blepō.* See Ap. 133. I. 5. **how.** Contrast "what" on the second occasion (Mark 4. 24). **from** = away from. Gr. *apo.* Ap. 104. iv. **seemeth** = thinketh. Peculiar to Luke.

19 Then came, &c. For the motive, see Mark 3. 21–with 31–35. Cp. Matt. 12. 47. **could not** = were not able to. **come at Him** = fall in with Him. Gr. *suntunchanō.* Occ. only here in N.T. **for** = on account of. Gr. *dia.* Ap. 104. v. 2. **press** crowd.

20 stand = are standing. **desiring** = wishing. Gr. *thelō.* Ap. 102. 1. **see.** Gr. *eidon.* Ap. 133. I. 1.

21 answered and said. See note on Deut. 1. 41. **unto.** Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *v.* 22. **do** = are doing.

8. 22-56 (*K*[4], p. 1449). WORKS.
(*Alternation and Introversion.*)

K[4] | O | 22–39. Two Miracles.
P | i | 40–. The Lord. Returned.
k | –40. Effect. Waiting.
O | 41–55. Two Miracles.
P | k | 56–. Effect. Astonishment.
i | –56. The Lord. Charge.

8. 22-39 (O, above). TWO MIRACLES.
(*Division.*)

O | Q[1] | 22–26. The Tempest stilled.
Q[2] | 27–39. The Demoniac healed.

8. 22-26 (Q[1], above). THE TEMPEST STILLED.
(*Introversions and Alternations.*)

Q[1] | R | l | 22–. Departure.
m | –22–. Words of the Lord.
n | –22. Effect. Obedience.
S | o | 23–. The Lord asleep.
p | –23–. Storm. Dangerous.
q | –23. Disciples. Jeopardy.
S | o | 24–. The Lord awakened.
p | –24. Storm rebuked.
q | 25–. Disciples. Rebuked.
R | n | –25. Effect. Wonder.
m | –25. Words of the Disciples.
l | 26. Arrival.

22 Now, &c. This is not the same storm as in Matt. 8. 24 (see notes there), but the same as in Mark 4. 37. Matthew's was before the calling of the Twelve; this occurred after that event. The antecedents and consequents differ in both cases. **into.** Gr. *eis.* Ap. 104. vi.

a ship. In Matthew, *the* "boat". **with** = and. **unto them** = to them. Gr. *pros.* Ap. 104. xv. 3. **unto.** Gr. *eis.* Ap. 104. vi. **lake.** See Ap. 169. **launched forth** = put to sea, or set sail. **23 fell asleep** = fell off (Gr. *aphupnoō*) into sleep. Only here in N.T. **came down.** Not rose up, as on the former occasion (Matt. 8. 24). **a storm of wind** = a squall. On the former occasion it was an earthquake (Gr. *seismos*). Here it was *lailaps.* **on** = on to. Gr. *eis.* Ap. 104. vi. **were filled** = were being swamped. Imperf. tense. Hence this was an open boat; in Matthew a decked boat. **were in jeopardy** = were beginning to be in danger. **24 awoke** = roused. Ap. 178. I. 5. **Master.** See note on 5. 5. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. Not the same word as in *v.* 49. **we perish** = we are perishing: i. e. drowning. **arose** = was aroused. Ap. 178. I. 4. TTr. WH R have the same word as "awoke" above. **raging.** Gr. *kludōn.* Occ. only here and Jas. 1. 6 ("wave"). **was** = became. **25 What manner... This!** = Who then is this [man]! **He commandeth.** Peculiar to Luke. **26 they arrived** = they sailed down, or, dropped down. Occ. only here in the N.T. **at** = unto. Gr. *eis.* Ap. 104. vi. **Gadarenes.** See note on Matt. 8. 28. The people were Gadarenes, but the city was not Gadara. See Ap. 169. **over against** = opposite. Gr. *antiperan.* Occ. only here in N.T.; opposite Lower Galilee (not whence they had sailed). See Ap. 169.

8. 27-39 [For Structure see next page].

27 to = on to. Gr. *epi.* Ap. 104. ix. 3. **out of the city.** Connect with the "man", not with "met". **out of.** Gr. *ek.* Ap. 104. vii. Not the same word as in *vv.* 2, 12, 29, 33, 35, 38, 46. **man.** Gr. *anēr.* Ap. 123. 2. **devils** = demons. **long time . . . clothes** = and for a long time was not putting on any mantle, cloak, or outer garment (Sing.) **ware.** And 16. 19. Not a word peculiar to the Bible. It is met with in Josephus, and in an inscription from Delphi (*c.* 154 B.C.). See Deissmann, *Light*, &c., p. 78.

28 When he [20]saw °Jesus, he cried out, and
A.D. 27 fell down before Him, and with a loud voice
said, °"What have I to do with Thee, °Jesus,
Thou Son of God °most high? I °beseech
Thee, torment me [10]not."

29 (For °He had commanded the unclean
°spirit to come [2]out of the °man.
For oftentimes °it had caught him: and he was
°kept bound with °chains and in fetters; and
°he brake the bands, and °was driven °of
the °devil [22]into the wilderness.)

30 And [28]Jesus asked him, saying, "What is
thy name?" And he said, "Legion:" because
°many [27]devils were entered [22]into him.

31 And they °besought Him that He would
[10]not command them to go out [22]into °the deep.
32 And there was there an herd of many
swine feeding [15]on the mountain: and they
[31]besought Him that He would suffer them to
enter [22]into °them.
And He suffered them.
33 Then went the [27]devils [2]out of the [29]man,
and entered [22]into the swine: and the herd
°ran violently °down °a steep place [22]into the
lake, and were [7]choked.
34 When they that fed *them* [20]saw what
°was done, they fled,
and went and told *it* °in the city and °in the
country.
35 Then they went out to [20]see what [34]was
done; and came [4]to [23]Jesus, and found the
[29]man, [2]out of whom the [27]devils were departed,
sitting °at the feet of [28]Jesus, clothed, and
°in his right mind: and they were afraid.
36 They also which [20]saw *it*
told them by what means °he that was pos-
sessed of the devils was °healed.
37 Then the whole multitude of the country
of the Gadarenes round about °besought Him
to depart [18]from them; for they °were taken
with great fear:
and He went up [22]into the ship, and returned
back again.
38 Now the [27]man [2]out of whom the devils
were departed [28]besought Him that he might
be [1]with Him:
but °Jesus °sent him away, saying,
39 "Return °to thine own house, and °shew
°how great things God hath done unto thee."
And he went his way, °and published [1]through-
out the whole city °how great things [28]Jesus
had done °unto him.
40 And [1]it came to pass, that, °when [23]Jesus
was returned,
the people *gladly* received Him: for they were
all °waiting for Him.
41 °And, behold, there came a [27]man named

8. 27-39 (Q², p. 1456). THE DEMONIAC HEALED.
(*Introversion and Alternation.*)

Q" T | V | 27 32 -. Demons. Petition.
W | 32, 33. Answer. Consent.
U | X | 34-37-. People. Petition.
Y | -37. Answer. Consent.
T | V | 38-. Demoniac. Petition.
W | -38, 39. Answer. Refusal.

8. 27-32- (V, above). DEMONS. PETITION.
(*Introversion and Alternation.*)

V | A | r | 27. Demons. Description.
s | 28. Their petition.
B | 29-. Reason. The Lord's command.
B | -29. Reason. The Man's condition.
A | r | 30. Demons. Name.
s | 31, 32-. Their petition.

28 Jesus. Ap. 98. X. Demons irreverently use this sacred name, as is done by so many to-day: but His own disciples called Him "Master" (*v.* 24) and "Lord". See John 13. 13.
What have I, &c. See note on 2 Sam. 16. 10.
most high. The Lord called thus elsewhere only in Mark 5. 7. Cp. 1. 32, 35; 6. 35.
beseech. See Ap. 134. I. 5. Not the same word as in *vv.* 31, 32, 37, 41.
29 He had commanded = He was commanding. Imperfect tense.
spirit. Gr. *pneuma*. See Ap. 101. II. 12.
man. Gr. *anthrōpos*. Ap. 123. 1. Not the same word as in *vv.* 27, 38, 41, but the same as in *vv.* 33, 35.
it had caught = it had seized. Only here and in Acts 6. 12; 19. 29; 27. 15.
kept bound = bound, being guarded.
chains, &c. See notes on Mark 5. 4.
he brake the bands, and = breaking the bands, he.
was driven. Gr. *elaunō*. Occurs five times: here; Mark 6. 48. John 6. 19. James 3. 4, and 2 Pet. 2. 17.
of = by. Gr. *hupo*. Ap. 104. xviii. 1.
devil = demon.
30 many, &c. See note on Mark 5. 9.
31 besought. Gr. *parakaleō*. See Ap. 134. I. 6. Not the same word as in *vv.* 28, 37, 38.
the deep. Gr. *abussos*; not the sea as in 5. 4. Occurs nine times: here, Rom. 10. 7. Rev. 9. 1, 2, 11; 11. 7; 17. 8; 20. 1, 3.
32 them = these.
suffered them = gave them leave. Cp. Mark 5. 13. Acts 21. 39, 40; 27. 3.
33 ran = rushed.
down. Gr. *kata*. Ap. 104. x. 1.
a steep place = the precipice.

8. 34-37- (X, above). PEOPLE. PETITION.
(*Introversion and Alternation.*)

X C t | 34-. The Swineherds.
u | -34. Their report.
D | 35. The Citizens. Fear.
C t | 36-. The Swineherds.
u | -36. Their report.
D | 37-. The Citizens. Request.

34 was done = had happened.
in = into. Gr. *eis*. Ap. 104. vi.
35 at = beside. Gr. *para*. Ap. 104. xii.
in his right mind = of sound mind.
36 he that was possessed of the devils = the demonized [man].
healed = saved. Same word as in *v.* 12.
37 besought = was asking. Gr. *erōtaō*. Ap. 134. I 3.
were taken. A medical word, as in 4. 38.
38 Jesus. All the texts omit.
sent him away. Note the answers to the three prayers in this chapter, in *vv.* 32, 33, 37, 38, 39.

39 to = unto. Gr. *eis*. Ap. 104. vi. Not the same word as in *vv.* 19, 25, 27, -35.
shew = tell: tell the whole story.
how great things = whatsoever.
and published = proclaiming. See Ap. 121. 1.
unto = for.
40 when . . . returned = in (Gr. *en*. Ap. 104. viii) . . . returning.
waiting for = looking for, as in 1. 21; 3. 15; 7. 19, 20; 12. 46. Acts 3. 5; 10. 24; 28. 6, &c.

8. 41-55 [For Structure see next page].

41 And, behold. Fig. *Asterismos* (Ap. 6). These two miracles are not the same as those recorded in Matt. 9. 18-26, but the same as in Mark 5. 22, &c. See the notes there, and Ap. 138.

A. D. 27 °Jairus, and he °was a ruler of the °synagogue: and he fell down [35] at [28] Jesus' feet, and [31] besought Him that He would come [22] into his house:

w 42 For he had one only daughter, about twelve years of age, and she lay a dying.

G¹ x¹ But °as He went the people °thronged Him.

y¹ 43 And a woman °having an issue of blood °twelve years, which had spent all her °living °upon physicians, °neither could be [2] healed °of any,

44 Came behind *Him*, and touched the °border of His garment:

z¹ and immediately her issue of blood °stanched.

G² x² 45 And [28] Jesus said, °"Who touched Me?" When all denied, Peter and they that were [18] with Him said, [24] "Master, the multitude °throng Thee and °press *Thee*, and sayest Thou, °'Who touched Me?'"

46 And [28] Jesus said, "Somebody °hath touched Me: for °I perceive that °virtue is gone [2] out of Me."

y² 47 And when the woman [20] saw that she was [17] not hid, she came trembling, and °falling down before Him, she declared unto Him before all the people [9] for what cause °she had touched Him, and how she was °healed immediately.

z² 48 And He said unto her, "Daughter, °be of good comfort: thy faith hath °made thee whole; go [34] in peace."

F v 49 While He yet spake, there cometh one °from the ruler of the [41] synagogue's *house*, saying to him,

w "Thy daughter is °dead; trouble [10] not the °Master."

G³ x³ 50 But when [28] Jesus heard *it*, He answered him, saying, "Fear [10] not: °believe only, and she shall be [48] made whole."

y³ 51 And when He came [22] into the house, He °suffered no man to go in, °save °Peter, and James, and John, and the father and the mother of the maiden.

z³ 52 And all °wept, and bewailed her: but He said, "Weep [10] not; she is [17] not dead, but °sleepeth."

G⁴ x⁴ 53 And they °laughed Him to scorn, °knowing that she was dead.

y⁴ 54 And He put them all out, and took her by the hand, and called, saying, °"Maid, arise."

z⁴ 55 And her °spirit °came again, and she arose °straightway: and He °commanded to give her °meat.

P k 56 And her parents were astonished:

i but He charged them that they should tell °no man what °was done.

R³ J M c **9** Then He called °His twelve disciples together,

d and gave them °power and °authority °over all °devils, and to °cure diseases.

8. 41–55 (*O*, p. 1456). TWO MIRACLES.
(*Alternations, Simple and Extended.*)

O | F | v | 41. Ruler of Synagogue. Appeal.
w | 42–. Daughter dying.
G¹ | x¹ | –42. The Throng. } The Woman.
y¹ | 43, 44–. The Woman. Action.
z¹ | –44. Healing effected.
G² | x² | 45, 46. The Throng.
y² | 47. The Woman. Confession.
z² | 48. Healing confirmed.
F | v | 49–. Ruler of Synagogue. Messenger.
w | –49. Daughter dead.
G³ | x³ | 50. Belief. } The Maid.
y³ | 51. Admission.
z³ | 52. Miracle assured.
G⁴ | x⁴ | 53. Unbelief.
y⁴ | 54. Exclusion.
z¹ | 55. Miracle effected.

Jairus. An Israelite name, Jair (Num. 32, 41. Josh. 13, 30. Judg. 10, 3). was a = held the office of.
synagogue. Ap. 120.
42 as He went = in (Gr. *en*. Ap. 104. viii) His going.
thronged = were stifling. Gr. *sumpnigō*. Not the same word as in *vv.* 7, 33, but same as "choked" (*v.* 14).
43 having = being in. Gr. *en*, above.
twelve = from (Gr. *apo*. Ap. 104. iv) twelve.
living. Gr. *bios*. See Ap. 170. 2.
upon. Gr. *eis*. Ap. 104. vi.
neither, &c. = could not . . . by any. Gr. *ou . . . oudeis*.
of. Gr. *hupo*, but all the texts read *apo*.
44 border = hem (Num. 15. 38, 39. Deut. 22. 12).
stanched = stopped. A medical term.
45 Who touched = Who [is it] that was touching.
throng. Gr. *sunechō*. Cp. *v.* 37; 4. 38; 12. 50.
press. Gr. *apothlibō*. Occ. only here.
46 hath touched . . . I perceive = did touch . . . I came to know (Gr. *ginōskō*. Ap. 132. I. ii).
virtue = power (inherent). Gr. *dunamis*. See Ap. 172. 1.
47 falling down = having fallen down. In terror.
she had touched = she touched.
healed. See 6. 17.
48 be of good comfort. All the texts omit.
made thee whole = saved thee, as in *vv.* 12, 36, 50.
49 from. Gr. *para*. Ap. 104. xii. 1.
dead. Emph. by Fig. *Hyperbaton*. Ap. 6.
Master = Teacher. Ap. 98. XIV. v.
50 believe. Ap. 150. I. 1. i.
51 suffered no man = suffered not (Gr. *ou*. Ap. 105. I) any one. save = except.
Peter, and James, and John. Cp. Mark 9. 12; 14. 33.
52 wept, and bewailed = were weeping and wailing. Both Imperf. Tense. sleepeth. Gr. *katheudō*. Ap. 171. 1.
53 laughed Him to scorn = were deriding Him.
knowing. Gr. *oida*. Ap. 132. I. i.
54 Maid = Child. Gr. *pais*. Ap. 108. iv.
55 spirit. Gr. *pneuma*. Ap. 101. II. 6.
came again. A Hebraism. Cp. 1 Sam. 30. 12.
straightway = immediately. Gr. *parachrēma*, as in *vv.* 44, 47. commanded = directed.
meat = [something] to eat
56 no man = no one. Gr. *mēdeis*.
was done = had happened.

9. 1–10– (R³, p. 1446). DISCIPLES. MISSION OF THE TWELVE, AND RETURN.
(*Introversion and Alternation.*)

R³ | J | 1–6. The Twelve. Sent out.
K | a | 7–. Herod. What he heard.
b | –7–. Perplexity.
L | –7, 8. Reason.
K | a | 9–. Herod. What he said.
b | –9. Curiosity.
J | 10–. The Twelve. Return.

9. 1–6 [For Structure see next page].

1 His twelve disciples. Most of the texts omit "His disciples". Hence we must render, "the Twelve". Cp. *v.* 10. power. Gr. *dunamis*. Ap. 172. 1. authority. Gr. *exousia*. See Ap. 172. 5. over. Gr. *epi*. Ap. 104. ix. 8. devils = the demons. cure. Gr. *therapeuō*. Same as "heal" (*v.* 6).

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2 And He sent them to °preach °the kingdom of God, and to °heal the sick.

N e

3 And He said °unto them, "Take nothing °for *your* journey, neither °staves, nor °scrip, neither bread, neither money; neither have two coats apiece.

f

4 And whatsoever house °ye enter °into, there abide, and thence depart.

e

5 And whosoever °will °not receive you, when ye go out °of that city, °shake off the very dust °from your feet [3] for a testimony °against them."

M c

6 And they departed,

d

and went °through the towns, °preaching the gospel, and [1] healing every where.

K a

7 Now °Herod the tetrarch heard of all that °was done °by Him:

b

and he was °perplexed,

L

°because that it was said °of some, that John was risen °from °the dead;

8 And [7] of some, that °Elias °had appeared; and of others, that one of the old prophets was risen again.

K a

9 And Herod said, "John have ℑ beheaded: but Who is This, °of Whom ℑ hear such things?"

b

And he °desired to °see Him.

J

10 And the °apostles, when they were returned, told Him all that they had done.

Q[4] O
A.D. 28

And He took them, and went aside privately [4] into a desert place belonging to the city called °Bethsaida.

P

11 And the people, °when they knew *it*, followed Him: and He received them, and spake unto them [9] of [2] the kingdom of God, and [2] healed them that had need of °healing.

O

12 And when the day began to °wear away, then came the twelve, and said unto Him, "Send the multitude away, that they may go [4] into the towns and country round about, and °lodge, and get °victuals: for we are here °in a desert place."

13 But He said [3] unto them, "Give ye them to eat." And they said, "We have °no more but five loaves and two °fishes; °except we should go and buy °meat [3] for all this people."

P

14 For they were about five thousand °men. And He said °to His disciples, "Make them °sit down by fifties in a company."

15 And they did so, and made them all [14] sit down.

16 Then He took the five loaves and the two fishes, and looking up °to °heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that °remained to them twelve ° baskets.

9. 1-6 (J, p. 1458). THE TWELVE. SENT OUT. (*Introversions and Alternation.*)

J | M | c | 1–. The Call.
J | M | d | –1, 2. Power given.
J | N | e | 3. Preparation. } Directions.
J | N | f | 4. Reception. } Directions.
J | N | e | 5. Rejection. } Directions.
J | M | c | 6–. The Departure.
J | M | d | –6. Power exercised.

2 preach = proclaim. Ap. 121. 1.
the kingdom of God. See Ap. 114.
heal. Gr. *iaomai.* Not the same word as in *v.* 1.
3 unto = to. Gr. *pros.* Ap. 104. xv. 3.
for = with a view to. Gr. *eis.* Ap. 104. vi.
staves. See note on Matt. 10. 10.
scrip = a collecting bag (for money). See note on Matt. 10. 10.
4 ye enter = ye may enter. (The force of *an.*)
into. Gr. *eis.* Ap. 104. vi.
5 will not = may not. (The force of *an.*)
not. Gr. *mē.* Ap. 105. II. Not the same word as in *vv.* 27, 40, 49, –50, 53, 55, 56, 58.
of = from. Gr. *apo.* Ap. 104. iv. Not the same word as in *vv.* 7, 8, 9, 11–.
shake off, &c. Fig. *Parœmia.* Ap. 6.
from. Gr. *apo.* Ap. 104. iv. Not the same word as in *v.* 7. **against.** Gr. *epi.* Ap. 104. ix. 3.
6 through the towns = village by (Gr. *kata.* Ap. 104. x. 2) village.
preaching the gospel = announcing the glad tidings. Ap. 121. 4. **7 Herod,** &c. See Ap. 109.
was done = was being done "by Him".
by. Gr. *hupo.* Ap. 104. xviii. 1. [L] T Tr. A WH R omit "by Him".
perplexed = bewildered: i. e. seeing no way out. Gr. *diaporeō.* Used only by Luke, here; 24. 4. Acts 2. 12; 5. 24; 10. 17. **because.** Gr. *dia.* Ap. 104. v. 2.
of = by. Gr. *hupo.* Ap. 104. xviii. 1.
from = out from. Gr. *ek.* Ap. 104. vii.
the dead = dead people. No Art. See Ap. 139. 2.
8 Elias = Elijah.
had appeared: i. e. in fulfilment of Mal. 4. 5. Ap. 106. I. i. Not the same word as in *v.* 31.
9 of = concerning. Gr. *peri.* Ap. 104. xiii. 1.
desired = was seeking. More than desiring.
see. Gr. *eidon.* Ap. 133. I. 1. Not the same word as in *v.* 36.
10 apostles. See the Twelve, *v.* 1.

9. 10-17 (Q[4], p. 1446). TOUR. MIRACLE. (*Alternation.*)

Q[4] | O | –10. The Twelve. Retirement.
Q[4] | P | 11. The People. Taught.
Q[4] | O | 12, 13. The Twelve. Colloquy.
Q[4] | P | 14–17. The People. Fed.

10 Bethsaida. Peculiar to Luke. See Ap. 169. Aram. Ap. 94. III. 3.
11 when they knew = having got to know it. Ap. 132. I. ii. Not the same word as in *vv.* 33, 55.
healing. Gr. *therapeia.* Cp. *v.* 1.
12 wear away = decline.
lodge. Peculiar to Luke, here. Gr. *kataluō*, to unloose, disband, halt, also destroy, its most frequent meaning. Cp. 19. 7; 21. 6. Matt. 5. 17. Mark 14. 58.
victuals = provisions.
in. Gr. *en.* Ap. 104. viii. Not the same word as in *vv.* 48, 49.
13 no. Gr. *ou.* Ap. 105. 1.
fishes; except. Supply the logical *Ellipsis* (Ap. 6): "fishes, [therefore we are not able to give them to eat] except we should go", &c. **except** = unless indeed.
meat = food.
14 men. Gr. pl. of *anēr.* Ap. 123. 2.
to. Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *vv.* 16, –51, 53, 56, 62. **sit down** = recline.
16 to. Gr. *eis.* Ap. 104. vi. Not the same word as in *vv.* 14, 40, 52, 62. **heaven** = the heaven (Sing.). See notes on Matt. 6. 9, 10. **17 remained** = was over and above. Put a comma after "them". **baskets.** See note on Matt. 14. 20.

R¹ g¹ A. D. 28 18 And °it came to pass, °as He was alone °praying, His disciples were with Him: and He asked them, saying, °"Whom say the people that I am?"

h¹ 19 They °answering said, "John the Baptist; but °some *say*, [8]Elias; and °others *say*, that one of the old prophets is risen again."

g² 20 He said unto them, "But [18]whom say ye that I am?"

h² Peter [19]answering said, °"The Christ of God."

g³ 21 And He °straitly °charged them, and commanded *them* to tell no man °that thing;

G A L P¹ 22 Saying, °"The Son of man °must °suffer many things, and °be rejected [5]of the elders and chief priests and scribes, and be slain, and be °raised °the third day."

23 And He said [14]to *them* all, °"If any *man* °will come after Me, let him deny himself, and °take up his cross °daily, and follow Me.

24 For whosoever °will °save his °life shall lose it: but whosoever °will lose his °life for My sake, the same shall °save it.

25 For what is a °man °advantaged, °if he gain the whole °world, °and lose himself, or °be cast away?

26 For whosoever °shall be ashamed of Me and of My words, of °him shall [22]the Son of man be ashamed, when He shall come [12]in His own °glory, and *in His* Father's, and of the holy angels.

27 But I tell you °of a truth, there be °some standing here, which shall °not °taste of death, till °they [9]see [2]the kingdom of God."

P¹ 28 And [18]it came to pass °about an eight days °after these sayings, He took Peter and John and James, and went up [4]into °a mountain °to pray.

29 °And °as He [28]prayed, the °fashion of His °countenance °was altered, and His raiment *was* white *and* °glistering.

30 And, °behold, there °talked with Him two [14]men, °which were °Moses and [8]Elias:

31 Who °appeared [12]in [21]glory, and °spake of His °decease which He °should °accomplish °at Jerusalem.

32 But Peter and they that were °with him were °heavy with sleep: and °when they were awake, they [9]saw His glory, and the two [14]men that stood with Him.

33 And [18]it came to pass, °as they °departed [5]from Him, Peter said [3]unto Jesus, °"Master, it is good for us to be here: and let us make three °tabernacles; one for Thee, and one for Moses, and one for [8]Elias:" [5]not °knowing what he said.

9. 18-21 (R⁴, p. 1446). DISCIPLES. CONFESSION OF MESSIAH. (*Repeated Alternation.*)

R¹ g¹ | 18. The Lord. Question.
h¹ | 19. Disciples. Answer.
g² | 20-. The Lord. Question.
h² | -20. Peter. Answer.
g³ | 21. The Lord. Charge.

18 it came to pass. See note on 2. 1.
as He was = in (Gr. *en*. Ap. 104. viii) His praying. The fourth of seven such recorded occasions.
praying. Peculiar to Luke, here. Ap. 134. I. 2.
Whom = Who.
19 answering said. See note on Deut. 1. 41.
some = others. Ap. 124. 1.
others. Same as "some" above.
20 The Christ = The Messiah. Ap. 98. IX.
21 straitly = strictly.
charged = charged (under penalty).
that thing = this. Thus closes the second of the four great periods of the Lord's ministry. Enough had been said and done by Him. See Ap. 119.

9. 22—18. 43 [For Structure see next page].

9. 22-36 (L, p. 1461). SUFFERINGS. FIRST ANNOUNCEMENT. (*Division.*)

L | P¹ | 22-27. The Sufferings and Glory. Foretold.
P² | 28-36. The Sufferings and Glory. Foreshown.

22 The Son of man. See Ap. 98. XVI.
must = it is necessary. See 24. 26. Acts 3. 18.
suffer = to suffer. This is the first mention of His sufferings. See the Structure, and cp. "L", "N", and "L", "N". Note that these are never mentioned apart from the "glory" (*vv.* 26, 32) in either O.T. or N.T.
be rejected. After trial, therefore trial premeditated, and deliberate, "after three days" (Matt. 27. 63).
raised. Pass. of *egeirō*. Ap. 178. 4.
the third day. But see Ap. 148.
23 If any man, &c. See Ap. 118. 2. a.
will come = desireth (Ap. 102. 1) to come.
take up = let him take up.
daily. Peculiar to Luke, here.
24 will = desireth, or willeth (Ap. 102. 1) to.
save. Gr. *sōzō*. **life** = soul. Gr. *psuchē*. Ap 110. III. 1.
25 man. Gr. *anthrōpos*. Ap. 123. 1.
advantaged = profited.
if he gain = having gained. A mercantile word.
world. Gr. *kosmos*. Ap. 129. 1.
and lose himself = having destroyed himself.
be cast away = suffer loss. Another mercantile word.
26 shall be ashamed of = may (with Gr. *an*) have been ashamed of; implying [before men].
him = this [one].
glory. Often mentioned by itself, but the sufferings never mentioned apart from it.
27 of a truth. Thus emphasizing the coming statement. **some** = some of those.
not = in no wise, or by no means. Gr. *ou mē* (Ap. 105. III). **taste of** = experience [the approach of].
they see = they may possibly (Gr. *an*) have seen.
28 about an eight days. This is *inclusive* reckoning (including parts of two other days), and is exactly the same as the exclusive *six* days of Matt. 17. 1 and Mark 9. 2. **after.** Gr. *meta*. Ap. 104. xi. 2.
a = the (well known).
to pray. Ap. 134. I. 2. This is the fifth of seven such occasions. Peculiar to Luke, here. **29 And** = And it came to pass. **as He prayed** = in (Gr. *en*. Ap. 104. viii) His praying. **fashion** = appearance. **countenance** = face. **was altered** = [became] different. Gr. *heteros* Ap. 124. 2. **glistering** = effulgent, or lightening forth (as though from internal light). The Eng. "glister" is from the Anglo-Saxon *glisian* = to shine, or glitter. **30 behold.** Fig. *Asteriamos* (Ap. 6). **talked** = were talking. **which** = who. **Moses.** See Ap. 149. **31 appeared . . . and** = being seen. See Ap. 106. vi. **spake** = were speaking. Peculiar to Luke, here. **decease.** Gr. *exodos* See Ap. 149. **should** = was about to. **accomplish.** His death did not merely *happen*. It was He Who Himself accomplished it and fulfilled all the Scriptures concerning it. Cp. *v.* 53 and Isa. 50. 7. **at** - **in.** Gr. *en*. Not the same word as in *vv.* 43, 61. **32 with.** Gr. *sun*. Ap. 104. xvi. Not the same word as in *v.* 41. **heavy** = oppressed. **when they were awake** = on fully waking up. Gr. *diagrēgoreō*. Occ. only here. **33 as they departed** = in (Gr. *en*. Ap. 104. viii. 1) their departing. Peculiar to Luke, here. The verb *diachōrizomai* occ. only here in N.T. **Master.** Gr. *epistatēs*. Ap. 98. XIV. iv. Used only of Christ, as having authority. **tabernacles.** Cp. Matt. 17. 4. **knowing.** Gr. *oida*. Ap. 132. I. i. Not the same word as in *v.* 11.

A. D. 28 **34** While he thus spake, °there came a cloud, and °overshadowed °them: and they feared °as they entered [10] into the cloud.

35 And [34] there came a voice °out of the cloud, saying, "This is My beloved Son: °hear Him."

36 And °when the voice was past, Jesus was found alone. And they °kept *it* close, and told °no man [12] in those days any of those things which they had °seen.

M Q i **37** And [18] it came to pass, that °on the next day, when they were °come down [5] from °the hill, much people met Him.

k **38** And, [30] behold, a [14] man [22] of the company cried out, saying, °"Master, I °beseech Thee, °look °upon my son: for he is mine only child.

R T l **39** And, °lo, a °spirit taketh him, and he °suddenly crieth out; and it °teareth him °that he foameth again, and °bruising him hardly departeth [5] from him.

m **40** And I [38] besought Thy disciples to cast °him out;

U and they could °not."

S **41** And Jesus [19] answering said, "O °faithless and °perverse generation, how long shall I be °with you, and °suffer you?

R T m Bring thy son hither."

l **42** And as he was yet °a coming, the °devil °threw him down, and °tare *him*.

U And Jesus rebuked the unclean [39] spirit, and [2] healed the °child,

Q k and delivered him again to his father.

i **43** And they were all °amazed °at the °mighty power of God.

B N But while they °wondered every one °at all

9. 22—18. 43 (*G*, p. 1427). THE THIRD PERIOD OF THE LORD'S MINISTRY. THE REJECTION OF THE KING. (*Introversion and Alternations.*)

G | A | L | 9. 22–36. SUFFERINGS. First Announcement.
M | 9. 37–43–. Miracle. Lunatic son.
B | N | 9. –43–45. SUFFERINGS. Second Announcement.
O | 9. 46–62. Disciples instructed as to the then *present*.
C | 10. 1–24. The Kingdom nigh.
D | 10. 25–37. Demand of Lawyer.
E | 10. 38–42. Journey.
F | 11. 1–13. Disciples. Request. Prayer.
G | 11. 14—13. 9. Miracles, &c.
H | 13. 10–17. Place. Synagogue. Sabbath. Miracle.
J | 13. 18–21. The Kingdom. Likeness.
J | 13. 22–35. The Kingdom. Entrance.
H | 14. 1–24. Place. Pharisee's house. Sabbath. Miracle.
G | 14. 25—17. 4. Parables.
F | 17. 5–10. Disciples. Request. Faith.
E | 17. 11–19. Journey.
D | 17. 20–. Demand of Pharisees.
C | 17. –20–24. The Kingdom nigh.
B | N | 17. 25. SUFFERINGS. Third Announcement.
O | 17. 26—18. 30. Disciples instructed as to the *future*.
A | L | 18. 31–34. SUFFERINGS. Fourth Announcement.
M | 18. 35–43. Miracle. The Blind Man.

34 there came = there came to be. overshadowed = enveloped. The word occ. only here, 1. 35, Matt. 17. 5. Mark 9. 7. Acts 5. 15. them: i. e. the three, not the six, as the Apostles heard the voice "out of" the cloud. as they entered = in (Gr. *en*. Ap. 104. viii) their entering. **35** out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 5. hear = hear ye. **36** when . . . was past, lit. in (Gr. *en*. Ap. 104. viii) the passing of. kept it close = were silent. no man = no one. Compound of *ou*. Ap. 105. I. seen. Gr. *horaō*. Ap. 133. 8.

9. 37–43– (M, above). MIRACLE. THE LUNATIC SON. (*Introversions.*)

M | Q | i | 37. Much People met the Lord.
k | 38. The Father. Plea for his Son.
R | T | l | 39. Lunatic's seizure.
m | 40–. Father besought Disciples.
U | –40. Inability of Disciples.
S | 41–. Reproof of Unbelief.
R *T* | *m* | –41. Father commanded to bring.
l | 42–. Lunatic's seizure.
U | –42–. Ability of the Lord.
Q | *k* | –42. The Father. Son delivered.
i | 43–. All the People amazed.

37 on. Gr. *en*. Ap. 104. viii. come down. Gr. *katerchomai*, only once outside Luke and Acts (in Jas. 3. 15). the hill = the mountain, as in *v.* 28. **38** Master = Teacher. Ap. 98. XIV. v. beseech. Ap. 134. I. 5. look. Gr. *epiblepō*. Ap. 133. III. 4. upon. Gr. *epi*. Ap. 104. ix. 3. **39** lo. Fig. *Asterismos*. Ap. 6. spirit. Gr. *pneuma*. Ap. 101. II. 12: a demon; cp. *v.* 42. suddenly. Gr. *exaiphnēs*. Only here, 2. 13. Mark 13. 36. Acts 9. 3; 22. 6, always in connection with supernatural events. teareth him = throws him into convulsions. that he foameth again = with (Gr. *meta*. Ap. 104. xi. 1) foaming. bruising him = making a complete wreck of him. Cp. Mark 5. 4. Rev. 2. 27. **40** him = it. not. Gr. *ou*. Ap. 105. I. **41** faithless = unbelieving. perverse = perverted. with. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *vv.* 32–, 49. suffer = bear with. Cp. Acts 18. 14. 2 Cor. 11. 1. **42** a coming = coming near. devil = demon. A spirit, *v.* 39. threw = dashed. tare = completely convulsed. Gr. *sunparassō*. Occ. only here in N.T. child. Gr. *pais*. Ap. 108. iv. Not the same word as in *v.* 47. **43** amazed = astonished. at. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in *vv.* 31, 61. mighty power = majesty. Occ. only here, Acts 19. 27, and 2 Pet. 1. 16. wondered = were wondering.

A.D. 28 things which ° Jesus did, He said [3] unto His disciples,

44 "Let these ° sayings sink down [10] into your ears: for [22] the Son of man ° shall be ° delivered [10] into the hands of [25] men."

45 But they ° understood not this ° saying, and it was ° hid [5] from them, that they ° perceived it [5] not: and they feared to ask Him [9] of that ° saying.

O V¹ n 46 Then there arose a reasoning °among them, ° which of them should be ° greatest.

o 47 And Jesus, ° perceiving the °thought of their heart, took a ° child, and set him ° by Him,

o 48 And said unto them, "Whosoever shall receive this [47] child ° in My name receiveth Me: and whosoever shall receive Me receiveth Him That sent Me:

n for he that ° is ° least [46] among you all, the same ° shall be great."

V² p 49 And John [19] answered and said, [33] "Master, we [9] saw one casting out [42] devils [48] in Thy name; and we forbad him,

q because he followeth [40] not ° with us."

p 50 And Jesus said [3] unto him, "Forbid *him* [5] not:

q for he that is [40] not ° against ° us is ° for ° us."

V³ r 51 And [1] it came to pass, ° when the time was come °that He should be received up, °He stedfastly ° set His face to go [16] to Jerusalem,

s 52 And sent messengers ° before His face: and they went, and entered [10] into a village of the ° Samaritans, to ° make ready for Him.

r 53 And they did [40] not receive Him, because His face was as though He ° would go [16] to Jerusalem.

s 54 And when His disciples James and John [9] saw *this*, they said, ° "Lord, ° wilt Thou that we ° command fire to come down from ° heaven, and consume them, °even as [8] Elias did?"

55 But He turned, and rebuked them, °and said, "Ye [33] know [40] not what manner of ° spirit ye are of.

56 For [22] the Son of man ° is [40] not come to destroy [25] men's ° lives, but to [24] save *them*." And they went [16] to ° another village.

V⁴ t¹ 57 And [18] it came to pass, that, ° as they went [12] in the way, ° a certain *man* said [3] unto Him, ° "Lord, I will follow Thee whithersoever Thou goest."

u¹ 58 And Jesus said unto him, "Foxes have

Jesus. Most of the texts omit "Jesus" here.

44 sayings = words. Pl. of *logos*. See note on Mark 9. 32. Not the same word as in *v.* 45.

shall be = is about to be.

delivered = delivered up. The second announcement of His sufferings. See the Structure on p. 1461.

45 understood not = were ignorant of.

saying. Gr. *rhēma*. Not the same word as in *v.* 44. See note on Mark 9. 32.

hid = veiled.

perceived it not = should not understand it. Not the same word as in *v.* 47.

9. 46-62 (O, p. 1461). DISCIPLES. INSTRUCTED AS TO THE *PRESENT*. (*Division.*)

O | V¹ | 46-48. *Re* Humility. All the Disciples.
| V² | 49, 50. *Re* Fellowship. One (John).
| V³ | 51-56. *Re* Forbearance. Two (James and John).
| V⁴ | 57-62. *Re* Discipleship. Three (unnamed).

9. 46-48 (V¹, above). *Re* HUMILITY. ALL THE DISCIPLES. (*Introversion.*)

V¹ | n | 46. Reasoning.
| o | 47. Child taken.
| o | 48-. Child received.
| n | -48. Reasoning.

46 among. Gr. *en*. Ap. 104. viii. 2.

which = who. **greatest** = greater.

47 perceiving = having seen. Ap. 133. I. 1. Not the same word as in *v.* 45.

thought = reasoning, as in *v.* 46.

child. Ap. 108. v. Not the same word as in *v.* 42.

by = beside. Gr. *para*. Ap. 104. xii. 2. Not the same word as in *v.* 7.

48 in. Gr. *epi*. Ap. 104. ix. 2.

is = subsists or exists. Gr. *huparchō*, not the verb "to be". See Phil. 2. 6 (being); 8. 20 (is).

least = lowliest.

shall be. All the texts read "is".

9. 49, 50 (V², above). *Re* FELLOWSHIP. ONE (JOHN). (*Alternation.*)

V² | p | 49-. Prohibition. Positive.
| q | -49. Reason. "Because."
| p | 50-. Prohibition. Negative.
| q | -50. Reason. "For."

49 with = in association with. Gr. *meta*. Ap. 104 xi. 1. Not the same word as in *vv.* 32-, 41.

50 against. Gr. *kata*. Ap. 104. x. 1.

us. All the texts read "you".

for us = on our behalf. Gr. *huper*. Ap. 104. xvii. 1.

9. 51-56 (V³, above). *Re* FORBEARANCE. (*Alternation.*)

V³ | r | 51. The Lord. Purpose. "His face set."
| s | 52. Disciples. Mission.
| r | 53. The Lord. Purpose. "His face set."
| s | 54-56. Disciples. Resentment rebuked.

51 These verses are peculiar to Luke.

when the time was come = in (Gr. *en*. Ap. 104. viii) the fulfilling of the days. Marking a certain stage of the Lord's ministry.

that He should be received up = for the receiving Him up. Gr. *analēpsis*. Occ. only here in the N.T. The kindred verb *analambanō* is used of the ascension of Elijah in Sept. (2 Kings 2. 11), and of the Lord in Mark 16. 19. Acts 1. 2, 11, 22, and 1 Tim. 3. 16. **He** = He Himself. **set His face.** See note on *v.* 51. Isa. 50. 7. **52 before.** Gr. *pro*. Ap. 104. xiv. **Samaritans.** Cp. 2 Kings 17. 26-33. **make ready** = to prepare [reception]. **53 would go** = was going. **54 Lord.** Ap. 98. VI. i. *a* 3. A. **wilt.** Ap. 102. 1. **command fire** = should call down fire. **heaven** = the heaven (Sing.). See note on Matt. 6. 9, 10. **even as Elias did** = as Elijah also did. See 2 Kings 1. 10. Omitted by T Trm. [A] WH. **55 and said . . . save them** (p. 56). This clause is omitted by all the texts. **spirit.** Heb. *pneuma*. See Ap. 101. II. 7. **56 is not come** = came not. **lives** = souls. Ap. 110. III. 1. **another** = different. Ap. 124. 2.

9. 57-62 [For Structure see next page].

57 as they went = in (Gr. *en*. Ap. 104. viii) their going. **a certain man.** A scribe (Matt. 8. 19) **Lord.** Om. L T Tr. [A] WH R.

A.D. 28 holes, and birds of °the air *have* nests; but [22]the Son of man °hath [40]not where to lay *His* head."

t² 59 And He said [3]unto [56]another, "Follow Me." But he said, [54]"Lord, °suffer me first to go and °bury my father."

u² 60 [43]Jesus said unto him, "Let the dead [59]bury °their dead: but go thou and °preach [2]the kingdom of God."

t³ 61 And [56]another also said, "Lord, I will follow Thee; but °let me first go bid them farewell, which are °at home at my house."

u³ 62 And Jesus said [3]unto him, °"No man, having put his °hand to the plough, and °looking back, is fit for [2]the kingdom of God."

C W **10** °After these things the °Lord °appointed °other °seventy also, and sent them two and two °before His face °into every city and place, whither He Himself °would come.

2 Therefore said He °unto them, "The harvest truly *is* great, but the labourers *are* few: °pray ye therefore the [1]Lord of the harvest, that He °would send forth labourers [1]into His harvest.

X 3 Go your ways: °behold, ℨ send you forth as lambs °among wolves.

4 Carry °neither °purse, °nor °scrip, °nor °shoes: and °salute °no man °by the way.

Y v¹ 5 And [1]into whatsoever house °ye enter, first say, °'Peace *be* to this house.'

6 And °if the son of peace be there, your peace shall rest upon it: °if °not, it shall turn °to you again.

7 And °in the same house remain, eating and drinking such things as °they give: for the labourer is worthy of his hire. Go °not °from house °to house.

8 And [1]into whatsoever city °ye enter, and they receive you, eat such things as are set before you:

9 And °heal the sick that are °therein,

w¹ and say °unto them, °'The kingdom of God is °come nigh °unto you.'

v² 10 But [1]into whatsoever city [8]ye enter, and they receive you [7]not, go your ways out [1]into the streets of the same, and say,

11 'Even the very dust °of your city, which °cleaveth on us, we do °wipe off against you:

w² °notwithstanding °be ye sure of this, that [9]the kingdom of God is [9]come nigh [9]unto you.'

v³ 12 But I say unto you, that it shall be more tolerable [7]in that day for Sodom, than for that city.

13 Woe unto thee, °Chorazin! woe unto thee, °Bethsaida! for [-6]if the [2]mighty works had °been done [7]in Tyre and Sidon, which have °been done [7]in you, they had a great

9 heal. See on 6. 18. **therein** = in (Gr. *en*. Ap. 104. viii) it. **unto** = to. **The kingdom of God.** See Ap. 114. **come nigh** = drawn nigh. **unto.** Gr. *epi*. Ap. 104. ix. 3. **11 of** = out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 22. **cleaveth.** A medical term, used of the uniting of wounds. **wipe off.** Gr. *apomassō*. Occ. only here in N.T. All the texts add "the feet" (A, "our feet"). **notwithstanding.** See note on *v.* 20. **be ye sure** = get to know. Gr. *ginōskō*. Ap. 132. I. ii. **13 Chorazin . . . Bethsaida.** See Ap. 169. **Bethsaida.** Aram. Ap. 94. III. 3. **mighty works** = powers. Gr. pl. of *dunamis*. See Ap. 172. 1. **been done** = taken place.

9. 57–62 (V⁴, p. 1462). *Re* DISCIPLESHIP. THREE (UNNAMED). (*Repeated Alternation.*)

V⁴ | t¹ | 57. Forwardness.
u¹ | 58. Discouragement.
t² | 59. Backwardness.
u² | 60. Encouragement.
t³ | 61. Undecidedness.
u³ | 62. Reproof.

58 the air = the heaven, as in *v.* 54.
hath not where, &c. See note on Matt. 8. 20, and cp. Rev. 14. 14.
bury my father. A euphemism for declining an invitation, as the Jews buried within twenty-four hours and did not leave the house for ten days.
60 their = their own.
preach = declare. Gr. *diangellō*. Ap. 121. 6. Occurs elsewhere only in Acts 21. 26 (signify). Rom. 9. 17.
61 let = allow. Verses 61, 62 are peculiar to Luke.
at home at my house = in (Gr. *eis*. Ap. 104. vi) my house, or at home.
62 No man = no one. Compound of *ou*. Ap. 105. I.
hand. Plough always held with one hand.
looking. Ap. 133. I. 5.

10. 1–24 (C, p. 1461). THE KINGDOM NIGH. (*Introversion and Repeated Alternation.*)

C | W | 1, 2. The Seventy. Sent.
X | 3, 4. The Disciples' danger.
Y | v¹ | 5–9–. Houses and Cities. Entrance.
w¹ | –9. Message: Kingdom nigh.
v² | 10, 11–. Cities. Rejection.
w² | –11. Message: Kingdom nigh.
v³ | 12–15. Cities. Retribution.
X | 16. The Disciples' danger.
W | 17–24. The Seventy. Return.

Verses 1–16 are peculiar to Luke.
1 After. Gr. *meta*. Ap. 104. xi. 2.
Lord. Ap. 98. VI.
appointed. Gr. *anadeiknumi*. Occ. only here, and Acts 1. 24 (shew).
other = others, as in 9. 56, 59, 61.
seventy also: i. e. as well as the Twelve.
before. Gr. *pro*. Ap. 104. xiv.
into. Gr. *eis*. Ap. 104. vi.
would come = was about to come.
2 unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *vv.* –9, 11.
pray. Gr. *deomai*. Ap. 134. I. 5. Implying the sense of need. **would** = may.
3 behold = lo. Fig. *Asterismos*. Ap. 6.
among = in (Gr. *en*. Ap. 104. viii) the midst.
4 neither = not. Gr. *mē*. Ap. 105. II.
purse. Gr. *balantion*. Peculiar to Luke; only here; 12. 33; 22. 35, 36. **nor.** Gr. *mē*.
scrip = a beggar's collecting bag. See on Matt. 10. 10.
nor. Gr. *mēde*.
shoes = sandals; i. e. a second pair or change.
salute = greet. In Luke only here and 1. 40.
no man. Gr. *mēdeis*. **by.** Gr. *kata*. Ap. 104. x. 2.
5 ye enter = ye may enter.
Peace, &c. The usual salutation. Cp. Judg. 19. 20.
6 if = if indeed. A condition of uncertainty. Ap. 118. 1 b.
if not. Gr. *ei* (Ap. 118. 2. a) *mēga* (Ap. 105. II).
to. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in *vv.* 7, 15, 30, –34. **7 in.** Gr. *en*. Ap. 104. viii.
they give = are with (Gr. *para*. Ap. 104. xii. 1) them.
not. Gr. *mē*. Ap. 105. II.
from = out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *vv.* 21, 30, 42. **to.** Gr. *eis*. Ap. 104. vi.
8 ye enter = ye may enter (with Gr. *an*).

A.D. 28 while ago °repented, sitting [7]in °sackcloth and °ashes.

14 °But it shall be more tolerable for Tyre and Sidon °at the judgment, than for you.

15 And thou, °Capernaum, °which art exalted °to °heaven, °shalt be thrust down °to °hell.

X 16 He that heareth you heareth Me; and he that °despiseth you °despiseth Me; and he that °despiseth Me °despiseth Him That °sent Me."

W Z^1 *x* 17 And °the seventy returned again °with joy,

y saying, "Lord, even the °devils are °subject unto us °through Thy name."

18 And He said unto them, °"I beheld °Satan as lightning °fall [7]from [15]heaven.

19 [3]Behold, °I give unto you °power to tread °on serpents and scorpions, and °over all the °power of the enemy: and °nothing shall by any means hurt you.

x 20 °Notwithstanding [7]in this rejoice [7]not, that the °spirits are [17]subject unto you;

y but rather rejoice, because your names °are written [7]in °heaven."

Z^2 A^1 21 [7]In that hour °Jesus °rejoiced °in spirit, and said, °"I thank Thee, O Father, °Lord of [15]heaven and earth,

A^2 B *a* that Thou °hast hid these things °from the wise and prudent, and °hast revealed them unto babes:

b even so, Father; for °so it °seemed good °in Thy sight.

C 22 All things °are delivered to Me °of My Father: and °no man °knoweth Who the Son is, °but the Father; and Who the Father is, °but the Son,

C and *he* to whom the Son °will reveal *Him*."

B b 23 And He turned Him [2]unto *His* disciples, and said privately, °"Blessed *are* °the eyes which °see the things that ye °see:

a 24 For I °tell you, that many °prophets and °kings have °desired to °see those things which ye [23]see, and have °not °seen *them;* and to hear those things which ye hear, and have °not heard *them*."

repented. See Ap. 111. I. 1.

sackcloth. Gr. *sakkos*, from Heb. *saḳ* = sacking. A coarsely woven material used for sieves and strainers (worn next the skin in mourning), Isa. 3. 24. Job 16. 15. 1 Kings 21. 27. 2 Kings 6. 30; not laid aside at night, 1 Kings 21. 27. Joel 1. 13. Cp. Isa. 20. 2, &c.

ashes. Also a sign of mourning. See 1 Sam. 4. 12. 2 Sam. 1. 2; 13. 19. Job 2. 12. Ezek. 27. 30, &c.

14 But = Howbeit. See note on *v.* 20.

at = in. Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 32, 39.

15 Capernaum. See Ap. 169.

which art exalted. All the texts read, "shalt thou be exalted?" (with *mē*, Ap. 105. II. Interrog.).

to. Gr. *heōs*. As far as to.

heaven = the heaven (sing). See note on Matt. 6. 9, 10.

shalt, &c. = thou shalt be brought down.

hell. Gr. *Hadēs*. See Ap. 131. 2.

16 despiseth = rejecteth. See 7. 30, and cp. Gal. 2. 21; 3. 15.

sent. Ap. 174. I.

10. 17-24 (*W*, p. 1463). THE SEVENTY. RETURN. (*Division.*)

W | Z^1 | 17–20. The Joy of the Seventy.
| Z^2 | 21–24. The Joy of the Lord.

10. 17 20 (Z^1, above). THE JOY OF THE SEVENTY. (*Alternation.*)

Z^1 | *x* | 17–. Joy. Manifestation.
| *y* | –17–19. Cause. Subjection of Spirits.
| *x* | 20–. Joy. Dehortation.
| *y* | –20. Cause. Names written in heaven.

17 the seventy. See note on *v.* 1.

with. Gr. *meta*. Ap. 104. xi. 3. Not the same word as in *v.* 27.

devils = demons.

subject = subdued, put under. Cp. 2. 51. 1 Cor. 15. 27, 28. Eph. 11. 22. Phil. 3. 21.

through. Gr. *en*. Ap. 104. viii.

18 I beheld. Gr. *theōreō*. Ap. 133. I. 11.

Satan. Heb. transliterated = the Adversary. 1 Sam. 29. 4. *Diabolos* is the more frequent term in the N.T. Both are in Rev. 12. 9.

fall = having fallen.

19 I give = I have given. So L m T Tr. A WH R.

power = authority. Gr. *exousia*. Ap. 172. 5.

on. Gr. *epanō*, upon (from above). Not the same word as in *vv.* 34, 35, 37.

over = upon. Gr. *epi*. Ap. 104. ix. 3.

power = might. Gr. *dunamis*. Ap. 172. 1.

nothing ... by any means. Gr. *ouden ... ou mē*. Ap. 105. I, III.

20 Notwithstanding. Gr. *plēn*, as in *v.* 11; rendered "But" in *v.* 14, an emphatic conjunction.

spirits. Ap. 101. II. 12.

are written = have been written (T Tr. WH R), or inscribed (TWH). See Ex. 32. 32. Ps. 69. 28. Dan. 12. 1. Phil. 4. 3. Heb. 12. 23. Rev. 3. 5; 13. 8; 17. 8; 20. 12; 21. 27; 22. 19.

heaven = the heavens (pl.). See notes on Matt. 6. 9, 10.

10. 21-24 (Z^2, above). THE JOY OF THE LORD. (*Division.*)

Z^2 | A^1 | 21–. Thanksgiving. Expressed.
| A^2 | –21–24. Thanksgiving. Cause: Revelation.

21 Jesus. Om. by all the texts.

rejoiced = exulted.

in spirit. Gr. *en* (Ap. 104. viii) *pneuma*. See Ap. 101. II. 8. But all the texts read "by the Spirit, the Holy [Spirit]". Ap. 101. II. 3.

I thank. See notes on Matt. 11. 25–27.

Lord, &c. Having therefore absolute power. Ap. 98. VI. i. *a*. 1. B. b.

10. -21-24 (A^2, above). THANKSGIVING. CAUSE: REVELATION. (*Introversions.*)

A^2 | B | *a* | –21–. Things hidden. (Neg.) } Recipients.
| | *b* | –21. Things revealed. (Pos.) }
| | C | 22–. Revelation. By the Father.
| | *C* | –22. Revelation. By the Son.
| *B* | *b* | 23. Things revealed. (Pos.) } Recipients.
| | *a* | 24. Things hidden. (Neg.) }

hast hid = didst hide.

from. Gr. *apo*. Ap. 104. iv.

hast revealed = didst reveal.

so = thus

seemed good = was it well-pleasing.

in Thy sight = before thee.

22 are = were.

of = by. Gr. *hupo*. Ap. 104. xviii. 1.

no. Gr. *ou*. Ap. 105. I.

knoweth = getteth to know. Gr. *ginōskō*. Ap. 132. I. ii.

but = except.

will reveal Him = willeth (Ap. 102. 3) to reveal [Him].

23 Blessed = Happy. Fig. *Beatitudo*, not *Benedictio*.

the eyes. Put by Fig. *Synecdochē*, of the Part (Ap. 6), for the whole person.

see. Gr. *blepō*. Ap. 133. I. 5.

24 tell you = say to you.

prophets. Abraham (Gen. 20. 7; 23. 6), Jacob (Gen. 49. 18; Ap. 36), &c.

kings. David (2 Sam. 23. 1–5).

desired.

see. Gr. *eidon*. Ap. 133. I. 1.

not. Gr. *ou*. Ap. 105. I.

D E¹ c A.D. 28

25 And, [3] behold, a certain °lawyer stood up, °and tempted Him, saying, °"Master, what shall I do to inherit eternal life?"

d

26 He said [2] unto him, °"What is written [7] in °the law? how readest thou?"

c

27 And he answering said, **"Thou shalt °love the °LORD thy God °with all thy heart, °and °with all thy °soul, °and °with all thy °strength, °and °with all thy mind; °and thy neighbour as thyself."**

d

28 And He said unto him, "Thou hast answered °right: °this do, and °thou °shalt live."

E² F

29 °But he, °willing to justify himself,

G

said [2] unto Jesus, "And who is my °neighbour?"

H

30 And Jesus °answering said, "A certain °*man* went °down [21] from Jerusalem [7] to Jericho, and fell among °thieves, which °stripped him of his raiment, and °wounded *him*, and °departed, °leaving *him* °half dead.

J¹ c¹

31 And °by °chance °there came down a certain °priest that way:

d¹

and when he [24] saw him, he °passed by on the other side.

J² c²

32 And likewise a Levite, °when he was °at the °place,

d²

came and °looked *on him*, and [31] passed by on the other side.

J³ c³

33 But a certain Samaritan, as he °journeyed, °came °where he was:

d³ e

and when he [24] saw him,

f

he °had compassion *on him*,

34 And went to *him*, and °bound up his °wounds, °pouring in oil and wine, and set him °on his own beast, and brought him [7] to an °inn,

e

and took care of him.

H

35 And [34] on the morrow when he departed, he took out two °pence, and gave *them* to °the host, and said unto him, 'Take care of him; and °whatsoever thou °spendest more, °when I come again, °I will repay thee.'

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10. 25-37 (D, p. 1461). DEMAND OF LAWYER. (*Division.*)

D | E¹ | 25-28. His first demand. "What?", &c.
| E² | 29-37. His second demand. "Who?", &c.

10. 25-28 (E¹, above). HIS FIRST DEMAND. WHAT? (*Alternation.*)

E¹ | c | 25. The Lawyer. Question: "What shall I do?"
| d | 26. The Lord. Answered by two other Questions: "What? . . . How?"
| c | 27. The Lawyer. Answer.
| d | 28. The Lord. Answer.

25 lawyer = doctor or teacher of the Law.
and tempted Him = putting Him to the test.
Master = Teacher. Ap. 98. XIV. v.

26 What is written . . . ? = What standeth written? See Ap. 143.
the law. See note on Matt. 5. 17, and Ap. 117.

27 love. Ap. 135. I. 1.
LORD = Jehovah (Deut. 6. 5; 10. 12. Lev. 19. 18). Ap. 98. VI. i. *a*. 1. B. a.
with = out of. Gr. *ek*. Ap. 104. vii.
and. Note the Fig. *Polysyndeton*. Ap. 6.
soul. Gr. *psuchē*. Ap. 110. V. 1.
strength. Gr. *ischus*. Ap. 172. 3.
with all thy mind. All the texts read *en* (Ap. 104. viii) instead of *ek* (Ap. 104. vii).
and thy neighbour, &c. Lev. 19. 18.

28 right = rightly, or correctly.
this do. No one ever did it, because the Law was given that, being convicted of our impotence, we might thankfully cast ourselves on His omnipotence. Cp. Rom. 7. 7-13.
thou shalt live. See notes on Lev. 18. 5, and cp. Ezek. 20. 11, 13, 21. But see Rom. 3. 21, 22. This is why Deut. 6. 5 is one of the passages inscribed in the Phylacteries. See Structure of Ex. 13. 3-16, and note on Deut. 6. 4. **shalt** = wilt. Cp. Gal. 3. 22.

10. 29-37 (E², above). HIS SECOND DEMAND. WHO? (*Introversion and Repeated Alternation.*)

E² | F | 29-. Self-justification.
G | -29. Question of the Lawyer. "Who?"
H | 30-. The Traveller. Left for Death.
J¹ | c¹ | 31-. The Priest.
d¹ | -31. His conduct.
J² | c² | 32-. The Levite.
d² | -32. His conduct.
J³ | c³ | 33-. The Samaritan.
d³ | -33, 34. His conduct.
H | 35. The Traveller. Left for Life.
G | 36. Question of the Lord. "Which?"
F | 37. Self-condemnation.

29 But he, &c. Verses 29-37 peculiar to Luke.
willing = desiring, as in *v.* 24.
neighbour. Cp. Matt. 5. 43. Lev. 19. 18.

30 answering = taking him up. Gr. *hupolambanō*. Used only by Luke, here, 7. 43. Acts 1. 9; 2. 15, and in this sense only here = taking [the ground] from under him. **man.** Gr. *anthrōpos*. Ap. 123. 1. **down.** In more senses than one. The road was a steep descent. Cp. 19. 28. **thieves** = robbers, or brigands, as in Matt. 26. 55. John 18. 40. See notes there. **stripped, &c.** Not of his raiment only, but of all he had. **wounded** = inflicted wounds. **departed** = went off, leaving him. Supply, with the force of the verb *tunchanō* = leaving him [for all they cared] half dead. **half dead.** Gr. *hēmithanēs*. Occ. only here in N.T. **31 by** = according to. Gr. *kata*. Ap. 104. x. 2. **chance** = coincidence. Occ. only here in N.T. **there came down** = was going down; his duties being over. Jericho was a priestly city. **priest.** Who might become defiled. **passed by on the other side.** One word in Gr. *antiparerchomai*. Occ. only here and *v.* 32 in N.T. **32 when he was** = being. **at.** Gr. *kata*. Ap. 104. x. 2. **place** = spot. **looked on him, and** = seeing (as in *v.* 31) him. **33 journeyed.** Gr. *hodeuō*. Occ. only here. **came where he was.** A beautiful type of the Lord. And the end is seen in John 14. 3. **where he was** = to (*kata*, as above) him.

10. -33, 34 (d³, above). THE SAMARITAN'S CONDUCT. (*Introversion.*)

d³ | e | -33. His feeling. Compassion.
f | 34-. His conduct. Help.
e | -34. His feeling. Thoughtful care.

had compassion = was moved with compassion. **34 bound up.** Gr. *katadeō*, a medical word. Occ. only here in N.T. **wounds.** Gr. *trauma*. Occ. only here. **pouring in.** Gr. *epicheō*. Occ. only here. **on** = upon. Gr. *epi*. Ap. 104. ix. 3. **inn.** Gr. *pandocheion* = a *khan*. Occ. only here in N.T. **35 pence** = *denarii*. See Ap. 51. I. 4. Two *denarii* = half a shekel, the ransom money for a life (Ex. 30. 12, 13). **the host.** Gr. *pandocheus*. Cp. "inn", above. **spendest more.** Gr. *prosdapanaō*. Occ. only here. **when I come again** in (Gr. *en*. Ap. 104. viii) my coming back. **I.** Emph.

G A.D. 28 36 Which °now of these three, °thinkest thou, °was[29] neighbour unto him that fell °among the [30]thieves?"

F 37 And he said, "He that shewed mercy °on him." Then said Jesus unto him, "Go, and do thou likewise."

E K[1] 38 °Now it came to pass, as they went, that ℌe entered [1]into a certain village: and a certain woman named °Martha

L[1] received Him [1]into her house.

K[2] 39 And she had a sister called °Mary,

L[2] which °also °sat °at° Jesus' feet, and °heard His word.

K[3] 40 But [38]Martha was °cumbered °about much serving, and °came to Him,

L[3] M g and said,

h °"Lord, °dost Thou [24]not care that my sister hath left me to serve alone?

i bid her therefore that °she help me."

M g 41 And [39]Jesus answered and said unto her, °"Martha, [38]Martha, thou art °careful and °troubled [40]about many things:

h 42 But °one thing is needful:

i and [39]Mary hath chosen that good part, which shall [24]not be taken away [21]from her."

F N **11** And °it came to pass, that, °as He was °praying °in a certain place, °when He ceased, one of His disciples said °unto Him,

O °"Lord, teach us to °pray,

N °as John also taught his disciples."

O P[1] 2 And He said unto them, "When ye [1]pray, say, 'Our Father Which art [1]in °heaven, °Hallowed be °Thy name. °Thy kingdom °come. Thy will °be done, as [1]in °heaven, so °in °earth.

3 Give us °day by day our °daily °bread.

4 And °forgive us our °sins; for ᵂᵉ also forgive every one that is indebted to us. And °lead us °not °into °temptation; but deliver us °from °evil.'"

36 now = therefore. Om. by [L] T [Tr.] A WH R.
thinkest thou = seems to thee.
was = to have become.
among. Gr. *eis.* Ap. 104. vi.
37 on = with. Gr. *meta.* Ap. 104. xi. 1.

10. 38-42 (E, p. 1461). JOURNEY.
(*Alternation.*)

E | K[1] | 38–. Martha.
L[1] | –38. Her reception of the Lord.
K[2] | 39–. Mary.
L[2] | –39. Her listening to the Lord.
K[3] | 40–. Martha.
L[3] | –40–42. Her colloquy with the Lord.

38 Now. Verses 38–42 peculiar to Luke.
Martha. Aram. Ap. 94. III. 3.
39 Mary. Ap. 100. 3. **also sat** = sat also.
sat = seated herself. Gr. *parakathizō.* Occ. only here in N.T. Mary always misunderstood, but always found "at the Lord's feet"; (1) her want of care, cp. *v.* 42; (2) her following Martha, John 11. 31; cp. *vv.* 32, 33; (3) her anointing of the Lord's feet, John 12. 3; cp. *vv.* 5, 7.
at = beside. Gr. *para.* Ap. 104. xii. 3. All the texts read *pros* = against. Ap. 104. xv. 3.
Jesus'. All the texts read "the Lord's".
heard = was listening to.
40 cumbered = distracted. Gr. *perispaomai.* Occ. only here.
about = concerning. Gr. *peri.* Ap. 104. xiii. 3.
came = came up.

10. 40-42 (L[3], above). MARTHA. HER COLLOQUY WITH THE LORD.
(*Extended Alternation.*)

L[3] | M | g | –40. Carefulness.
h | –40–. Complaint of Mary.
i | –40. Request.
M | g | 41. Carefulness.
h | 42–. Approbation of Mary. } The Lord.
i | –42. Refusal.

40 Lord. Note the avoidance of the name "Jesus" by His disciples and others. See Ap. 98. VI. i. *a.* 3. A.
dost Thou not care . . .? = is it no concern to Thee . . .?
she help me. Gr. *sunantilambanomai.* Occ. only here and Rom. 8. 26 in N.T. Supposed to be only a Biblical word, but it is found in the *Papyri*, and in inscriptions in the sense of taking a mutual interest or share in things.
41 Martha, Martha. Fig. *Epizeuxis.* Ap. 6. See note on Gen. 22. 11. **careful.** See note on Matt. 6. 25.
troubled = agitated. Gr. *turbazomai.* Occ. only here.
42 one thing, &c. = of one of [them] is there need. Not the unspiritual idea of "one dish", as there were not two or more as in our days. The Lord referred not to Martha's serving, but to her over-care.

11. 1-13 (F, p. 1461). DISCIPLES. REQUEST. PRAYER. (*Alternation.*)

F | N | 1–. Occasion. The Lord praying.
O | –1–. Request made.
N | 1. Precedent. John's teaching.
O | 2–13. Request complied with.

1 it came to pass. A Hebraism. See 2. 1. **as He was praying** = in (Gr. *en.* Ap. 104. viii. 1) His praying. The sixth of seven such occasions. **praying.** Gr. *proseuchomai.* Ap. 134. I. 2. **in.** Gr. *en.* Ap. 104. viii. Not the same word as in *vv.* –2, 6, 7, 33–. **when** = as. **unto** = to. Gr. *pros.* Ap. 104. xv. Not the same word as in *vv.* 24, 51. **Lord.** Note the disciple's form of address.
as = even as.

11. 2-13 (*O*, above). REQUEST. COMPLIED WITH. (*Division.*)

O | P[1] | 2–4. Example.
P[2] | 5–13. Illustration. Parable.

2 heaven = the heavens. See note on Matt. 6. 9, 10. **Hallowed** = Sanctified. **Thy name.** See note on Ps. 20. 1. **Thy kingdom.** See Ap. 111, 112, 113, 114. **come** = Let . . . come. **be done** = come to pass. **heaven** (sing.). See note on Matt. 6. 9, 10. **in** = upon. Gr. *epi.* Ap. 104. ix. 1. **earth.** Gr. *gē.* Ap. 129. 4. **3 day by day** = according to (Gr. *kata.* Ap. 104. x. 2) the day. **daily.** Gr. *epiousios.* See note on Matt. 6. 11. **bread.** Put by Fig. *Synecdochē* (of the Part), Ap. 6, for food in general.
4 forgive. See note on 3. 3. Jas. 5. 15. **sins.** Trespasses comes from Tyndale's Version. **lead** = bring. **not.** Gr. *mē.* Ap. 105. II. Not the same word as in *vv.* –7, 8, 33, 40, 44, 46, 52. **into.** Gr. *eis.* Ap. 104. vi. **temptation** = trial or testing. **from** = away from. Gr. *apo.* Ap. 104. iv. Not the same word as in *vv.* 16, 31. **evil** = the evil, or, the evil one, denoting active harmfulness.

P² j A.D. 28

5 °And He said [1]unto them, "Which °of you shall have a friend, and shall go [1]unto him at midnight, and say unto him, 'Friend, °lend me three loaves;

6 °For a friend of mine °in his journey is come °to me, and I have °nothing to set before him?'

7 And ẖe from within shall answer and say, 'Trouble me [4]not: the door is °now shut, and my °children are °with me °in bed; I °cannot rise and give thee.'

8 I say unto you, Though he will °not rise and give him, °because he is his friend, yet °because of his °importunity he will rise and give him as many as he needeth.

k

9 And ℨ say unto you, °Ask, and it shall be given you; °seek, and ye shall find; °knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

j

11 °If a son shall ask bread of °any of you that is a father, will he give him a stone? or °if *he ask* °a fish, will he °for a fish give him a serpent?

12 Or °if he shall ask an egg, will he °offer him a scorpion?

k

13 –[11] If ẏe then, being [4]evil, °know how to give good gifts unto your °children: how much more shall *your* °heavenly Father give °the Holy Spirit to them that ask Him?"

G Q

14 And He was casting out a °devil, and it was dumb. And it came to pass, when the devil was gone out, °the dumb spake;

R V

and the people wondered.

W

15 But some [5]of them said, "He casteth out [14]devils °through °Beelzebub the chief of the [14]devils."

16 And °others, [4]tempting *Him*, sought °of Him a sign °from °heaven.

X Y¹ l

17 But ℌe, [13]knowing their °thoughts, said unto them, "Every kingdom divided °against itself is °brought to desolation; and a house *divided* °against a house falleth.

18 –[11] If Satan also be divided [17]against himself,

11. 5–13 (P², p. 1466). ILLUSTRATION. PARABLE. (*Alternation.*)

P² | j | 5–8. The Friend.
k | 9, 10. Application.
j | 11, 12. The Father.
k | 13. Application.

5 And He said, &c. Verses 5–10 are peculiar to Luke.
of = among. Gr. *ek*. Ap. 104. vii.
lend. Gr. *chraō*. Occ. only here.
6 For = Since. **in** = off. Gr. *ek*. Ap. 104. vii.
to. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *v.* 37.
nothing to = not (Gr. *ou*. Ap. 105. I) what I may.
7 now = already. The door would on no account be opened to a stranger at night.
children. Gr. *paidion*. Ap. 108. v.
with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in *vv.* 20, 37. A whole family will sleep in one room, in the garments worn by day, in one large bed.
in. Gr. *eis*. Ap. 104. vi.
cannot = am not (Gr. *ou*. Ap. 105. I) able to.
8 not. Gr. *ou*. Ap. 105. I.
because = on account of. Gr. *dia*. Ap. 104. v. 2.
importunity = shamelessness, impudence. Gr. *anaideia*. Occ. only here in N.T.
9 Ask... seek... knock. Note the Fig. *Anabasis* (Ap. 6).
Ask. Gr. *aiteō*. Always used of an inferior to a superior. Never used of the Lord to the Father.
11 If, &c. = Shall a son ask, &c.
any = which. **if,** &c. Ap. 118. 2. a.
a fish = a fish also. **for** = instead. Gr. *anti*. Ap. 104. ii.
12 if. Gr. *ean*. Ap. 118. 1. b. **offer** = give to.
13 know. Gr. *oida*. Ap. 132. I. 1.
children. Ap. 108. i.
heavenly = out of (Gr. *ek*. Ap. 104. viii) heaven.
the Holy Spirit = spiritual gifts. No articles. Gr. *pneuma hagion*. See Ap. 101. II. 4. Note the five contrasts. A loaf, a stone; a fish, a serpent; an egg, a scorpion; temporal gifts, spiritual gifts; earthly fathers, the heavenly Father.

11. 14–13. 9 (G, p. 1461). MIRACLES, &c. (*Introversion and Alternations.*)

G | Q | 11. 14–. Miracle. The Dumb Man.
R | 11. –14–36. The evil generation.
S | T | 11. 37. Occasion. In the Pharisee's house.
U | 11. 38–54. Colloquies.
S | T | 12. 1–. Occasion. The Multitudes without.
U | 12. –1–59. Addresses.
R | 13. 1–5. The evil generation.
Q | 13. 6–9. Parable. The Fig-tree.

14 devil = demon.
the dumb spake = the dumb [man] spake.

11. –14–36 (R, above). THE EVIL GENERATION. (*Extended Alternation.*)

R | V | –14. Wonder of the People.
W | 15, 16. The evil Generation. Manifested.
X | 17–26. The Lord's answer to their thoughts.
V | 27, 28. Exclamation of the Woman.
W | 29–. The evil Generation. Exposed.
X | –29–36. The Lord's answer to their words (*v.* 16).

15 through = by. Gr. *en*. Ap. 104. viii. **Beelzebub.** Aram. See on Matt. 10. 25. Ap. 94. III. 3.
16 others. Gr. pl. of *heteros*. Ap. 124. 2. **of** = from. Gr. *para*. Ap. 104. xii. 1. **from** = out of. Gr. *ek*. Ap. 104. vii. **heaven.** Sing., as in *v.* –2.

11. 17–26 (X, above). THE LORD'S ANSWER TO THEIR THOUGHTS. (*Division.*)

X | Y¹ | 17–23. Confutation. Illustrations.
Y² | 24–26. Recrimination. Parable.

11. 17–23 (Y¹, above). CONFUTATION. ILLUSTRATIONS. (*Alternation.*)

Y¹ | l | 17, 18. The divided Kingdom.
m | 19, 20. Application.
l | 21, 22. The strong man's house.
m | 23. Application.

17 thoughts = intents, purposes, or machinations. Gr. *dianoēma*. Occ. only here in N.T. **against.** Gr. *epi*. Ap. 104. ix. 3. **brought to desolation.** Gr. *erēmoō*. Occ. only here, Matt. 12. 25; and Rev. 17. 16; 18. 17, 19.

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how shall his kingdom stand? because ye say that I cast out devils [15] through [c] Beelzebub.

m 19 And [-11] if [3] [c] by [15] Beelzebub cast out [14] devils, [c] by whom do your sons cast *them* out? [c] therefore shall they be your judges.

20 But [-11] if I [c] with [c] the finger of God cast out [14] devils, no doubt [c] the kingdom of God is [c] come upon you.

l 21 When [c] a strong man [c] armed [c] keepeth [c] his palace, his [c] goods are [1] in peace:

22 But [c] when [21] a stronger than he shall come upon him, and overcome him, he [c] taketh from him [c] all his armour [c] wherein he [c] trusted, and divideth his [c] spoils.

m 23 He that is [4] not [7] with Me is against Me: and he that gathereth [4] not [7] with Me scattereth.

Y² n 24 When the [c] unclean [c] spirit is gone out [c] of [21] a [c] man,

o he walketh [c] through [c] dry places, seeking rest; and finding [c] none,

p he saith, 'I will return [c] unto my house whence I came out.'

q 25 And when he cometh, he findeth *it* swept and [c] garnished.

n 26 Then goeth he,

o and [c] taketh *to him* seven [c] other [24] spirits more [c] wicked than himself;

p and they enter in, and [c] dwell there:

q and the last *state* of that [24] man [c] is worse than the first."

r 27 And [1] it came to pass, [c] as He spake these things, a certain woman [6] of the [c] company lifted up her voice, and said unto Him, [c] "Blessed *is* the womb that bare Thee, and the paps which Thou [c] hast sucked."

28 But [Gr] said, "Yea rather, [27] blessed *are* they that hear the word of God, and [21] keep it."

W 29 [c] And when the people [c] were gathered thick together, He began to say, [c] "This is an [c] evil generation: they seek a [c] sign;

X Z¹ and there shall [c] no [c] sign be given it, but the sign of [c] Jonas the prophet.

Z² r¹ 30 For [c] as [-29] Jonas [c] was a [29] sign unto [c] the Ninevites,

s¹ so shall [c] also [c] the Son of man be to [c] this generation.

r² 31 [c] The queen of the south shall [c] rise up [1] in the judgment [7] with the [c] men of [30] this generation

Beelzebub. Aram., as in *v.* 15. See note on Matt. 10. 25. This is the "unpardonable sin". See Mark 3. 28-30.

19 by. Gr. *en*. Ap. 104. viii.

therefore = on this account. Gr. *dia*. Ap. 104. v. 2.

20 with = by. Gr. *en*, as in *v.* 19. Cp. Matt. 3. 11.

the finger of God. Fig. *Anthropopatheia*. Ap. 6. See Ex. 8. 19. Finger, here, put by Fig. *Metonymy* (of Subject), Ap. 6, for the Holy Spirit Himself.

the kingdom of God. See Ap. 114.

come upon you. With suddenness and surprise. Gr. *phthanō*. Occ. elsewhere: Matt. 12. 28. Rom. 9. 31. 2 Cor. 10. 14. Phil. 3. 16. 1 Thess. 2. 16; 4. 15.

21 a = the.

armed = fully armed: from head to foot. Cp. Matt. 12. 28. Gr. *kathoplizomai*. Occ. only here in N.T.

keepeth = guardeth.

his palace = his own court. Gr. *aulē*. Matt. 26. 3, 58, 69.

goods = possessions.

22 when = as soon as.

taketh = taketh away. Same word as in 8. 12.

all his armour = his panoply. Occ. only here, and Eph. 6. 11, 13.

wherein = on (Gr. *epi*. Ap. 104. ix. 2) which.

trusted = had trusted.

spoils. Cp. Mark 5. 35. Occ. only here.

11. 24-26 (Y², p. 1467). RECRIMINATION. PARABLE. (*Extended Alternation.*)

Y² | n | 24–. Departure.
o | –24–. Search. For rest.
p | –24. Return.
q | 25. Condition.
n | 26–. Departure.
o | –26–. Search. For other spirits.
p | –26–. Return.
q | –26. Condition.

24 unclean. See 4. 33.

spirit: i. e. demon. See Ap. 101. II. 12.

of = away from. Gr. *apo*. Ap. 104. iv.

man. Gr. *anthrōpos*. Ap. 123. 1. Not the same word as in *vv.* 31, 32.

through. Gr. *dia*. Ap. 104. v. 1.

dry = waterless. Cp. Isa. 13. 21, 22; 34. 14, &c.

none = not (Gr. *mē*. Ap. 105. II) [any].

unto. Gr. *eis*. Ap. 104. vi.

25 garnished = adorned.

26 taketh = taketh to. Cp. Matt. 7. 21.

other = different. Gr. *heteros*. Ap. 124. 2.

wicked. Ap. 128. III. 1.

dwell = settle down. is = becomes.

27 as He spake = in (Gr. *en*. Ap. 104. viii) His speaking. company = crowd.

Blessed = Happy. hast sucked = didst suck.

29 And when, &c. Verses 29–36 peculiar to Luke.

were gathered = were gathering. Occ. only here.

This, &c. See note on Matt. 11. 18.

evil. Gr. *ponēros*. Ap. 128. III. 1. Cp. Matt. 12. 34.

sign. Gr. *sēmeion*. Ap. 176. 3.

11. 29-36 (*X*, p. 1467). THE LORD'S ANSWER TO THEIR THOUGHTS. (*Division.*)

X | Z¹ | –29. The Sign. Jonah.
Z² | 30–32. The Signification. The Lord.
Z³ | 33–36. Illustration and Application.

–**29 no.** Ap. 105. II.

Jonas = Jonah. See notes on p. 1247.

11. 30-32 (Z², above). THE SIGNIFICATION. THE SON OF MAN. (*Repeated Alternation.*)

Z² | r¹ | 30–. Jonah the prophet.
s¹ | –30. The Son of man.
r² | 31–. The Queen of the South.
s² | –31. The Son of man.
r³ | 32–. The Men of Nineveh.
s³ | –32. The Son of man.

30 as = even as. was = became. the Ninevites. They must therefore have known of the miracle connected with him. also the Son of man = the Son of man also. the Son of man. See Ap. 98. XVI. this generation. See note on *v.* 29. **31 The queen of the south.** See 1 Kings 10. 1–13. 2 Chron. 9. 1–12. rise up. From the dead. men. Gr. pl. of *anēr*. Ap. 123. 2.

A. D. 28 ration, and °condemn them: for she came [16]from the °utmost parts of the [2]earth to hear the wisdom of Solomon;

s[2] and, °behold, °a greater than Solomon *is* here.

r[3] 32 The [31]men of Nineve shall °rise up [1]in the judgment [7]with [30]this generation, and shall [31]condemn it: for they°repented°at the °preaching of [29]Jonas;

s[3] and, [31]behold, [31]a greater than Jonas *is* here.

Z[1] A[1] 33 °No man, when he hath lighted a °candle, putteth *it* [7]in a °secret place, neither °under °a bushel, but °on °a candlestick, that they which come in may °see the °light.

A[2] B 34 The °light of the body is the °eye:

C t therefore when thine eye is °single,

u thy whole body also is °full of light;

t but when *thine eye* is °evil,

u thy body also *is* °full of darkness.

C v 35 °Take heed therefore that the °light which is [1]in thee be [4]not darkness.

w 36 [13]If thy whole body therefore *be* [34]full of light,

v having °no part dark,

w the whole shall be [34]full of light,

B as when °the bright shining of a [33]candle °doth give thee light."

S T 37 And °as He spake, a certain Pharisee °besought Him °to °dine °with him: and He went in, and °sat down to meat.

D[1] E F 38 And when the Pharisee saw *it*, he marvelled that He had [8]not first °washed °before °dinner.

G x 39 And the Lord said [1]unto him, "Now do ye Pharisees make °clean the outside of the cup and the °platter; but your inward part is full of °ravening and °wickedness.

40 ° *Ye* fools, did [8]not He That made that which is without make that which is within also?

41 °But rather give alms of °such things as

condemn. Gr. *katakrinō*. Ap. 122. 7.
utmost parts = the ends.
behold. Fig. *Asterismos*. Ap. 6.
a greater = something more. Cp. Matt. 12. 6.
32 rise up = stand up as witnesses. Not the same word as "rise up" in *v.* 31. Ap. 178. I. 1.
repented. See Ap. 111. I. 1.
at. Gr. *eis*. Ap. 104. vi.
preaching = proclamation. See Ap. 121. 3.

11. 33-36 (Z^3, p. 1468). ILLUSTRATION AND APPLICATION. (*Division.*)

Z^1 | A^1 | 33. Illustration. Lamp in the house.
| A^2 | 34-36. Application. Eye in the body.

33 No man, &c. Repeated here from Matt. 5. 15. Gr. *oudeis* = no one, compound of *ou*. Ap. 105. I.
candle = lamp. See Ap. 130. 4.
secret place = cellar, or vault. All the texts read *kruptē* (crypt). under. Gr. *hupo*. Ap. 104. xviii. 2.
a bushel = the corn measure. Cp. Matt. 5. 15.
on. Gr. *epi*. Ap. 104. ix. 3.
a candlestick = the lampstand. Ap. 130. 5.
see. Ap. 133. I. 5.
light. Ap. 130. 7. All the texts read 130. 1.

11. 34-36 (A^2, above). APPLICATION. THE EYE IN THE BODY. (*Introversion and Alternations.*)

A^2 | B | 34–. The Lamp.
| C | t | –34–. The eye (eyesight).
| | u | –34–. The body.
| | *t* | –34–. The eye (eyesight).
| | *u* | –34. The body.
| *C* | v | 35. Darkness.
| | w | –36–. Light.
| | *v* | –36–. Darkness.
| | *w* | –36–. Light.
| *B* | –36. The Lamp.

34 light = lamp. Same word as "candle" in *v.* 33. See Ap. 130. 4.
eye. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the eyesight.
single = sound: referring to the eyesight as "good". Occ. only here and Matt. 6. 22.
full of light = illuminated.
evil. Gr. *ponēros*. See Ap. 128. III. 1.
full of darkness = dark.
35 Take heed = See. Gr. *skopeō*. Occ. only here; Rom. 16. 17. 2 Cor. 4. 18. Gal. 6. 1. Phil. 2. 4; 3. 17.
light. Gr. *phōs*. See Ap. 130. 1.
36 no. Gr. *mē*. Ap. 105. II.
the bright shining of a candle = the lamp with its brilliance.
doth give thee light = may light thee. Gr. *phōtizō*. Cp. Ap. 130. 1.
37 as He spake = lit. in (Gr. *en*. Ap. 104. viii) His speaking. besought = asked. Ap. 134. I. 3. to dine = that he would dine. dine = take breakfast. Gr. *aristaō*, not *deipneō*. The morning meal after returning from the synagogue. Occ. (with the noun) only here; 14. 12. Matt. 22. 4. John 21. 12, 15. with = beside. Gr. *para*. Ap. 104. xii. 2. sat down to meat = reclined Himself.

11. 38-54 (U, p. 1467). COLLOQUIES. (*Division.*)

U | D^1 | 38–52. Particular.
| D^2 | 53, 54. General.

11. 38-52 (D^1, above). PARTICULAR. (*Alternation.*)

D^1 | E | F | 38. The Pharisee offended.
| | G | 39–44. The Lord's answer.
| *E* | *F* | 45. The Lawyer offended.
| | *G* | 46–52. The Lord's answer.

38 washed = performed His ablutions. Ap. 115. I. viii and Ap. 136. vii. before. Gr. *pro*. Ap. 104. xiv. dinner. Gr. *ariston*. See note on "dine", *v.* 37.

11. 39-44 (G, above). THE LORD'S ANSWER TO THE PHARISEE. (*Introversion*)

G | x | 39–41. Self-deception. Concealed wickedness.
| *y* | 42. Woe. Inconsistency. Tithing.
| *y* | 43. Woe. Pride. Uppermost seats.
| *x* | 44. Self-deception. Concealed defilement.

39 clean: i. e. ceremonially clean. platter = dish. See note on Matt. 14. 8. ravening and wickedness = wicked greed. Fig. *Hendiadys*. Ap. 6. wickedness. Ap. 128. II. 1. **40** Ye fools. Fools = senseless ones. Gr. *aphrōn*. The first of eleven occ. **41** But rather, &c. = Nevertheless [ye say] "give alms", &c. This was the great meritorious work, supposed to cleanse or make amends for everything. such things as ye have = the things that are within. Gr. *ta enonta*. Occ. only here in N.T.

A.D. 28 ye have; and, [31] behold, all things are clean unto you.

y 42 But woe unto you, Pharisees! for ° ye tithe mint and rue and ° all manner of herbs, and ° pass over ° judgment and ° the love of God: these ° ought ye to have done, and [4] not to ° leave the other undone.

z 43 Woe unto you, Pharisees! for ye ° love the ° uppermost seats [1] in the synagogues, and greetings [1] in the markets.

x 44 Woe unto you, scribes and Pharisees, ° hypocrites! for ye are as graves which ° appear not, and the [24] men ° that walk over *them* are [8] not ° aware *of them.*"

E F 45 Then answered one of the ° lawyers, and said unto him, ° "Master, ° thus saying Thou ° reproachest us also."

G H a 46 And he said, "Woe unto you also, *ye* [45] lawyers! for ye ° lade [24] men with burdens ° grievous to be borne,

b and ye yourselves ° touch [8] not the burdens with one of your fingers.

J 47 Woe unto you! for ° ye build the ° sepulchres of the prophets, and your fathers killed them.

48 ° Truly ye bear witness ° that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

J 49 [19] Therefore also said ° the Wisdom of God, ° 'I will send ° them ° prophets and apostles, and *some* [5] of them they shall slay and persecute:

50 That the blood of ° all the prophets, which was ° shed 'from the ° foundation of the ° world, may be ° required ° of ° this generation;'

51 [4] From the blood of ° Abel unto the blood of ° Zacharias, which perished between ° the altar and ° the temple: ° verily I say unto you, It shall be [50] required [50] of [50] this generation.

H b 52 Woe unto you, [46] lawyers! for ye have taken away the ° key of knowledge:

a ye entered [8] not in yourselves, and them that were entering in ye ° hindered."

D [2] 53 And as He ° said these things [1] unto them, the scribes and the Pharisees began ° to urge *Him* vehemently, and to ° provoke Him to speak ° of ° many things:

54 ° Laying wait for Him, and seeking to ° catch something ° out of His mouth, ° that they might accuse Him.

S T **12** In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they ° trode one upon another,

U K c He began to say ° unto His disciples ° first of

42 ye tithe = ye tithe, or pay or take tithes. Gr. *apodekatoō*. Occ. only here; 18. 12. Matt. 23. 23; and Heb. 7. 5.
all manner of herbs = every herb. Fig. *Synecdochē* (of the Genus), Ap. 6, for all tithable herbs.
pass over = pass by, as in Mark 6. 48.
judgment. A Hebraism = justice. Ap. 177. 7.
the love of God. Gen. of relation (Ap. 17. 5), meaning the love required by God, as admitted by the lawyer (10. 27).
ought ye to have done = it behoved you to do.
leave . . . undone = leave aside. But most of the texts read "pass by", as in the preceding clause.
43 love. Ap. 135. I. 1.
uppermost. Same as "chief" in Matt. 23. 6.
44 hypocrites. Theodotion's rendering of Job 34. 30, and 36. 13, and Aquila and Theod. in Job 15. 34, and by Aquila, Sym., and Theod. in Prov. 11. 9, Isa. 33. 14, and Sept. in Isa. 32. 6, show that the word had come to mean not merely "false pretence", but positive impiety or wickedness. **appear not** = are unseen.
that walk over them = who walk about above them.
aware = know. Gr. *oida*. Ap. 132. I. 1.
45 lawyers = teachers of the law. Gr. *nomikos*. Not the same as in 5. 17.
Master = Teacher. Ap. 98. XIV. v.
thus = these things. **reproachest** = insultest.

11. 46 52 (*G*, p. 1469). THE LORD'S ANSWER TO THE LAWYER. (*Introversions.*)

G	H	a	46–. Others laden. (Positive.)
		b	–46. Themselves not helping. (Negative.)
		J	47, 48. Superstition.
		J	49–51. Persecution.
	H	b	52–. Themselves not entering. (Negative.)
		a	–52. Others hindered. (Positive.)

46 lade. Cp. "heavy laden", Matt. 11. 28.
grievous. This refers to the innumerable precepts of the Oral Law, now embodied in the Talmud. Gr. *dusbastaktos*. Occ. only here and Matt. 23. 4 in N.T.
touch. Gr. *prospsauō* = to touch gently. A medical word, used of feeling the pulse or a sore place on the body. Occ. only here.
47 ye build – ye are building.
sepulchres – tombs. See Matt. 23. 29.
48 Truly = So then.
that ye allow = and give your full approval to.
49 the Wisdom of God. This is Christ Himself; for in Matt. 23. 32 this is exactly what He did say. It is not a quotation from the O.T., or any apocryphal book.
I will send, &c. This He did, in and during the dispensation of the Acts. Cp. Matt. 22. 1–7.
them = unto (Gr. *eis*. Ap. 104. vi) them.
prophets and apostles. See note on Eph. 2. 20.
50 all the prophets. Cp. 6. 23.
shed = poured out. Same word as in 22. 20.
foundation, &c. See note on Prov. 8. 22. Matt. 13. 35.
world. Gr. *kosmos*. See Ap. 129. 1.
required. Gr. *ekzēteō*. Occ. also Acts 15. 17. Rom. 3. 11. Heb. 11. 6; 12. 17. 1 Pet. 1. 10.
of. Gr. *apo*. Ap. 104. iv.
this generation. See note on Matt. 11. 16.
51 Abel. Gen. 4. 8. Ap. 117. I.
Zacharias. See note on Matt. 23. 35.
the altar. Of burnt offering. **the temple.** Gr. the house: i. e. the *naos*, or Sanctuary. See note on Matt. 23. 16. **verily.** See note on Matt. 5. 18. **52 key.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for entrance to and acquirement of knowledge. Cp. Mal. 2. 8. **hindered** – forbade, as in 9. 49. **53 said** = was saying. **to urge Him vehemently** = to urgently press upon Him. **provoke Him to speak.** Gr. *apostomatizō*. Occ. only here. The *Papyri* show that from its original meaning "to dictate what was to be written" it had come to mean "to examine by questioning a pupil as to what he had been taught". Here, therefore, they were not *questioning* for information, but for *grounds of accusation*. **of** – concerning. Gr. *peri*. Ap. 104. xiii. 1. **many** = very many. **54 Laying wait for** – watching. Only here and Acts 23. 21. **catch.** Both are hunting expressions. **out of.** Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 24. **that, &c.** T [Tr.] WH R omit.

12. 1 In. Gr. *en*. Ap. 104. viii. **trode one upon another** – trampled one another down.

12. 1–59 [For Structure see next page].

unto. Gr. *pros*. Ap. 104. xv. 3. Not the same word as in *v.* 11. **first.** The Structure ("K") on p. 1471 shows that this must be connected with "disciples" and not with what follows.

A.D. 28 all, °"Beware ye °of the °leaven of the Pharisees, °which is °hypocrisy.

2 For there is °nothing °covered, that shall °not °be revealed; neither hid, that shall °not be °known.

3 °Therefore whatsoever ye °have spoken [1] in °darkness shall be heard [1] in the light; and that which ye °have spoken °in the ear [1] in °closets shall be °proclaimed °upon the °housetops.

d 4 And °I say °unto you My friends, °Be °not afraid °of them that kill the body, and °after that have °no more that they can do.

5 But I will °forewarn you whom °ye shall fear: °Fear °Him, which [4] after He hath killed hath °power to cast °into °hell; yea, [4] I say unto you, °Fear ℌim.

6 Are °not five sparrows sold for °two farthings, and [2] not one °of them is forgotten °before God?

7 But even the very hairs of your head °are all numbered. Fear [4] not therefore: ye are of °more value than many sparrows.

c 8 Also [4] I say unto you, Whosoever °shall confess °Me °before °men, °him °shall °the Son of man also confess before the angels of God:

9 But he that °denieth Me [6] before [5] men [8] shall be °denied [6] before the angels of God.

10 And whosoever shall speak a °word against [8] the Son of man, it shall be forgiven him: but [4] unto him that blasphemeth °against °the Holy Ghost it shall [2] not be forgiven.

d 11 And when they bring you °unto the °synagogues, and *unto* magistrates, and °powers, °take ye [4] no thought how or what thing ye shall °answer, or what ye shall say:

12 For [10] the Holy Ghost [8] shall teach you [1] in the same hour what ye °ought to say."

Le 13 And one [6] of the company said unto Him, °"Master, speak to my brother, that he °divide the inheritance °with me."

14 And He said unto him, [8] "Man, who °made Me a judge or a divider °over you?"

f 15 And He said [1] unto them, °"Take heed, and °beware [1] of °covetousness: for a °man's °life consisteth [2] not [1] in the abundance of the things which he °possesseth."

12. -1-59 (*U*, p. 1467). ADDRESSES. (*Alternation.*)

U | K | -1-12. To the Disciples.
L | 13-21. To the People.
K | 22-53. To the Disciples.
L | 54-59. To the People.

12. -1-12 (K, above). TO THE DISCIPLES. (*Alternation.*)

K | c | -1-3. Hypocrisy.
d | 4-7. Persecution.
c | 8-10. Open Confession.
d | 11, 12. Persecution.

Beware ye = Take heed to yourselves. Cp. Matt. 16. 6, spoken on another occasion. **of.** Gr. *apo.* Ap. 104. iv. **leaven.** See note on Matt. 13. 33. **which.** Denoting a class of things in the category of impiety. **hypocrisy.** See note on "hypocrite" (11. 44). **2 nothing.** Gr. *ouden.* Compound of *ou.* Ap. 105. I. **covered** = concealed. Gr. *sunkaluptomai.* Only here in N.T. **not.** Gr. *ou.* Ap. 105. I. Not the same word as in *vv.* 4, 6-, 7, 21, 26, 27-, 29, 32, 33, 47, 48, 59. **be** = become. **revealed** = uncovered. Gr. *apokaluptō.* See Ap. 106. I. ix. **known.** Gr. *ginōskō.* Ap. 132. I. ii. **3 Therefore** = Instead of (Gr. *anti.* Ap. 104. ii) which. **have spoken** = spake. **darkness** = the darkness. **in** = to. Gr. *pros.* Ap. 104. xv. 3. **closets** = the chambers. Occ. only here, *v.* 24, and Matt. 6. 6; 24. 26. **proclaimed.** Ap. 121. 1. **upon.** Gr. *epi.* Ap. 104. ix. 1. **housetops.** Cp. Matt. 24. 17. **4 I say unto you.** Always introduces an important matter. **unto** = to. **Be not afraid** (*phobēthēte*) . . . **ye shall fear** (*phobēthēte*) (*v.* 5). Note the Fig. *Anadiplōsis* (Ap. 6), by which all the words between are emphasized, by being thus enclosed. **not.** Gr. *mē.* Ap. 105. II. Not the same word as in *vv.* 2, 6, 10, 15, 21, 26, 27, 39, 45, 46, 56, 57, 59. **of** = from [the hands of]. Gr. *apo.* Ap. 104. iv. Cp. Matt. 10. 28. Not the same word as in *vv.* 6, 13, 25, 48, 57. **after.** Gr. *meta.* Ap. 104. xi. 2. **no.** Gr. *ou.* **5 forewarn** = shew, or warn; cp. 3. 7. **ye shall fear.** See note on *v.* 4. **Fear.** Note the second *Anadiplōsis.* Ap. 6. **Him, which:** i. e. God Who. **power** = authority. See Ap. 172. 5. **into.** Gr. *eis.* Ap. 104. vi. **hell** = the Gehenna. See note on 2 Kings 23. 10. Matt. 5. 3, and Ap. 131. **6 not.** See Ap. 105. I. a. **two farthings** = two *assaria.* See note on Matt. 10. 29. **of** = out of. Gr. *ek.* Ap. 104. vii. **7 are** = have been. See note on Matt. 10. 30. Acts 27. 34; and cp. 1 Sam. 14. 45. 1 Kings 1. 52. **more value** = differ from: i. e. excel. **8 shall** = may (with Gr. *an*). **Me** = in (Gr. *en.* Ap. 104. viii.) Me: i. e. in My Name. **before** = in the presence of. Gr. *emprosthen.* **men.** Pl. of *anthrōpos.* Ap. 123. 1. **him** = in him. **shall** = will. **the Son of man.** See Ap. 98. XVI. **9 denieth** = has disowned. **denied** = utterly disowned. **10 word.** Not "blaspheme", as in next clause. **against.** Gr. *eis.* Ap. 104. vi. **the Holy Ghost.** With Art. See Ap. 101. II. 3. As in *v.* 12. **11 unto** = before. Gr. *epi.* Ap. 104. ix. 3. **synagogues.** See Ap. 120. **powers** = authorities. Ap. 172. 5. **take ye no thought** = be not full of care, or anxious. **answer** = reply in defence. See Acts 6. 8, 10. 2 Tim. 4. 17. 1 Pet. 3. 15. Cp. Dan. 3. 16. **12 ought to** = should.

12. 13-21 (L, above). TO THE PEOPLE. (*Introversion.*)

L | e | 13, 14. A Man's request. Made.
f | 15. Covetousness. Warning.
f | 16-20. Covetousness. Parable.
e | 21. The Man's request. Application.

13 Master = Teacher. Ap. 98. XIV. v. **divide.** Cp. Deut. 21. 15-17. **with.** Gr. *meta.* Ap. 104. xi. 1. **14 made** = appointed, or constituted. Cp. Ex. 2. 14. **over.** Gr. *epi.* Ap. 104. ix. 3. Not with the same case as in *vv.* 42, 44. **15 Take heed** = See. Gr. *horaō.* Ap. 133. I. 8. **beware** = keep yourselves from. **covetousness.** All the texts read "all covetousness". **man's** = to any one. **life.** Gr. *zōē.* See Ap. 170. 1. Not so with *bios* (Ap. 171. 2). **possesseth.** Gr. *huparchō.* See Phil. 2. 6 (being); 3. 20 ("is").

f A.D. 28 16 And He spake a parable [1]unto them, saying, "The °ground of a certain rich [3]man °brought forth plentifully:

17 And he °thought °within himself, saying, 'What shall I do, because I have °no room where to °bestow my fruits?'

18 And he said, 'This will I do: I will pull down my °barns, and build greater; and there will I [17]bestow all my °fruits and my °goods.

19 And I will say to °my °soul, °'Soul, thou hast much goods °laid up °for many years; take thine ease, eat, drink, *and* be merry.'"

20 But God said unto him, '*Thou* °fool, °this night °thy soul °shall be required [1]of thee: then whose shall those things be, °which thou hast °provided?'

e 21 So *is* he that layeth up treasure for himself, and is [4]not rich °toward God."

K O Q 22 And He said [1]unto His disciples, °"Therefore [4]I say unto you, °Take [4]no thought for your °life, what ye shall eat; neither for the body, what ye shall put on.

23 °The [22]life is more than °meat, and the body *is more* than raiment.

R g 24 °Consider the °ravens: for they °neither sow °nor reap; which °neither have °storehouse °nor °barn; and God feedeth them:

h how much more are ye better than the °fowls?

25 And which [6]of you with [22]taking thought can add °to his °stature one cubit?

26 °If ye then be °not able to do that thing which is °least, why take ye thought °for the rest?

R g 27 Consider the lilies how °they grow: they °toil [2]not, they spin [2]not; and yet I say unto you, that °Solomon [1]in all his glory was [2]not arrayed like one of these.

h 28 [26]If then God so clothe the °grass, which is to day [1]in the field, and to morrow is °cast [3]into the oven; how much more *will he clothe* you, °O ye of little faith?

Q 29 And seek [4]not ye what ye shall eat, or what ye shall drink, °neither be ye °of doubtful mind.

30 For all these things do the nations of the °world seek after: and your Father °knoweth that ye have need of these things.

31 But rather seek ye °the kingdom of God; and all these things shall be added unto you.

P 32 Fear [4]not, °little flock; for °it is your Father's good pleasure to give you [31]the kingdom.

O 33 °Sell °that ye have, and give alms; provide yourselves °bags which °wax [4]not old,

16 ground = estate. Gr. *chōra.*
brought forth plentifully. Gr. *euphoreō.* Occ. only here. **17 thought** = was reasoning.
within. Gr. *en.* Ap. 104. viii.
no = not. Gr. *ou.* Ap. 105. I.
bestow = gather together, or lay up.
18 barns = granaries.
fruits = produce. Not the same word as in *v.* 17. Tr. WH R read "the corn". **goods** = good things.
19 my soul. Idiom for "myself". Gr. *mou psuchē.* See Ap. 13. VI. 18, Ap. 110, and note on Jer. 17. 21.
soul = *psuchē.* See Ap. 110. IV. 1.
laid up = laid by.
for (Gr. *eis.* Ap. 104. vi) **many years.** Cp. Prov. 27. 1.
20 fool. See note on 11. 40.
this night = this very night.
thy soul = thy life. Ap. 110. III. 2.
shall be required = they demand. Only here and 6. 30. Tr. A WH read "is required". But both are impersonal, referring to some unknown invisible agencies which carry out God's judgments or Satan's will. Cp. Ps. 49. 15. Job 4. 19; 18. 18; 19. 26; 34. 20. In a good sense cp. Isa. 60. 11.
which, &c. In the Gr. this clause is emph., standing before the question "then whose", &c.
provided = prepared.
21 toward. Gr. *eis.* Ap. 104. vi.

12. 22–53 (*K*, p. 1471). TO THE DISCIPLES.
(*Alternation.*)

K | O | 22–31. Solicitude. Discouraged. } Negative.
| P | 32. Fear of Man. Discouraged. }
O | 33, 34. Liberality. Encouraged. } Positive.
P | 35–53. Watchfulness for the Lord. }

12. 22–31 (O, above). SOLICITUDE. DISCOURAGED. (*Introversion and Alternation.*)

O | Q | 22, 23. Solicitude. Dehortation.
R | g | 24–. Ravens.
h | –24–26. Application.
R | *g* | 27. Lilies.
h | 28. Application.
Q | 29–31. Solicitude. Dehortation.

22 Therefore = On (Gr. *dia.* Ap. 104. v. 3) this [account].
Take no thought, &c. This saying is repeated from Matt. 6. 25. See note there.
life. Gr. *psuchē.* See Ap. 110. III. 1. It is what can "eat".
23 The. [L] T Tr. A WH R read "For the", &c.
meat = food. Cp. Matt. 6. 25–34.
24 Consider, &c. See note on Matt. 7. 3.
ravens. See Job 38. 41. Ps. 147. 9. Occ. only here in N.T.
neither sow = sow not (Gr. *ou.* Ap. 105. I).
nor. Gr. *oude.* **neither have** = have not, as above.
storehouse. Same as "closet" in *v.* 3.
barn = granary. **fowls** = birds.
25 to. Gr. *epi.* Ap. 104. ix. 8.
stature = age, as in John 9. 21, 23. Heb. 11. 11, referring to fullness of growth, hence rendered "stature" (Luke 19. 3. Eph. 4. 13). A "cubit" could not be "the least" of *v.* 26. It must therefore be put by Fig. *Metonymy* (of Subject), Ap. 6, for *length* generally: either the least measure (an inch) to his height, or a moment to his age (or life). Gr. *hēlikia.* Occ. elsewhere in Luke 2. 52 and Matt. 6. 27.
26 If ye, &c. Assuming the hypothesis as a fact. See Ap. 118. 2 a.
not. Compound of *ou.* Ap. 105. I.
least. This determines the meaning of "cubit" in *v.* 25, or it would nullify the Lord's argument.
for. Gr. *peri.* Ap. 104. xiii. 1.
27 they grow. T Tr. A WH m. omit, and read "how they toil not", &c.
toil not, they spin not = neither toil nor spin. T A WH m. read "neither spin nor weave".
Solomon . . . was not = not even Solomon was. 1 Kings 3. 13; 10. 1–29. Song 3. 6–11.
28 grass, &c. Cp. Isa. 40. 6. 1 Pet. 1. 24. Jas. 1. 10, 11.
cast: i.e. for fuel, "oven" being put by Fig. *Metonymy* (of Adjunct, Ap. 6, for the furnace: as we say "the kettle boils" or "light the fire".
O ye of little faith. Gr. *oligopistos.* See all the five occ. in note on Matt. 6. 30.
29 neither and **not** Gr. *mē.* Ap. 104. II.
of doubtful mind excited. Occ. only here in N.T.
30 world. Gr. *kosmos.* Ap. 129. 1.
knoweth. Gr. *oida.* Ap. 132. I. i.
31 the kingdom of God. See Ap. 114.
32 little flock. Cp. Ps. 23. 1. Isa. 40. 11. Matt. 26. 31. John 10. 12–16.
it is your Father's good pleasure = your Father took delight. The King was present: what could He not supply?
33 Sell. Cp. Acts 2. 44, 45; 4. 37.
that ye have. Gr. *huparchō*: your possessions. See note on "is", Phil. 3. 20.
bags = purses.
wax not old = never wear out.

a treasure [1] in °the heavens °that faileth not, where [17] no thief approacheth, neither °moth °corrupteth.

34 For where your treasure is, there will your °heart be also.

P S U 35 Let your loins be girded about, and *your* °lights burning;

36 And ye yourselves like [4] unto [8] men °that wait for their °lord, °when he °will °return °from °the wedding; that when he cometh and knocketh, they may open [4] unto him immediately.

37 °Blessed *are* those °servants, whom the [36] lord when he cometh shall find °watching: °verily I say [4] unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And °if he shall come [1] in the °second watch, or come [1] in the °third watch, and find *them* °so, [37] blessed are those [37] servants.

V 39 And this [2] know, that [28] if the °goodman of the house had [30] known what hour the thief would come, he would have [37] watched, and [2] not have suffered his house to be °broken through.

40 °Be ye therefore ready also: for [8] the Son of man cometh at an hour when ye think [2] not."

W 41 Then Peter said unto him, °"Lord, speakest Thou this parable [1] unto us, or even °to all?"

V i 42 And the Lord said, "Who then is °that faithful and wise steward, whom *his* [36] lord shall °make ruler °over his household,

k to give *them their* °portion of meat [1] in due season?

l 43 [37] Blessed *is* that [37] servant, whom his [36] lord when he cometh shall find so doing.

m 44 Of a truth I say [4] unto you, that he will make him ruler °over all [33] that he hath.

i 45 But and [38] if that [37] servant say [1] in his heart, 'My [36] lord °delayeth his coming;

k °and shall begin to beat the °menservants °and °maidens, °and to eat and drink, °and to be drunken;

l 46 The [36] lord of that [37] servant will come [1] in a day when he looketh [2] not for *him*, [45] and °at an hour when he °is [2] not aware,

m [45] and will °cut him in sunder, [45] and will appoint him his portion [13] with the °unbelievers.

U 47 °And that [37] servant, which [2] knew his [36] lord's °will, and prepared [4] not *himself*, neither did °according to his °will, shall be beaten with many *stripes*.

48 But he that [2] knew [4] not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For [4] unto whomsoever much is °given, °of him shall be much required: and to whom men have committed much, of him they will ask the more.

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maidens. Gr. *paidiskē*. See 22. 56. **46 at** = in, as in preceding clause. **is not aware** = knows not. Ap. 132. I. ii. **cut him in sunder.** Cp. Dan. 2. 5. Heb. 11. 37. **unbelievers** = unfaithful.
47 And = But. **will.** Gr. *thelēma*. See Ap. 102. 2. **according to.** Gr. *pros*. Ap. 104. xv. 3.
48 given = committed. **of** = from. Gr. *para*. Ap. 104. xii. 1.

the heavens. Pl. See notes on Matt. 6. 9, 10.
that faileth not = unfailing.
moth. Cp. Jas. 5. 2.
corrupteth = destroyeth, as in Rev. 8. 9; 11. 18.
34 heart be also = heart also be.

12. 35–53 (*P*, p. 1472). WATCHFULNESS FOR THE LORD. (*Alternation.*)

P | S | 35–48. His Servants.
T | 49. Effect of His coming. Fire.
S | 50. His own sufferings.
T | 51–53. Effect of His coming. Sword.

12. 35–48 (S, above). HIS SERVANTS. (*Introversion.*)

S | U | 35–38. Watchfulness.
V | 39, 40. Parable. Thief.
W | 41. Peter's question.
V | 42–46. Parable. Servants.
U | 47, 48. Preparedness.

35 lights = lamps. See Ap. 130. 4.
36 that wait for = waiting, or looking, for. Gr. *prosdechomai*, as in 2. 25, 38; 23. 51. Mark 15. 43. Tit. 2. 13.
lord. Ap. 98. VI. i. *a*. 4. A.
when = whensoever.
will. All the texts read "may".
return. Gr. *analuō*. Occ. only here, and Phil. 1. 23, in N.T. In Sept. only in the Apocryphal books, and always in the sense of *returning back*, as in *ana-kamptō* (Heb. 11. 15). See Tobit 2. 9. Judith 13. 1. 1 Esd. 3. 3. Wisd. 2. 1; 5. 12; 16. 14. Ecclus. 3. 15. 2 Macc. 8. 25; 9. 1; 12. 7; 15. 28. The noun *analusis* = a returning back of the body to dust, as in Gen. 3. 19, occurs only once, in 2 Tim. 4. 6.
from = out of. Gr. *ek*. Ap. 104. vii.
the wedding = the marriage feast.
37 Blessed = Happy. **servants** = bondmen.
watching. Gr. *grēgoreō*, as in 1 Thess. 5. 6, 10 (wake).
verily. See note on Matt. 5. 18.
38 if. Gr. *ean*. Ap. 118. 1. b.
second . . . third watch. See Ap. 51. IV (12, 17).
so = thus.
39 goodman = master. Ap. 98. XIV. iii.
broken = dug. Occ. only here; Matt. 6. 19, 20; 24. 43.
40 Be = Become.
41 Lord. Note, not "Jesus". Ap. 98. VI. i. *a*. 3. A.
to. Gr. *prōs*. Same as "unto" in preceding clause.

12. 42–46 (*V*, above). PARABLE. SERVANTS (*Extended Alternation.*)

V | i | 42–. The Steward. Faithful and wise.
k | –42. Servants. Well-treated.
l | 43. The Lord's coming.
m | 44. His reward.
i | 45–. The Steward. Evil.
k | –45. Servants. Ill-treated.
l | 46–. The Lord's enemy.
m | –46. His punishment.

42 that faithful and wise steward = the faithful steward and prudent [man].
make ruler = set.
over. Gr. *epi*. Ap. 104. ix. 1. Not the same case as in *vv*. 14, 44.
portion of meat = measure of food. Gr. *sitometrion*. Occ. only here. Supposed to be a peculiar N.T. word, but it is found in the Papyri, and the kindred verb in Gen. 47. 12, 14 (Sept.).
44 over. Gr. *epi*. Ap. 104. ix. 2. Not the same case as in *vv*. 14, 42.
45 delayeth. The emphasis is placed on this verb by the Fig. *Hyperbaton* (Ap. 6), because it is this postponement of the reckoning which leads to his evil doing.
and. Note the Fig. *Polysyndeton* (Ap. 6) in *vv*. 45 and 46.
menservants. See Ap. 108. iv.

T A.D 28 S

49 °I am come to °send °fire °on the °earth; and °what will I, °if it be already kindled?

50 But °I have a baptism to be baptized with; and °how am I straitened till it be °accomplished!

T

51 Suppose ye that °I am come °to give peace °on °earth? I tell you, °Nay; but rather °division:

52 For °from henceforth there shall be five [1] in one house divided, three °against two, and two °against three.

53 **The father shall be divided** [52] **against the son, and the son** [52] **against the father; the mother °against the daughter, and the daughter °against the mother; the mother in law °against her daughter in law, and the daughter in law °against her mother in law."**

L

54 And He said °also to the people, "When ye see a cloud rise °out of the west, straightway ye say, 'There cometh a °shower;' and so °it is.

55 And when *ye see* the south wind blow, ye say, 'There will be heat;' and it cometh to pass.

56 *Ye* °hypocrites, ye °can discern the °face of the °sky and of the [40] earth; but how is it that ye do [2] not discern this time?

57 Yea, and why even [4] of yourselves °judge ye [2] not what is right?

58 °When thou goest [18] with thine °adversary °to °the magistrate, *as thou art* °in the way, °give diligence that thou mayest be °delivered [62] from him; lest he °hale thee [41] to the judge, and the judge deliver thee to the °officer, and the °officer cast thee [5] into prison.

59 I tell thee, thou shalt °not depart thence, till thou °hast paid the very last °mite."

R Y n

13 There °were present °at that season some °that told Him °of the °Galilæans, whose blood °Pilate had mingled °with their sacrifices.

o

2 And °Jesus answering said unto them, "Suppose ye that these Galilæans °were °sinners °above all the Galilæans, because they °suffered such things?

p

3 I °tell you, °Nay:

q

but, °except ye repent, ye shall all likewise perish.

49 I am come = I came, &c.

send. Gr. *ballō*. In fourteen out of the eighteen occ. in Luke, rendered "cast". See *vv.* 28, 58.

fire. See Joel 2. 30, &c. Had the nation received Him, *all* that the prophets had spoken would have been fulfilled. So would it have been had Peter's proclamation been received (Acts 3. 18–26). See note on *v.* 51.

on = into. Gr. *eis*. Ap. 104. vi. But all the texts read *epi* (Ap. 104. ix. 3). **earth.** Gr. *gē*. Ap. 129. 4.

what will I . . . ? = what do I wish? Fig. *Aposiopesis*, Ap. 6 (no answer being required or given).

if it be, &c. Another *Aposiopesis* (Ap. 6) repeated. The Lord was "straitened" (*v.* 50). The nation had not yet finally rejected Him. Ap. 118. 2. a.

50 I have a baptism, &c. Referring to the sufferings which had to be first accomplished. See 24. 26. Acts 3. 18. Ap. 115. II. i. 1 and I. i.

how am I straitened = how am I being pressed. Gr. *sunechomai*, as in Acts 18. 5 and Phil. 1. 23. The prayer in Gethsemane shows how this was. See 22. 41, 42. Heb. 5. 7.

accomplished. See 9. 31. John 19. 28.

51 I am come = I became present, as in Acts 21. 18.

to give peace. This was the *object* of His coming (Isa. 9. 6, 7): but the *effect* of His presence would bring war. He came not to judge (John 12. 47) as to this *object*, but the *effect* of His coming was judgment (John 9. 39). **on** = in. Gr. *en*. Ap. 104. viii.

earth = the earth. Ap. 129. iv.

Nay. Gr. *ouchi*. See Ap. 105. I. a.

division = disunion. Occ. only here.

52 from henceforth = from (Gr. *apo*. Ap. 104. iv) now: explaining the effect.

against. Gr. *epi*. Ap. 104. ix. 2. Referring to Mic. 7. 6.

53 against. In the last four instances *epi* governs the acc.

54 also to the people = to the crowds also; not "inconsequent". See the Structure ("*L*", p. 1471).

out of = from. Gr. *apo*. Ap. 104. iv.

shower. Occ. only here. **it is** = it happens.

56 hypocrites. See note on 11. 44.

can = know [how to]. Gr. *oida*. Ap. 132. I. 1.

face = appearance.

sky = the heaven. Sing. See notes on Matt. 6. 9, 10.

57 judge ye, &c. Found in an inscription at Amorgus, as pronouncing a just judgment, anticipating *v.* 58.

58 When thou goest = For, when thou art brought. Introducing the reason for this conclusion of the whole argument.

adversary. Shown in the last clause to be the *tax-gatherer*.

to = before. Gr. *epi*. Ap. 104. ix. 3. **the** – **a.**

in the way. Emph. by Fig. *Hyperbaton* (Ap. 6).

give diligence = work hard, or take pains, or do your best. Not a Latinism, but found in the Oxyrhyncus Papyri, second century B.C.

delivered = set free. Occ. only here, Acts 19. 12, and Heb. 2. 15.

hale = haul. Anglo-Saxon *holian*. Occ. only here in N.T.

officer = tax-gatherer: i. e. the adversary of the first clause. Gr. *praktōr* = doer, or executive officer. Thus used in the Papyri. Occ. only here in N.T.; once in LXX. Isa. 3. 12. *He* was the one who could cast a defaulter into prison. **59 not** = by no means. Gr. *ou mē*. Ap. 105. III. **hast paid** = shalt have paid. This verse is repeated from Matt. 5. 26, with a different purpose, and therefore with different words. **mite.** See Ap. 51. I. 3.

13. 1-5 (*R*, p. 1467). THE EVIL GENERATION. (*Extended Alternation.*)

R | Y | n | 1. Human inflictions.
o | 2. "Suppose ye?"
p | 3–. Nay.
q | –3. Warning to that generation.
Y | *n* | 4–. Natural infliction.
o | –4. "Suppose ye?"
p | 5–. Nay.
q | –5. Warning to that generation.

1 were present = arrived. **at** = in. Gr. *en*. Ap. 104. viii. Not the same word as in *v.* 24. **that told Him** = telling Him. **of** = about. Gr. *peri*. Ap. 104. xiii. 1. **Galilæans . . . Pilate.** Probably the cause of the enmity of 23. 12. **with.** Gr. *meta*. Ap. 104. xi. 1. **2 Jesus** (Ap. 98. X). Read "He" with [L] T Tr. A WH R. **were** = happened to be. **sinners** = defaulters. Connecting it with 12. 58, above. Gr. *para*. Ap. 104. xii. 3. **suffered** = have suffered. **3 tell** = say to. **Nay.** Gr. *ouchi*. Ap. 105. I (a). **except ye repent** = if (Ap. 118. 1. b) ye repent (Ap. 111. 1) not (Ap. 105. II).

Y n
. D. 28
o
p
q
Q r

4 Or those eighteen, °upon whom the tower °in °Siloam fell, and °slew them,
think ye that they [2] were [2] sinners [2] above all °men that dwelt °in Jerusalem?
5 I tell you, [3] Nay:
but, [3] except ye repent, ye shall all likewise perish."
6 He spake also °this parable; "A certain *man* had °a fig tree planted [4] in his °vineyard; and he came and sought fruit °thereon, and found °none.
7 Then said he °unto the °dresser of his vineyard, °'Behold, °these three years I come seeking fruit °on this [6] fig tree, and find [6] none:
s °cut it down; why °cumbereth it the ground?'
r 8 And he answering said unto him, °'Lord, let it alone °this year also, till I shall dig °about it, and °dung *it:*
9 And °if it bear fruit, *well:*
s and °if °not, *then* °after that °thou shalt [7] cut it down.'"
H t 10 And He was teaching [4] in one of the synagogues
u [7] on the °sabbath.
v 11 And, [7] behold, there was a woman which had a °spirit °of infirmity °eighteen years, and was °bowed together, and °could °in no wise °lift up *herself.*
w 12 And when [2] Jesus °saw her, He called *her to Him*, and said unto her, "Woman, thou art °loosed from thine infirmity."
x 13 And He laid *His* hands on her: and immediately she was °made straight, and glorified God.
t 14 And the ruler of the synagogue answered with indignation,
u because that [2] Jesus had healed on the sabbath day, and said unto the people, "There are six days [4] in which men ought to work: [4] in them therefore come and be healed, and °not on the sabbath day."
v 15 The Lord then answered him, and said, "*Thou* °hypocrite, doth °not each one of you on the sabbath °loose his ox or *his* ass °from the stall, and lead *him* away to watering?
w 16 And °ought [15] not this woman, being a °daughter of Abraham, whom Satan hath bound, °lo, these [11] eighteen years, be [12] loosed [15] from this °bond on the sabbath day?"
x 17 And °when He had said these things, all His adversaries were °ashamed: and all the people rejoiced °for all the glorious things that were °done °by Him.

4 upon. Gr. *epi.* Ap. 104. ix. 3.
in. Gr. *en.* Ap. 104. viii. Not the same word as in *v.* 21.
Siloam. See Ap. 68, p. 100. Cp. Neh. 3. 15. Isa. 8. 6. John 19. 7.
slew = killed.
men. Gr. *anthrōpos.* Ap. 123. 1.

13. 6-9 (*Q*, p. 1467). PARABLE. THE FIG-TREE. (*Alternation.*)

Q | r | 6, 7–. Owner to vine-dresser.
| s | –7. Order. "Cut it down."
| r | 8, 9–. Vine-dresser to owner.
| s | –9. Order. Postponed.

6 this parable. Combining the fig tree and the vineyard. See John 15. 1.
a fig tree. The symbol of Israel's *national* privilege. See notes on Judges 9. 8–12. Here it denotes that special privilege of that generation. Cp. Jer. 24. 3. Hos. 9. 10. Matt. 21. 19.
vineyard. Ps. 80. 8–11. Cp. Isa. 5. 2, &c.
thereon = on (Gr. *en.* Ap. 104. viii) it.
none = not (Ap. 105. I. a) any.
7 unto. Gr. *pros.* Ap. 104. xv. 3.
dresser of vineyard. One word in Gr. Occ. only here.
Behold. Fig. *Asterismos.* Ap. 6.
these three years. Can refer only to the period of the Lord's ministry. The texts add *aph' hou* = from which, or since (three years). **on.** Gr. *en.* Ap. 104. viii.
cut it down = cut it out: i.e. from among the vines.
cumbereth it the ground = injureth it the soil also. The A.V. omits this "also", though it stands in the Greek text.
cumbereth. Gr. *katargeō.* Only here in the Gospels. Twenty-five times in the Epistles in the sense of vitiate. See Rom. 3. 3.
8 Lord. Ap. 98. VI. i. *a.* 4. B.
this: i.e. this third year.
about. Gr. *peri.* Ap. 104. xiii. 2.
dung it = put manure. Gr. *kopria.* Only here, and 14. 35.
9 if, &c. Ap. 118. 1. b.
not. Gr. *mēge*, compound of *mē.* Ap. 105. II.
after that = in (Gr. *eis.* Ap. 104. vi) the future.
thou shalt. Note, not I will.

13. 10-17 (H, p. 1461). PLACE. SYNAGOGUE. MIRACLE.

H | t | 10–. Place. Synagogue. Woman.
| u | –10. The Sabbath.
| v | 11. Condition of Woman. Bound.
| w | 12. Loosing.
| x | 13. Effect. God glorified.
| t | 14–. Place. Synagogue. Ruler.
| u | –14. The Sabbath.
| v | 15. Condition of Cattle. Bound.
| w | 16. Loosing.
| x | 17. Effect. Adversaries ashamed.

10 sabbath. Pl. See on 24. 1.
11 spirit. Gr. *pneuma.* An evil demon. Ap. 101. 12.
of = causing. Gen. of Origin. Ap. 17. 2.
eighteen years. A type of the condition of the nation. A long-standing case, as "Signs" "C" and "*C*", Ap. 176.
bowed together = bent double. Occ. only here in N.T.
could in no wise lift = wholly unable to lift, &c. **in no wise.** Not. Gr. *ou mē*, as in *v.* 35; but *mē eis to panteles* = not unto the furthest extent = unable to the uttermost. Occ. only here (complete human inability), and Heb. 7. 25 (complete Divine ability).
lift up. Occ. only here, 21. 28 and John 8. 7, 10 in the N.T.
12 saw. Ap. 133. I. 1. **loosed.** Used of disease only here in N.T., because she had been bound with a demoniac band. See note on Mark 7. 35.
13 made straight = set upright again. Gr. *anorthoō.* Occ. only here, Acts 15. 16. Heb. 12. 12. Cp. *ana* = again, in *analuō* 12. 36 ("return").
14 not. Gr. *mē.* Ap. 105. II.
15 hypocrite. See note on 11. 44.
not. Gr. *ou.* Ap. 105. I.
loose. Cp. note on *v.* 12, and see the Structure.
from. Gr. *apo.* Ap. 104. iv.
16 ought. The same word as the ruler's, but as an Interrogative. The former was based on ceremonial law; the Lord's, on the necessity of Divine love.
daughter. Put by Fig. *Synecdochē* (of Species), Ap. 6.
for descendant. **lo.** Gr. *idou.* Ap. 133. I. 2.
Same as Behold, *v.* 7. **bond.** See note on Mark 7. 35.
17 when He had said = while He was saying. Ap. 104. ix. 2.
ashamed = put to shame. **for** = at. Gr. *epi.*
done = coming to pass. **by.** Gr. *hupo.* Ap. 104. xviii. 1.

J y A.D. 28 18 °Then said He, °"Unto what is °the kingdom of God like? and whereunto shall I resemble it?

z 19 It is like a grain of mustard seed, which a [4]man took, and cast °into his garden; and it grew, and °waxed a °great tree; and the °fowls of °the air °lodged [4]in the branches of it."

y 20 And again He said, "Whereunto shall I liken [18]the kingdom of God?

z 21 It is like °leaven, which a woman took and hid °in three measures of meal, till the whole was leavened."

J Z 22 And He went °through the cities and villages, teaching, and °journeying °toward Jerusalem.

A a 23 Then said one unto Him, °"Lord, °are there few that °be saved?" And He said [7]unto them,

b 24 °"Strive to enter in °at the °strait °gate: for many, I say unto you, will seek to enter in, and shall [15]not be able.

c 25 °When once the °master of the house °is risen up, and hath °shut to the door, and ye begin to stand without, and to knock at the door, saying, °'Lord, Lord, open unto us;' and He shall answer and say unto you, °'I know you [15]not °whence ye are:'

26 Then shall ye begin to say, 'We have eaten and drunk °in Thy presence, and °Thou hast taught [4]in our streets.'

27 But He shall say, 'I tell you, [25]I know you [15]not [25]whence ye are; depart [15]from Me, all *ye* workers of °iniquity.'

28 There shall be °weeping and gnashing of teeth, °when ye shall °see Abraham, and Isaac, and Jacob, and all the prophets, [4]in [18]the kingdom of God, and you *yourselves* °thrust out.

b 29 And °they shall come [15]from the east, °and *from* the west, °and [15]from the north, °and *from* the south, °and shall °sit down [4]in [18]the kingdom of God.

a 30 And, [7]behold, there are last which shall be first, and there are first which shall be last."

A d 31 °The same °day there came certain °of the Pharisees, saying unto Him, "Get Thee out, and depart hence:

e for Herod °will kill Thee."

d 32 And He said unto them, "Go ye, and tell that °fox, [7]'Behold, I cast out °devils, and I °do °cures to day and to morrow, and the third *day* °I shall be perfected.

33 Nevertheless I must °walk to day, and to morrow, and the *day* following:

e for °it cannot be that °a prophet perish °out of Jerusalem.'

Z 34 O °Jerusalem, Jerusalem, which °killest

13. 18-21 (J, p. 1461). THE KINGDOM. LIKENESS. (*Alternation.*)

J | y | 18. Question. "What is it like?"
z | 19. Answer. Mustard-seed.
y | 20. Question. "What is it like?"
z | 21. Answer. Leaven.

18 Then said He, &c. Repeated with variations from Matt. 13. 31, &c. **Unto what . . .?** Cp. Isa. 40. 18.
the kingdom of God. Ap. 114.
19 into. Gr. *eis*. Ap. 104. vi.
waxed = became into (Gr. *eis*).
great. Omit [L] T[Tr. A] WH R. **fowls** = birds.
the air = the heaven. Sing. See notes on Matt. 6. 9, 10.
lodged = nested. Gr. *kataskēnoō*. Occ. four times: here; Matt. 13. 32. Mark 4. 32. Acts 2. 26.
21 leaven. See note on Matt. 13. 33.
in. Gr. *eis*. Ap. 104. vi.

13. 22 35 (J, p. 1461). THE KINGDOM. ENTRANCE INTO IT. (*Introversion.*)

J | Z | 22. Jerusalem. Journeying toward it.
A | 23-30. The Kingdom. Individual entrance.
A | 31-33. The King. Personal. Departure.
Z | 34, 35. Jerusalem. Apostrophe to it.

22 through. Gr. *kata*. Ap. 104. x. 2.
journeying = progressing.
toward. Gr. *eis*. Ap. 104. vi.

13. 23 30 (A, above). THE KINGDOM. INDIVIDUAL ENTRANCE. (*Introversion.*)

A | a | 23. Question.
b | 24. Explanation. Many will seek.
c | 25-28. Reasons.
b | 29. Explanation. Many will enter.
a | 30. Answer.

23 Lord. Ap. 98. VI. i. *a*. 3. A.
are there = if (Ap. 118. 2. a) there are.
be = are being.
24 Strive = Struggle, lit. agonize. Occ. elsewhere only in John 18. 36. 1 Cor. 9. 25. Col. 1. 29; 4. 12. 1 Tim. 6. 12. 2 Tim. 4. 7.
at = through. Gr. *dia*. Ap. 104. v. 1.
strait = narrow.
gate. All the texts read "door", as in *v.* 25. In Matt. 7. 13 it is "gate".
25 When once = From (Gr. *apo*. Ap. 104. iv) whatsoever time. **master of the house.** Ap. 98. XIV. iii.
is risen up = may have risen up (Gr. *an*).
shut to. Occ. only here.
Lord, Lord. Note the Fig. *Epizeuxis* (Ap. 6), for emphasis. See note on Gen. 22. 11.
I know. Gr. *oida*. Ap. 132. I. 1.
whence: i. e. of what family or household.
26 in Thy presence = before Thee.
Thou hast taught, &c. This shows to whom these words are addressed, and thus limits the interpretation to "this generation".
27 iniquity = unrighteousness. Gr. *adikia*. Ap. 128. VII.
28 weeping = the weeping. See note on Matt. 8. 12.
when. Defining the special occasion.
see. Ap. 133. I. 8 (a).
thrust out = being cast outside. This is the occasion referred to.
29 they shall come. A ref. to Isa. 49. 12.
and. Note the Fig. *Polysyndeton*. Ap. 6.
sit down = recline (at table). Cp. 7. 36; 12. 37.

13. 31 33 [For Structure see next page].

31 The same day = In, or on, &c. (Gr. *en*. Ap. 104. viii) = just then. **day.** LTTr. m. WH R read "hour".
certain of the Pharisees = certain Pharisees.
32 fox. Fig. *Hypocatastasis*. Ap. 6. **devils** = demons.
do cures = perform, or effect cures. **cures.** Occ. only here and Acts 4. 22, 30. **I shall be perfected** = I come to an end [of My work]: viz. by the miracle of John 11. 40-44. Cp. John 19. 30.
33 walk = journey: i. e. through Herod's country. **it cannot be** = it is not (Ap. 105. I.) fitting. Gr. *endechomai*. Occ. only here in N.T. **a prophet.** See next verse. **out of:** i. e. except in.
34 Jerusalem, Jerusalem. Fig. *Epizeuxis* (Ap. 6). See note on Gen. 22. 11. Repeated on the second day before the Passover (Matt. 23. 37). See Ap. 156. **killest the prophets.** See 11. 47; 20. 14; 23. 34. Cp. Isa. 1. 21.

will = wishes: i. e. means to. See Ap. 102. 1.

D. 28. the prophets, and stonest them that are sent [7]unto thee; how often °would I have gathered thy °children together, as a °hen *doth gather* her brood °under *her* wings, and °ye would [15]not!

35 [7]Behold, °your house is left unto you °desolate: and °verily I say unto you, Ye shall °not [12]see Me, °until *the time* come when ye shall say, °'**Blessed *is* °He That cometh' in the name of the °LORD.**'"

H B f **14** And °it came to pass, °as He went °into the house of one of the °chief °Pharisees to eat °bread on °the sabbath day, that they °watched Him.

2 And, °behold, there was a certain °man °before Him °which had the dropsy.

g 3 And °Jesus answering spake °unto the °lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?"

h 4 And they held their peace.

f And He °took *him*, and healed him, and let him go;

g 5 And °answered them, saying, "Which of you shall have °an ass or an ox fallen [1]into a pit, and will °not °straightway °pull him °out on the sabbath day?"

h 6 And they could [5]not °answer Him again °to these things.

C E 7 And He put forth a parable °to those which were °bidden, when He marked how they °chose out the °chief °rooms; saying [3]unto them,

F i 8 "When thou art [7]bidden °of any *man* °to °a wedding, °sit °not down °in the highest [7]room; lest a more honourable man than thou be [7]bidden °of him;

k 9 And he that [7]bade thee and him come and say to thee, 'Give this man °place';

l and thou °begin °with shame °to take the °lowest °room.

F i 10 But when thou art [7]bidden, go and [8]sit down [8]in the [9]lowest [9]room; that when he that

k [7]bade thee cometh, he may say unto thee, °'Friend, °go up higher':

l then shalt thou have °worship in the presence of them that [8]sit °at meat with thee.

E 11 °For whosoever exalteth himself shall be °abased; and he that humbleth himself shall be exalted."

13. 31-33 (*A*, p. 1476). THE KING. PERSONAL. DEPARTURE. (*Alternation.*)

A | d | 31–. Pharisees. Advice given.
e | –31. Their reason.
d | 32, 33–. Pharisees. Advice rejected.
e | –33. The Lord's reason.

would I have gathered=I desired to gather. Cp. *v.* 31. **children.** Ap. 108. i. **hen.** Specially contrasted with "fox", *v.* 32. Cp. Matt. 23. 37. **under.** Gr. *hupo.* Ap. 104. xviii. 2. **ye would not**=ye did not desire it.

35 your house=the Temple. It had been Jehovah's house. Cp. John 2. 16. Now it was no longer owned as His. Cp. Luke 19. 46. **desolate.** Every place is "desolate" where Christ is not. **verily.** See note on Matt. 5. 18. **not**=by no means. Gr. *ou mē.* Ap. 105. III. **until.** Gr. *heōs an* (all the texts omit "*an*", but it does not alter the conditional sense, which is in the verb). **Blessed.** Fig. *Benedictio*, as in 1. 42; 19. 38; not *Beatitudo*, as in 12. 37, 38, 43, or 14. 14, 15. Quoted from Ps. 118. 26. Referring to the final and national repentance of Israel, which might have been then (Acts 3. 18–20) near, but Acts 28. 25–28 is yet future, while all blessedness has been postponed. **He That cometh**=the coming One. **LORD**=Jehovah. Ap. 4. II and Ap. 98. VI. i. *a.* 1. B. a.

14. 1-24 (*H*, p. 1461). PLACE. PHARISEE'S HOUSE. (*Alternation.*)

H | B | 1–6. Healing.
C | 7–11. Parable. Marriage Feast.
B | 12–14. Teaching.
C | 15–24. Parable. The Great Supper.

14. 1-6 (B, above). HEALING. (*Extended Alternation.*)

B | f | 1, 2. Man with dropsy.
g | 3. Question of the Lord.
h | 4–. Inability to answer.
f | –4. Man healed.
g | 5. Question of the Lord.
h | 6. Inability to answer.

1 it came to pass. A Hebraism. See on 2. 1. **as He went**=in (Gr. *en.* Ap. 104. viii) His going. **into.** Gr. *eis.* Ap. 104. vi. **chief Pharisees**=rulers of the Pharisees (Ap. 120. II). **bread.** Put by Fig. *Synecdochē* (of the Part) for any kind of food. **the sabbath day**=a certain Sabbath. **watched**=were engaged in watching.

2 behold. Fig. *Asterismos.* Ap. 6. **man** (Ap. 123. 1) . . . **which had the dropsy**=dropsical (a medical term). Occ. only here. **before Him.** Not one of the guests.

3 Jesus. Ap. 98. X. **unto.** Gr. *pros.* Ap. 104. xv. 3. **lawyers**=doctors of the law.

4 took=took hold of. Cp. 20. 20. 1 Tim. 6. 12.

5 answered them=answering unto (Gr. *pros*; as in *v.* 3) them. **an ass.** All the texts read *huios*=a son, instead of *onos*=an ass, which latter has no MS. authority. In O.T. always ox and ass. Cp. Ex. 23. 12. **straightway**=immediately. **pull . . . out**=draw . . . up. The Gr. word occ. only here and Acts 11. 10. **6 answer again**=reply. **to**=as to. Gr. *pros.* Ap. 104. xv. 3.

14. 7-11 [For Structure see next page].

7 to. Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *v.* 8. **bidden**=invited or called. Gr. *kaleō.* **chose out**=were picking out. Going on before His eyes. **chief rooms**=first couches. Gr. *prōtoklisia.* Same as "highest room", *v.* 8. Cp. 20. 46. Matt. 23. 6. **8 of**=by. Gr. *hupo.* Ap. 104. xviii. 1. Not the same word as in *vv.* 28, 33. **to.** Gr. *eis.* Ap. 104. vi. **a wedding**=wedding feast. **sit**=recline. **not.** Gr. *mē.* Ap. 105. II. Not the same word as in *vv.* 5, 6, 14, 20, 26, 27, 28, 30. **in.** Gr. *eis.* Ap. 104. vi. **9 place.** Gr. *topos.* **begin.** Cp. Prov. 25. 6, 7. **with.** Gr. *meta.* Ap. 104. xi. **to take**=to take (and keep in it). **lowest**=last. Gr. *eschatos.* **room**=place, as above. Cp. *v.* 22 and 2. 7. **10 Friend.** Gr. *philos*, Noun of *phileō.* Ap. 135. I. 2. **go up**=go up, forward. Occ. only here. **worship**=honour. Gr. *doxa*=glory. **at meat**=at table. **11 For, &c.** This is repeated on two other occasions. Cp. 18. 14 and Matt. 23. 12. **abased**=humbled.

B G m A.D. 28 12 Then said He °also to him that [7]bade Him, "When thou makest a °dinner or a °supper,

n °call [8]not thy [10]friends, °nor thy brethren, °neither thy kinsmen, °nor *thy* rich neighbours;

o lest they also °bid thee again, and a recompence °be made thee.

G m 13 But when thou makest a °feast,

n °call °the poor, the °maimed, the lame, the blind:

o 14 °And thou shalt be °blessed; for they °cannot recompense thee: for thou shalt be recompensed °at the °resurrection of the just."

C H r 15 And when one of them that [8]sat [10]at meat with Him heard these things, he said unto Him, [14]"Blessed *is* he that shall eat bread °in °the kingdom of God."

16 Then said He unto him, "A certain [2]man °made a great supper,

s and [7]bade many:

r 17 And °sent his °servant at supper time to say to them that were [7]bidden, 'Come; for all things are now ready.'

s 18 And they all °with one °*consent* began to °make excuse. The first said unto him, 'I have bought °a piece of ground, and I °must needs °go °and see it: °I pray thee °have me excused.'

19 And °another said, 'I have bought five yoke of oxen, and I °go to °prove them: [18]I pray thee °have me excused.'

20 And [19]another said, 'I have married a wife, and °therefore I °cannot come.'

J p 21 So that [17]servant came, and °shewed his °lord these things.

q Then °the master of the house being angry said to his [17]servant, [18]'Go out quickly [1]into the streets and lanes of °the city, and bring in hither °the poor, °and the [13]maimed, °and the °halt, °and the blind.'

J p 22 And the [17]servant said, °'Lord, it is done as thou °hast commanded, and °yet there is [9]room.'

q 23 And the lord said [3]unto the servant, [18]'Go out [1]into the highways and hedges, and °compel *them* to come in, that my house °may be filled.

H 24 For I say unto you, That °none of those °men which were [7]bidden shall taste of my supper.'"

14. 7-11 (C, p. 1477). PARABLE. MARRIAGE FEAST. (*Introversion and Extended Alternation.*)

C | E | 7. Occasion.
F | i | 8. Dehortation. Highest place.
k | 9-. Humiliation.
l | -9. Shame.
F | i | 10-. Exhortation. Lowest place.
k | -10-. Exaltation.
l | -10. Honour.
E | 11. Application.

14. 12-14 (B, p. 1477). TEACHING. (*Extended Alternation.*)

B | G | m | 12-. Occasion. Dinner or Supper.
n | -12-. Guests. Dehortation.
o | -12. Recompense. Human.
G | m | 13-. Occasion. Feast.
n | -13. Guests. Exhortation.
o | 14. Recompense. Divine.

12 also to him = to him also. The host.
dinner . . . supper. See note on Matt. 22. 4.
call. Gr. *phōneō.* Cp. 19. 15.
nor. Fig. *Paradiastolē* (Ap. 6), for emphasis.
neither . . . nor. Gr. *mēde*, compound of *mē*. Ap. 105. II.
bid . . . again. Gr. *antikaleō.* Occ. only here.
be made thee = take place, when such an one asks for gifts, not friends.
13 feast, or reception. Occurs only here and in 5. 29.
call. Same word as bid, *v.* 7.
the poor. Note the Fig. *Asyndeton* (Ap. 6), not emphasizing the particular classes, but hastening us on to the climax in *v.* 14. Note the opposite Figure in *v.* 21.
maimed = crippled. Only here, and *v.* 21.
14 And thou shalt be blessed. This is the climax.
blessed = happy. Fig. *Beatitudo*, not *Benedictio.*
cannot = have not [wherewith to]. Ap. 105. I.
at = in. Gr. *en.* Ap. 104. viii.
resurrection. Ap. 178. II. 1.

14. 15-24 (C, p. 1477). PARABLE. THE GREAT SUPPER. (*Introversion and Alternation.*)

C | H' | 15-20. First guests invited.
J | p | 21-. Servant. First report.
q | -21. Other guests to be "brought in".
J | p | 22. Servant. Second report.
q | 23. Other guests to be constrained.
H | 24: First guests rejected.

14. 15-20 (H, above). THE FIRST GUESTS. (*Alternation.*)

H | r | 15, 16-. Supper prepared.
s | -16. Guests invited.
r | 17. Supper ready.
s | 18. Guests beg off.

15 in. Gr. *en.* Ap. 104. viii.
the kingdom of God. See Ap. 114.
16 made. T Tr. A WH and R read "was making". This parable is in Luke only. For the interpretation, see Ap. 140. II. 3. **17 sent.** According to custom.
servant = bondman.
18 with one consent = from (Gr. *apo.* Ap. 104. iv) one [mind]. **make excuse** = beg off.
a piece of ground = a field.
must needs = have need to.
go = go out (i. e. from the city). Gr. *exerchomai*, as in *vv.* 21, 23. **and see** = to see. Ap. 133. I. 1.
I pray. Ap. 134. I. 3. **have** = consider me.
19 another. Ap. 124. 2.

go = go forth. **prove** = try. **have** = hold. **20 therefore** = on account of (Gr. *dia*) this. **cannot** = am not (Gr. *ou.* Ap. 105. I) able to. **21 shewed** = reported to. **lord.** Ap. 98. VI. i. *a.* 4. A. **the master of the house.** Ap. 98. Note these different titles, appropriate to each case, and see Ap. 140. II. 3. **the city.** Jerusalem. See Ap. 140. II. 3. **the poor.** Note the Fig. *Polyeyndeton* (Ap. 6) in this verse, emphasizing each class (with no climax at the end). The opposite of the Fig. in *vv.* 13, 14. **and.** This is the Figure. **halt** = lame. The same word as "lame" in *v.* 13. **22 Lord.** Ap. 98. VI. i. *a.* 4. B. Note the various titles throughout. **hast commanded** = didst command. **yet** = still. **23 compel** = constrain. See all the nine occ.: here; Matt. 14. 22. Mark 6. 45. Acts 26. 11; 28. 19. 2 Cor. 12. 11. Gal. 2. 3, 14; 6. 12. Compulsion necessary, because the "will" is a fallen "will", and therefore no stronger than that of our first parents when untallen. See Ps. 14. 2, 3; 53. 2, 3. John 5. 40. Rom. 3. 10-18. Man's fallen will has never been used *for* God, without the compulsion of Phil. 2. 13. **may be filled.** Used of loading a ship. **24 none** = not (Gr. *ou.* Ap. 105. I) one. **men.** Ap. 123. 2. Not the same word as in *vv.* 2, 16, 30.

25 And there °went great multitudes with Him: and He turned, and said [3]unto them,

26 °"If any *man* come [7]to Me, and °hate [5]not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own °life also,

he [20]cannot be My disciple.

27 And whosoever doth [5]not bear °his cross, and come after Me,

[20]cannot be My disciple.

28 For which °of you, °intending to build a tower, sitteth °not down first, and °counteth the °cost, °whether he have °*sufficient* to finish *it?*

29 Lest haply, after he hath laid °the foundation, and is [8]not °able to °finish *it*, all that °behold *it* °begin to mock him,

30 °Saying, °'This [2]man began to build, and was [5]not able to [20]finish.'

31 Or what king, going °to make war against [19]another king, sitteth [28]not down first, and consulteth [28]whether he be able °with ten thousand °to meet him that cometh °against him [9]with twenty thousand?

32 Or else, while the other is [22]yet a great way off, he sendeth an °ambassage, and °desireth °conditions °of peace.

33 So likewise, whosoever he be [28]of you that °forsaketh [5]not all that °he hath, he [20]cannot be my disciple.

34 °Salt *is* good: but °if the salt have °lost his savour, °wherewith shall it be °seasoned?

35 It is neither fit °for the °land, nor yet °for °the dunghill; *but* men cast it °out.

°He that hath ears to hear, let him hear."

15 °Then drew near unto Him °all the °publicans and sinners °for to hear Him.

2 And the °Pharisees and scribes °murmured, saying, "This man receiveth °sinners, and eateth with them."

3 And He spake °this parable °unto °them, saying,

14. 25—17. 4 (*G*, p. 1461). PARABLES.
(*Introversion and Alternation.*)

G | K | M | 14. 25. Occasion. Concourse of people.
N | 14. 26–35–. Teaching.
L | 14. –35. Dispensational call.
K | *M* | 15. 1. Occasion. Concourse of people.
N | 15. 2—17. 4. Teaching.

25 went = were going.

14. 26–35– (N, above). TEACHING.
(*Alternation.*)

N | O | 26, 27. Discipleship.
P | 28–32. Parable.
O | 33. Discipleship.
P | 34, 35–. Parable.

14. 26, 27 (O, above). DISCIPLESHIP.
(*Alternation.*)

O | t | 26–. Alternatives.
u | –26. Condition.
t | 27–. Alternatives.
u | –27. Condition.

26 If any. The case being assumed. Ap. 118. 2. a.
hate not. See Matt. 10. 37. **life** = soul. See Ap. 110. III. 1. **27 his** = his own.

28 of = out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 8.
intending = desiring. See Ap. 102. 1.
not. Ap. 105. I. a.
counteth = reckoneth, or calculateth. Gr. *psēphizō*. Occurs only here and in Rev. 13. 18 in N.T. It is from *psēphos* = a pebble, with which calculations were made, or votes given. Occurs only in Acts 26. 10. Rev. 2. 17.
cost. Gr. *dapanē*. Occ. only here.
whether. Same as "if" in *v.* 26.
sufficient to finish it = the [means] for (Gr. *pros*. Ap. 104. xv. 3, but the texts read *eis*) [its] completion. Gr. *apartismos*. Occ. only here.
29 the foundation = its foundation.
able = strong enough.
finish it = finish it off. Gr. *ekteleō*. Only here and *v.* 30.
behold. Gr. *theōreō*. Ap. 133. I. 11.
begin. As they see him nearing the end of his resources.
30 Saying, &c. = Saying that this man, &c. See note on 4. 21; 19. 9. Mark 14. 30, &c.
31 to make war – to encounter for (Gr. *eis*. Ap. 104. vi) war.
with = in [the midst of]. Gr. *en*. Ap. 104. viii.
to meet. Gr. *apantaō*, as in Matt. 28. 9.
against. Gr. *epi*. Ap. 104. ix. 3.
32 Or else = If not.
ambassage = embassy. Only here and 19. 14.
desireth = asketh, or seeketh. Ap. 134. I. 3.
conditions = the [terms].
of = for. Gr. *pros*. Ap. 104. xv. 3.
33 forsaketh = taketh leave of.
he hath = himself possesses.
A contingent assumption. Ap. 118. 1. b. **lost his savour** = become tasteless. Cp. Matt. 5. 13. **wherewith** = with (Gr. *en*. Ap. 104. viii) what. **seasoned.** Only here, Mark 9. 50. Col. 4. 6. **35 for.** Gr. *eis*. Ap. 104. vi. **land.** Ap. 129. iv. **the dunghill** = manure. **out** = without. **He that hath,** &c. See Ap. 142.

15. 1 Then drew near = Then were drawing near. **all.** Put by Fig. *Synecdochē* (of the Part), Ap. 6, for a large number. **publicans** = tax-gatherers. **for to hear** = to hear.

15. 2—17. 4 (*N*, above). TEACHING. (*Alternations.*)

N | Q | 15. 2. Pharisees. Murmuring.
R | S | 15. 3–32. Address to Pharisees.
T | 16. 1–13. Address to Disciples.
Q | 16. 14. Pharisees. Derision.
R | *S* | 16. 15–31. Address to Pharisees.
T | 17. 1–4. Address to Disciples.

2 Pharisees. See Ap. 120. II. This settles the scope of all that follows. **murmured** = were muttering. The word implies subdued threatening. Occ. only here and 19. 7. **sinners.** See on Matt. 9. 10.

15. 3–32 [For Structure see next page].

3 this parable. It had already been uttered in Matt. 18. 12–14 with another object (*v.* 11), and with a different application (*v.* 14). It is now repeated, later, under different circumstances (Luke 15. 1, 2), in combination with two other similar parables, with quite another application (*vv.* 8, 7; 9, 10; 23, 24). Hence the change of certain words. **unto.** Gr. *pros*. Ap. 104. xv. 3. **them.** This determines the scope of the three parables.

A.D. 28 **4** "What °man °of you, having an hundred sheep,

w¹ °if he lose one °of them,

x¹ doth °not leave the ninety and nine °in the °wilderness, and go °after that which is lost, °until he find it?

y¹ **5** And °when he hath found *it*, he layeth *it* °on °his shoulders, rejoicing.

z¹ **6** And °when he cometh °home, he calleth together *his* friends and neighbours, saying unto them, 'Rejoice °with me; for I have found my sheep which was lost.'

W¹ **7** °I say unto °you, that likewise joy shall be [4]in °heaven °over one sinner °that repenteth, more than °over ninety and nine °just persons, which need °no °repentance.

U² V² v² **8** °Either what °woman having °ten °pieces of silver,

w² °if she lose one piece,

x² doth °not light a °candle, and sweep the house, and seek °diligently °till she find *it*?

y² **9** And [5]when she hath found *it*, she calleth *her* °friends and *her* neighbours together,

z² saying, 'Rejoice [6]with me; for I have found °the [8]piece which °I had lost.'

W² **10** Likewise, [7]I say unto [7]you, there °is joy °in the presence of the angels of °God [7]over one sinner [7]that repenteth."

U¹ V³ v³ **11** °And He said, "A certain °man had °two sons:

w³ a **12** And the younger of them said to *his* father, 'Father,' °give me °the portion of °goods that °falleth *to me*.' And he divided unto °them *his* °living.

15. 3-32 (S, p. 1479). ADDRESS TO PHARISEES. (*Repeated Alternation.*)

S | U¹ | V¹ | 3-6. The Hundred Sheep.
S | U¹ | W¹ | 7. Application.
S | U² | V² | 8, 9. The Ten Drachmas.
S | U² | W² | 10. Application.
S | U³ | V³ | 11-24. The Two Sons.
S | U³ | W³ | 25-32. Application.

15. 3-6; 8, 9; 11-24 [For Structure see below].

4 man. Gr. *anthrōpos*. Ap. 123. 1. Here representing Christ. of=from among. Gr. *ek*. Ap. 104. vii. if he lose=having lost. not. Gr. *ou*. Ap. 105. I. in. Gr. *en*. Ap. 104. viii. wilderness. A place of wild fertility. Cp. 2. 8. after. Gr. *epi*. Ap. 104. ix. 3. until he find it? Note the importance of this expression.

5 when he hath found it=having found it. In Matt., "If so be that he find it." For the reason, see note on *v.* 3. on. Gr. *epi*. Ap. 104. ix. 3. his shoulders=his own shoulders; not those of another.

6 when he cometh=having come. home=into (Gr. *eis*. Ap. 104. vi) the house. with me; not with the sheep (because of the scope of the parable). See note on *v.* 3. The joy is in heaven (*v.* 7).

7 I: i.e. I who know. John 1. 51. you. Murmuring Pharisees. This is the point of the parable. heaven. Sing. See notes on Matt. 6. 9, 10. over. Gr. *epi*. Ap. 104. ix. 2. that repenteth=repenting. Ap. 111. I. 1. just persons: i.e. the Pharisees. Cp. *v.* 2; 16. 15; 18. 9. no. Gr. *ou*. Ap. 105. I. repentance. Ap. 111. II. 1. Cp. Matt. 3. 2.

8 Either. This parable is recorded only in Luke. woman. Here representing the Holy Spirit. ten. See the Structures of V², above. pieces of silver. Gr. *drachmas*. Occ. only here, and in *v.* 9. See Ap. 51. I. 6. if she lose. An uncertain contingency. Ap. 118. 1. b. not. Gr. *ouchi*. Ap. 105. I. a. candle=lamp. Ap. 130. 4. diligently. A medical word. Used only here. till. Same as "until" in *v.* 4. **9** friends. Female friends (Fem.). the piece. Not "my", as in *v.* 6. I had lost=I lost. Cp. "was lost" in *v.* 6. **10** is= becomes, or takes place, or results. Same as "arose" in *v.* 14. in the presence of=before. It does not say that the angels rejoice; but it is the divine joy in their presence. God. Ap. 98. I. i. 1.

15. 3-6 (V¹); **8, 9** (V²); **11-24** (V³). The **100**. The **10**. The **2**. (*Extended Alternation.*)

The Hundred.	The Ten.	The Two.
V¹ | v¹ | 3, 4–. The Sheep.	V² | v² | 8–. The Drachmas.	V³ | v³ | 11. The Sons.
w¹ | –4–. One lost.	w² | –8. One lost.	w³ | 12–16. One lost.
x¹ | –4. Sought.	x² | –8. Sought.	x³ | 17–20–. Sought.
y¹ | 5. Found.	y² | 9. Found.	y³ | –20–22. Found.
z¹ | 6. Joy.	z² | –9. Joy.	z³ | 23, 24. Joy.

15. 11-32 (U³, above). THE TWO SONS. (*Extended Alternation.*)

U³ | V³ | a | 12–16. The younger son (cp. V³, above).
b | 17–20–. His penitence.
c | –20. His father's compassion.
d | 21. The younger son's confession.
e | 22, 23. The father's gifts.
f | 24. The reason. "For", &c.
W³ | a | 25, 27. The elder brother.
b | 28–. His anger.
c | –28. The father's entreaty.
d | 29, 30. The elder son's complaint.
e | 31–32–. The father's gifts.
f | –32. The reason. "For", &c.

11 And He said. This parable is peculiar to this gospel. See note on *v.* 3. man (as in *v.* 4). Here representing the Father (God). two sons. See the Structure (V³, above). **12** give me. Contrast "make me" (*v.* 19). the portion. According to Jewish law, in the case of two sons the elder took two-thirds, and the younger one-third of movable property, at the father's death. goods. movable property. Gr. *ousia*. Only here and *v.* 13. falleth to me. This is the technical term in the *Papyri*, in such cases. See Deissmann's *Light*, &c., p. 152, and *Bib. Stud.*, p. 280. them. Including the elder, who did not ask it. living. Gr. *bios*, life. Ap. 170. 2. Put by Fig. *Metonymy* (of Effect), Ap. 6. for his means or property which supported his life.

A.D. 28

13 And [4]not many days °after the younger son gathered all together, and °took his journey °into a °far country, and there wasted his °substance °with riotous living.

14 And °when he had spent all, there arose a mighty famine °in that land; and he° began to be in want.

15 And he went and °joined himself to °a citizen of that country; and he sent him [13]into his fields to feed swine.

16 And he °would fain have filled his belly °with the °husks that the swine °did eat: °and °no man gave unto him.

x[3] b 17 And when he °came °to himself, he said, 'How many hired servants of my father's °have bread enough and to spare, and °I perish °with hunger!

18 I will arise and go °to my father, and will say unto him, 'Father, I have °sinned °against °heaven, and °before thee,

19 And °am no more worthy to be called thy son: °make me as one of thy hired servants.' '

y[3] 20 And he arose, and °came [18]to °his father.

c But when he was yet a great way off, his father saw him, °and had compassion, °and °ran, °and fell [5]on his neck, °and °kissed him.

d 21 And the son said unto him, 'Father, °I have [18]sinned [18]against [18]heaven, and °in thy sight, and [19]am no more worthy to be called thy °son.'

e 22 But the father said [18]to his °servants, °'Bring forth the °best robe, °and °put *it* on him; °and put a °ring °on his hand, °and °shoes °on *his* feet:

z[3] 23 [22]And bring hither the fatted calf, [22]and °kill *it;* [22]and let us eat, [22]and be merry:

f 24 For this my son °was dead, and is alive again; he °was lost, and °is found.' And they °began to be merry.

W[3] X a 25 Now °his elder son was [4]in the field: and as he came and drew nigh to the house, he heard °musick and dancing.

26 And he °called one of the °servants, and °asked what these things °meant.

27 And he said unto him, 'Thy brother °is come; and thy father hath killed the fatted calf, because he hath received him °safe and sound.'

b 28 And° he was angry, and° would [4]not go in:

c therefore came his father out, and °intreated him.

d 29 And he answering said to *his* father, °'Lo,

13 after. Gr. *meta.* Ap. 104. xi. 2. Referring to the rapidity of the fall of Israel.
took his journey = went abroad.
into. Gr. *eis.* Ap. 104. vi.
far country. Cp. Acts 2. 39. Eph. 2. 17.
substance = property. Same word as "goods" in *v.* 12.
with riotous living = living ruinously. Gr. *asōtōs.* Occurs only here. The kindred noun (*asōtia*) occurs only in Eph. 5. 18. Tit. 1. 6. 1 Pet. 4. 4.
14 when he had spent = having spent. Gr. *dapanaō.* Elsewhere only Mark 5. 26. Acts 21. 24. 2 Cor. 12. 15. James 4. 3.
in = throughout. Gr. *kata.* Ap. 104. x. 2. Not the same word as in *vv.* 4, 7, 25.
began to be in want. Contrast "began to be merry" (*v.* 24).
15 joined himself to = cleaved to (Gr. Pass. of *kollaō* = glue together); i. e. he forced himself.
a citizen = one of the citizens. Contrast Phil. 3. 20.
16 would fain have filled = was longing to fill.
with = from. Gr. *apo.* Ap. 104. iv.
husks = pods of the carob tree. Only here in N.T.
did eat = were eating.
and. Note the emphasis of the Fig. *Polysyndeton* (Ap. 6), here. **no man.** Gr. *oudeis,* compound of *ou.* Ap. 105. I.
17 came to himself. Cp. "came to his father" (*v.* 20). **to.** Gr. *eis.* Ap. 104. vi.
have bread enough and to spare, or abound in food. **I perish** = I (emph.) am perishing.
with hunger = from the famine. The texts add *hōde* = here. **18 to.** Gr. *pros.* Ap. 104. xv. 3.
sinned. Ap. 128. I. i. **against.** Gr. *eis.* Ap. 104. vi.
heaven. Sing. with Art. See notes on Matt. 6. 9, 10. "Heaven" put by Fig. *Metonymy* (of Subject), Ap. 6, for God Himself.
before. Gr. *enōpion.* Same word as in *v.* 10, "in the presence of".
19 am no more worthy = I no longer deserve.
make me. Contrast "give me" (*v.* 12).
20 came to his father. Cp. "came to himself" (*v.* 17). **his** = his own.
and. Note the Fig. *Polysyndeton* (Ap. 6).
ran. Cp. Isa. 6. 6, "Then flew". See note on *v.* 21, and cp. Isa. 65. 24.
kissed = fervently kissed. Same word as in Matt. 26. 49.
21 I have sinned = I sinned. Confession of sin is the necessary condition for receiving the blessing. Cp. 2 Sam. 12. 13. Ps. 32. 5. Isa. 6. 5, 6. Luke 5. 8, &c. And so with Israel (Lev. 26. 40-42. Isa. 64. 6, 7. Hos. 5. 15; 14. 1, 2).
in thy sight. Same Greek words as "before thee" in *v.* 18.
son. Note the Fig. *Aposiopēsis* (Ap. 6), for he did not finish what he meant to have said.
22 servants = bond-servants.
Bring forth. L [Tr.] A WH R add "quickly".
best = first. Either the first that comes to hand, or the former robe the son used to wear. See on Gen. 27. 15.
and. Note the Fig. *Polysyndeton* (Ap. 6), emphasizing each particular. **put it on him** = clothe him with it.
ring = a signet-ring. Occ. only here. See Jas. 2. 2, and cp. Gen. 41. 42.
on = for (Gr. *eis.* Ap. 104. vi).
shoes = sandals. The ring and the sandals mark a free man. Servants went barefoot. **23 kill it** = sacrifice it. It was a sacrificial feast. **24 was.** Not the past tense of the verb "die", but of the verb "to be". He had been as a dead man (Gr. *nekros.* Ap. 139. 2) to his father. **is found** = was found; i. e. "when he came to himself" (*v.* 17), which shows that that was the result of the father's seeking. **began, &c.** Contrast "began to be in want" (*v.* 14). **25 his elder son.** This is the point of the parable (cp. *v.* 2). It was addressed "unto them" specially (*v.* 3), as the correction of their murmuring. **musick and dancing.** Gr. symphonies and chorus, i.e. a "choral dance". Both words occ. only here. **26 called** = called to him. **servants** = young men. Gr. *pais.* See Ap. 108. iv. Not the same word as in *vv.* 17, 19, 22. **asked** = began to inquire. Imperf. tense. **meant** = might be. **27 is come . . . safe and sound.** Corresponding with the father's dead and lost . . . alive and found (*v.* 24). **28 he was angry.** Referring to the deep-seated feeling of the Pharisees against Messiah and those who followed Him. This increased steadily (and is seen to-day). Cp. Acts 11. 2, 3, 17, 18; 13. 45, 50; 14. 5, 19; 17. 5, 6, 13; 18. 12, 13; 19. 9; 21. 27-31; 22. 18-22. Gal. 5. 11. 1 Thess. 2. 14-16. **would not go in** = was not willing (Ap. 102. 1) to go in. **intreated.** Gr. *parakaleō.* Ap. 134. I. 6 **29 Lo.** Gr. *idou.* Ap. 133. I. 2. Fig. *Asterismos.* Ap. 6.

A.D. 28 these many years do I serve thee, °neither transgressed I at any time thy commandment: and yet thou never gavest me °a kid, that I might make merry °with my °friends:

30 But as soon as this °thy son °was come, which hath °devoured °thy [12]living [29]with °harlots, thou hast [23]killed for him the fatted calf.'

e 31 And he said unto him, °'Son, thou art °ever [29]with me, and °all that I have is thine.

32 °It was meet that we should make merry, and be glad:

f for this °thy brother [24]was dead, and is alive again; and was lost, and is found.'"

T Y g **16** And He said °also °unto His disciples, "There was °a certain rich °man, which had a °steward; and the same °was accused unto him °that he had wasted his goods.

2 And he called him, and said unto him, °'How is it that I hear this °of thee? °give °an account of thy °stewardship; for thou °mayest be °no longer [1]steward.

h 3 Then the [1]steward said °within himself, 'What shall I do? for my °lord °taketh away °from me the [2]stewardship: °I cannot dig; to °beg I am °ashamed.

4 °I am resolved what °to do, that, °when I am put out of the [2]stewardship,

i °they may receive me °into °their houses.'

h 5 So he °called °every one of his [3]lord's debtors *unto him*, and said unto the first, 'How much owest thou unto my [3]lord?'

6 And he said, 'An hundred °measures of oil.' And he said unto him, °'Take °thy bill, and °sit down °quickly, and write fifty.'

7 Then said he to °another, °'And how much owest °thou?' And he said, 'An hundred °measures of wheat.' And he said unto him, [6]'Take [6]thy bill, and write fourscore.'

g 8 And °the [3]lord commended the unjust [1]steward, because he had done °wisely:

Z j for the °children of this °world are °in °their generation °wiser °than the °children of light.

k 9 °And ℨ say unto you,

neither transgressed I, &c. This was the Pharisees' claim and boast. Cp. 18. 11, 12 and 18–21.

a kid. In contrast with "the fatted calf" (*v.* 23).

with. Gr. *meta*. Ap. 104. xi. 1.

friends. Contrast with harlots (*v.* 30).

30 thy son. Not "my brother". Contrast with "thy brother" (*v.* 32).

was come = came as though a stranger. Not "returned". devoured = eaten up. Contrast with *v.* 23.

thy. Malignant thought.

harlots. Contrast with "my friends" (*v.* 29).

31 Son = Child. Gr. *teknon*. Affectionately reminding him of his birth. Ap. 108. i.

ever = always. Ap. 151. II. b. ii.

all that I have. See Rom. 9. 4, 5, and cp. Matt. 20. 14.

32 It was meet. Cp. Acts 11. 18.

thy brother. Contrast with "thy son" (*v.* 30).

16. 1–13 (T, p. 1479). ADDRESS TO DISCIPLES. (*Alternation.*)

T | Y | 1–8–. Parable. The Unjust Steward.
Z | –8–12. Application: *re* "Mammon".
Y | 13–. Illustration. Two Masters.
Z | –13. Application: *re* "Mammon".

16. 1–8– (Y, above). PARABLE. THE UNJUST STEWARD. (*Introversion.*)

Y | g | 1, 2. His master's requirement.
h | 3, 4–. The steward's unjust resolution.
i | –4. Its object. Subsequent reception.
h | 5–7. The steward's unjust action.
g | 8. His master's approbation.

1 also unto His disciples = unto His disciples also. Note the Structure R and *R*, p. 1479, which gives the scope of the two chapters: both peculiar to this gospel.

unto. Gr. *pros*. Ap. 104. xv. 3.

a certain rich man. Cp. *v.* 19.

man. Gr. *anthrōpos*. Ap. 123. 1.

steward. A house manager, or agent, managing the house and servants, assigning the tasks, &c., of the latter. Cp. Eliezer (Gen. 15. 2; 24. 2), Joseph (Gen. 39. 4).

was accused. Gr. *diaballomai*. Occ. only here = to be struck through, implying malice, but not necessarily falsehood. that he had wasted = as wasting.

2 How is it . . . ? = What is this . . . ?

of = concerning. Gr. *peri*. Ap. 104. xiii. 1. Not the same word as in *v.* 9. give = render.

an = the. stewardship = the office of the steward (*v.* 1).

mayest = canst. no. Gr. *ou*. Ap. 105. I.

3 within = in. Gr. *en*. Ap. 104. viii.

lord = master, as in *v.* 13. Ap. 98. VI. i. *a.* 4. A.

taketh away = is taking away.

from. Gr. *apo*. Ap. 104. iv.

I cannot dig, &c. = to dig, I am not (Gr. *ou*. Ap. 105. I) strong enough.

beg. Gr. *epaiteō*. Cp. Ap. 134. I. 4). Occ. only here in A.V., but see 18. 35.

ashamed. Ashamed to beg, but not ashamed to embezzle. **4** I am resolved, &c.; or, I have it! I know, &c. Ap. 132. I. 2. to do = I will do. when I am put out of = when I shall have been removed from. they: i. e. the debtors. into. Gr. *eis*. Ap. 104. vi. their = their own. **5** called. Separately. every = each. **6** measures. Gr. pl. of *batos*. The Heb. *bāth*. Ap. 51. III. 3 (11) (7). Not the same word as in *v.* 7. Take = Take back. thy bill = writings, i. e. agreement. sit . . . write = sitting down, quickly write. quickly. It was a secret and hurried transaction. **7** another. Gr. *heteros*. Ap. 124. 2. thou. Note the emphasis: "And thou, How much owest thou?" measures. Gr. pl. of *koros*. Ap. 51. III. 3 (11) (8). Not the same word as in *v.* 6. **8** the lord = his master. wisely = shrewdly. Occ. only here.

16. –8–12 (Z, above). APPLICATION: *re* MAMMON. (*Introversion.*)

Z | j | –8. Christ's judgment.
k | 9–. Do I say? What the steward's master said?
l | –9. Object. Subsequent reception.
k | 10. [Nay, I say], "He that is faithful", &c.
j | 11, 12. Christ's judgment.

children = sons. Ap. 108. iii. world = age. Ap. 129. 2. in their generation wiser, &c. These two clauses should be transposed. in = to; i. e. with reference to. Gr. *eis*. Ap. 104. vi. their = their own. wiser = more shrewd. than = above. Gr. *huper*. Ap. 104. xvii. 2. children of light. Supply the *Ellipsis*: [are with reference to theirs]. In the former case they are all unscrupulous alike. **9** And = And, Do ℨ say unto you? &c. Is this what I say to you? In *vv.* 10–12 the Lord gives the reason why He does not say that; otherwise these verses are wholly inconsequent, instead of being the true application of *vv.* 1–8 (Z, above). For this punctuation see Ap. 94. V. 8.

l A. D. 28 9 'Make to yourselves friends °of the °mammon of unrighteousness; that, when °ye fail, they may receive you 4into °everlasting °habitations.'

k 10 °He that is °faithful °in that which is least is °faithful °also °in much: and he that is unjust °in the least is unjust °also °in much.

j 11 °If therefore ye have °not been 10faithful 10in the unrighteous 9mammon, who will °commit to your trust the °true *riches?*

12 And 11if ye have 11not been 10faithful 10in that which is °another man's, who shall give you that which is °your own?

Y 13 No °servant °can °serve two °masters:

Z for either he will hate the one, and love °the other; or else he will hold to the one, and despise °the other. Ye °cannot serve °God and 9mammon."

Q 14 And °the Pharisees also, who °were °covetous, heard all these things: and they °derided Him.

R S A 15 And He said °unto them, "Ye are they which °justify yourselves before 1men; but 13God knoweth your hearts: for that which is highly esteemed °among 1men is °abomination °in the sight of 13God.

B 16 °The law and the prophets *were* until John: °since that time °the kingdom of 13God is °preached, and °every man °presseth 4into it.

17 And it is easier for °heaven and °earth to pass, than one °tittle of 16the law to fail.

A C¹ 18 °Whosoever °putteth away his wife, and marrieth 7another, committeth adultery: and whosoever marrieth her that is put away 3from *her* husband committeth adultery.

C² 19 °There was 1a certain rich 1man, which °was clothed in purple and fine linen, and fared °sumptuously every day:

20 And there was a certain °beggar named

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of = out of, or by. Gr. *ek*. Ap. 104. vii.
mammon. Aramaic for "riches". See Ap. 94. III. 3. 32.
ye fail. All the texts read "it shall fail".
everlasting = eternal. Gr. *aiōnios*. Ap. 151. II. B. ii.
habitations = tents. Answering to the "houses" of *v.* 4.

10 He that is faithful, &c. This is the Lord's own teaching, which gives the reason why "No!" is the true answer to His question in *v.* 9.
faithful. Ap. 150. III. in. Gr. *en*. Ap. 104. viii.
also in much = in much also.

11 If. Assuming it as a fact. Ap. 118. 2. a.
not. Gr. *ou*. Ap. 105. I.
commit to your trust = entrust to you. Ap. 150. I. 1. iv. true. Ap. 175. 2.

12 another man's = a foreigner's. Cp. Acts 7. 6 and Heb. 11. 9 ("strange"), and Matt. 17. 25, 26 ("stranger"). Gr. *allotrios* (Ap. 124. 6).
your own. Gr. *humeteros*. But, though all the modern critical texts (except WH and Rm) read it thus, yet the primitive text must have read *hēmeteros* = ours, or our own; for it is the reading of "B" (the Vatican MS.) and, before this or any other Greek MS. extant, Origen (186–253), Tertullian (second cent.), read *hēmon* = ours; while Theophylact (1077), and Euthymius (twelfth cent.), with B (the Vatican MS.) read *hēmeteros* = our own, in contrast with "foreigners" in preceding clause. See note on 1 John 2. 2. This makes true sense; otherwise it is unintelligible.

13 servant = domestic household servant. Gr. *oiketēs*. Occ. only here; Acts 10. 7. Rom. 14. 4. 1 Pet. 2. 18.
can = is able to.
serve = do bondservice. Gr. *douleuō*. As in 15. 29.
masters = lords, as in *vv.* 3, 5, 5, 8.
the other. Same as "another" in *v.* 7.
cannot = are not (Gr. *ou*. Ap. 105. I) able to.
God. See Ap. 98. I. i. 1.

14 the Pharisees. See Ap. 120. II.
were = being then. Gr. *huparchō*, as in *v.* 23, and see on 7. 25.
covetous = money-lovers (referring to *mammon*, *vv.* 11, 13); occ. only here, and 2 Tim. 3. 2.
derided = were turning up their noses at. Occ. only here and 23. 35. Found in the LXX. Pss. 2. 4; 22. 7; 35. 16. This was the immediate cause of the second Parable (*vv.* 19–30), and the solemn application (*v.* 31).

16. 15–31 (*S*, p. 1479). ADDRESS TO THE PHARISEES. (*Alternation.*)

S | A | 15. What the Pharisees esteemed (God's abomination).
B | 16, 17. The Law and the Prophets. Proclaimed.
A | 18–30. What the Pharisees taught (God's abomination).
B | 31. Moses and the Prophets. Not believed.

15 unto them. Addressed to the Pharisees. See the Structure "R" and "*R*", p. 1479. justify yourselves. See notes on 15. 7, 29; and cp. 7. 39. Matt. 23. 25. among. Gr. *en*. Ap. 104. viii. abomination. In contrast with their derision. in the sight of. Same word as "before" in preceding clause.

16 The law. See note on Matt. 5. 17. since that time = since (Gr. *apo*. Ap. 104. iv) then. the kingdom of God. See Ap. 114. preached. Gr. *euangelizō*. See Ap. 121. 4. every man. Gr. *pas*, all. Put by Fig. *Synecdochē* (of the *Genus*), Ap. 6, for many. "But not ye!" presseth. See note on Matt. 11. 12.

17 heaven. Sing. with Art. See note on Matt. 6. 9, 10. earth. Gr. *gē*. Ap. 129. 4. tittle. See note on Matt. 5. 18 and Ap. 93. III.

16. 18–30 (*A*, above). WHAT THE PHARISEES TAUGHT. (*Division.*)

A | C¹ | 18. Concerning divorce ("the Law").
C² | 19–30. Concerning the dead (*v.* 31) ("the Prophets").

18 Whosoever, &c. This verse is not "loosely connected", or "out of any connexion" with what precedes, as alleged. The Structure above shows its true place, in C¹, how the Pharisees made void the law (as to divorce); and C², how they made void the prophets (*vv.* 16, 17) and the rest of Scripture as to the dead (*vv.* 19–23). putteth away, &c. The Rabbis made void the law and the prophets by their traditions, evading Deut. 22. 22, and their "scandalous licence" regarding Deut. 24. 1. See John Lightfoot, *Works* (1658), J. R. Pitman's edn. (1823), vol. xi, pp. 116–21 for the many frivolous grounds for divorce.

19 There was, &c. = But there was. This commences the second part of the Lord's address to the Pharisees, against their tradition making void God's word as to the dead, which may be seen in Pss. 6. 5; 30. 9; 31. 17; 88. 11; 115. 17; 146. 4. Eccles. 9. 5, 10; 12. 7. Isa. 38. 17–19, &c. It is not called a "parable", because it cites a notable example of the Pharisees' tradition, which had been brought from Babylon. See many other examples in Lightfoot, vol. xii, pp. 159–68. Their teaching has no Structure. See C², above. was clothed = was habitually clothed. Imperf. tense. See on 8. 27. sumptuously in splendour. Gr. adv. of *lampros*, is transl. "gorgeous" in 23. 11. Only here. **20** beggar = poor man. Ap. 127. 1.

A.D. 28 °Lazarus, which was °laid °at his gate, °full of sores,
21 And °desiring to be fed °with °the crumbs which fell [3]from the rich man's table: °moreover the dogs came and °licked his °sores.
22 And it came to pass, that the [20]beggar died, and was carried °by °the angels [4]into °Abraham's bosom: the rich man also died, °and was buried;
23 And [10]in °hell he °lift up his eyes, °being [10]in °torments, and °seeth [22]Abraham °afar off, and Lazarus [10]in his bosom.
24 And °he cried and °said, °'Father [22]Abraham, have mercy on me, and send [20]Lazarus, that he may dip the tip of his finger in water, and °cool my tongue; for I am °tormented [10]in this flame.'
25 But [22]Abraham said, °'Son, remember that thou in thy °lifetime °receivedst thy good things, and likewise Lazarus °evil things: but now he is comforted, and thou art [24]tormented.
26 And °beside all this, between us and you there °is a great °gulf °fixed: so that they which °would pass from hence °to you °cannot; °neither can they pass °to us, that *would come* from thence.'
27 Then he said, °'I pray thee therefore, [24]father, that thou wouldest send him °to my father's house:
28 For I have five brethren; that he may °testify unto them, °lest they also come [4]into this place of [23]torment.'
29 [22]Abraham saith unto him, 'They have °Moses and the prophets; let them hear them.'
30 And he said, °'Nay, [24]father [22]Abraham: but °if one went [1]unto them °from °the dead, they will °repent.'

B 31 °And he said unto him, [30]'If they hear [11]not [29]Moses and the prophets, neither will they °be persuaded, °though one rose °from [30]the dead.'"

T D[1] **17** °Then said He °unto °the disciples, "It is °impossible but that °offences will come: but woe *unto him*, °through whom they come!

Lazarus. A common Talmudic contraction of the Heb. Eleazar; but introduced by the Lord to point to His own closing comment in *v.* 31.
laid=cast down. **at.** Gr. *pros.* Ap. 104. xv. 3.
full of sores. Gr. *helkoō.* Occ. only here.
21 desiring=eagerly desiring; but in vain, as in 15. 16 ("would fain").
with=from. Gr. *apo.* Ap. 104. iv.
the crumbs. Some texts read "the things".
moreover, &c. = but [instead of finding food] even the dogs, &c.
licked=licked off; i.e. licked clean. Gr. *apoleichō.* Occ. only here. The texts read *epileichō*, licked over.
sores. Gr. *helkos* (=ulcer).
22 by. Gr. *hupo.* Ap. 104. xviii. 1.
the angels. The Pharisees taught that there were three sets of angels for wicked men; and others for good men. See *v.* 18; and Lightfoot, *Works*, vol. xii, pp. 159-61.
Abraham's bosom. The Pharisees taught that there were three places: (1) Abraham's bosom; (2) "under the throne of glory"; (3) in the garden of Eden (Gr. Paradise). Speaking of death, they would say "this day he sits in Abraham's bosom". Lightfoot, *Works*, vol. xii, pp. 159-63.
and was buried 23 . . . in hell. Tatian (A.D. 170), the Vulg. and Syr., omit the second "and", and read, "and was buried in Hades".
23 hell. Gr. Hades=the grave. See Ap. 131. II.
lift up=having lifted up. Cp. similar imagery in Judg. 9. 7-15. Isa. 14. 9-11.
being=being there. See note on "were", *v.* 14.
torments. Gr. *basanos.* Occ. only here, *v.* 28, and Matt. 4. 24.
afar off=from (Gr. *apo.* Ap. 104. iv) afar.
seeth . . . Lazarus. The Pharisees taught that in life two men may be "coupled together", and one sees the other after death, and conversations take place. See Lightfoot, quoted above.
24 he cried and said=crying out, he said. The Pharisees gave long stories of similar imaginary conversations and discourses. See Lightfoot, vol. xi, pp. 165-7.
Father Abraham. Cp. Matt. 3. 9. John 8. 39.
cool. Gr. *katapsuchō.* Occ. only here. A medical word.
tormented=distressed. Gr. *odunaomai.* Occ. only in Luke (here, 2. 48, and Acts 20. 38, "sorrowing").
25 Son=Child. Gr. *teknon.* Ap. 108. I.
lifetime=life. Gr. *zōē*, as being the opposite of death. See Ap. 170. 1.
receivedst=didst receive back, or had all.
evil things. See Ap. 128. III. 2.
26 beside. Gr. *epi.* Ap. 104. ix. 2. **is**=has been.
gulf=chasm. A transliteration of the Gr. *chasma*, from *chaskō*, to gape. A medical word for an open wound. **fixed**=set fast, stabilished. Cp. 9. 51 (set His face). Rom. 1. 11. 2 Pet. 1. 12. **would**=desire to. Gr. *thelō.* Ap. 102. 1. **to.** Gr. *pros.* Ap. 104. xv. **cannot**=are not (Gr. *mē.* Ap. 105. II) able. **neither.** Gr. *mēde.* **27 I pray**=I entreat. Gr. *erōtaō.* Ap. 134. I. 3. **to**=unto. Gr. *eis.* Ap. 104. vi. **28 testify**=earnestly testify. **lest they also**=that they also may not (Gr. *mē.* Ap. 105. II). **29 Moses and the prophets.** The latter including the historical books. See Ap. 1. Referring to *v.* 16. Cp. John 1. 45; 5. 39, 46. **Moses.** See note on 5. 14. **30 Nay.** Gr. *ouchi.* Ap. 105. I a. **if.** Implying a contingency. See Ap. 118. 1 a. **from**=away from. Ap. 104. iv. Contrast the Lord's *ek* (Ap. 104. vii. in next clause). **the dead.** No Art. See Ap. 139. 2. **repent.** See Ap. 111. I. 1. **31 And, &c.** The lesson of the parable. From these final words of the Lord (*v.* 31, *B*) Lightfoot says "it is easy to judge what was the design and intention of this parable" (vol. xii, p. 168). The Lord's words were proved to be true, by the results of the resurrection of another Lazarus (John 12. 9), and of Himself (Matt. 28. 11-13). **be persuaded.** Much less "repent", as in *v.* 30. **though**=not even if. **from**=from among. Note the Lord's true word, in contrast with the rich man's in *v.* 30.

17. 1-4 (*T*, p. 1479). ADDRESS TO DISCIPLES. (*Division.*)

T | D[1] | 1, 2. Stumbling-blocks introduced.
| D[2] | 3, 4. Introducers to be rebuked.

1 Then said He, &c. *Vv.* 1, 2 contain matter which had been spoken by the Lord on a former occasion (Matt. 18. 6, 7. Mark 9. 42) and repeated here with a variation of certain words; *vv.* 3, 4 also had been spoken before, and recorded in Matt. 18. 21, 22 (but not in Mark). The passage here is therefore not "out of its context", but is repeated with special reference to 16. 14-30. See Ap. 97. **unto.** Gr. *pros.* Ap. 104. xv. 3. **the disciples.** All the texts read "His disciples". This is to be noted in contrast with 16. 15. **impossible**=inevitable. Gr. *anendektos.* Occ. only here. **offences**=stumbling-blocks. **through.** Gr. *dia.* Ap. 104. v. 1.

A.D. 28

2 It were °better for him °that a °millstone were hanged °about his neck, and he °cast °into the sea, than that he should °offend one of these little ones.

D²

3 Take heed to yourselves: °If thy brother °trespass °against thee, °rebuke him; and °if he °repent, forgive him.

4 And ³if he ³trespass ³against thee °seven times in a day, and seven times in a day turn again °to thee, saying, 'I ³repent;' thou shalt forgive him."

F E¹

5 And the apostles said unto °the Lord, °"Increase our faith."

E² m

6 And ⁵the Lord said, °"If ye had faith as a grain of mustard seed,

n

°ye might say unto °this °sycamine tree, 'Be thou plucked up by the root, and be thou planted °in the sea;' and it °should obey you.

m

7 But which °of you, having a °servant plowing or °feeding cattle, will say unto him °by and by, when he is come °from the field, 'Go and °sit down to meat?'

8 °And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, °till °I have eaten and drunken; and °afterward thou shalt eat and drink?'

9 Doth he thank that ⁷servant because he did the things that were commanded him? °I trow °not.

n

10 °So likewise ye, when ye °shall have done all those things which are commanded you, °say, 'We are °unprofitable ⁷servants: we have done that which was our duty to do.'"

E F¹

A.D. 29

11 And °it came to pass, °as He went °to Jerusalem, that He passed ¹through °the midst of Samaria and °Galilee.

12 And as He °entered ²into a certain village, there met Him °ten °men that were lepers, which stood °afar off:

13 And they lifted up *their* voices, and said, °"Jesus, °Master, have °mercy on us."

F² G

14 And when He saw *them*, He said unto them, "Go shew yourselves unto the priests."

H o

And ¹¹it came to pass, that, °as they went, they were cleansed.

2 better = well. Gr. *lusiteleō*. Occ. only here.
that = if. Ap. 118. 2. a.
millstone. See note on Matt. 18. 6.
about = round. Gr. *peri*. Ap. 104. xiii. 2.
cast = hurled (with violence).
into. Gr. *eis*. Ap. 104. vi.
offend = be a cause of stumbling to. This was spoken with reference to the traditions of the Pharisees in 16. 15–30.

3 If. Marking a possible contingency (Ap. 118. 1. b). Not the same condition as in *v.* 6.
trespass sin. Gr. *hamartanō*. Ap. 128. I. i. As the Pharisees did. **against.** Gr. *eis*. Ap. 104. vi.
rebuke him. As the Lord had done (16. 15–31).
repent. See Ap. 111. I. 1.

4 seven. On the former occasion "seventy" (Matt. 18. 21, 22). No discrepancy. See Ap. 97.
to = unto. Gr. *epi*. Ap. 104. ix. 3; but the texts read *pros*.

17. 5–10 (*F*, p. 1461). APOSTLES' REQUEST. (*Division.*)

F | E¹ | 5. Request. Faith.
| E² | 6–10. Answer. Faith and Duty.

5 the Lord. Ap. 98. VI. i. *a*, 3. A.
Increase our faith = Give us more faith.

17. 6–10 (E², above). ANSWER. FAITH AND DUTY. (*Alternation.*)

E² | m | 6–. Hypothesis.
| n | –6. Result.
| *m* | 7–9. Fact.
| *n* | 10. Application.

6 If. Assuming the condition. See Ap. 118. 2. a.
ye might say = ye might, with Gr. *an*, marking it as being purely hypothetical.
this sycamine tree. On a former occasion (Matt. 17. 20) the Lord said "this mountain" (of the Transfiguration); and also on a later occasion (Mark 11. 23), referring to Olivet. But here, "this tree," because the locality was different. No discrepancy therefore.
sycamine = mulberry. Occ. only here. Not the same as in 19. 4. Both used medicinally.
in. Gr. *en*. Ap. 104. viii.
should. With Gr. *an*, still marking the hypothesis.

7 of = from among. Gr. *ek*. Ap. 104. vii. As in *v.* 15, but not the same as in *vv.* 20–, 25.
servant = bondman.
feeding cattle shepherding.
by and by . . . Go = Come at once.
from = out of. Gr. *ek*. Ap. 104. vii.
sit down to meat = recline at table.

8 And will not rather = But will he not (Ap. 105. I. a).
till = while. **I have, &c.** = I eat and drink.
afterward = after (Gr. *meta*. Ap. 104. xi. 2) these things.

9 I trow not = I think not.
not. Gr. *ou*. Ap. 105. I.

10 So likewise ye = Thus ye also.
shall = may. **say, We** = say that (Gr. *hoti*) we. **unprofitable** = not needed, no use for. This may be for various reasons. Occurs only here and in Matt. 25. 30, where the reason may be for having done wickedly. Not the same word as in Rom. 3. 12. Tit. 3. 9. Philem. 11. Heb. 13. 17.

17. 11–19 (*E*, p. 1461). JOURNEY. (*Division.*)

E | F¹ | 11–13. The Ten Lepers.
| F² | 14–19. Their healing.

11 it came to pass. A Hebraism. **as He went** = as He was on (Gr. *en*. Ap. 104. viii) His way. **to** = unto. Gr. *eis*. Ap. 104. vi. **the midst of:** i. e. between them. **Galilee.** See Ap. 169. **12 entered** = was about to enter. **ten.** Cp. 2 Kings 7. 3, and note on Ex. 4. 6. **men.** Gr. pl. of *anēr*. Ap. 123. 2. **afar off.** As required by Lev. 13. 45, 46. The Talmudical law prescribed 100 paces. **13 Jesus.** See Ap. 98. X. **Master.** See Ap. 98. XIV. iv. **mercy** = compassion.

17. 14–19 (F², above). THE HEALING OF THE TEN LEPERS. (*Introversion and Alternation.*)

F² | G | 14–. Command. "Go."
| H | o | –14. Cleansing.
| | p | 15, 16. Return of one.
| *H* | *o* | 17. Cleansing.
| | *p* | 18. Return of the one.
| *G* | 19. Command. "Arise, Go."

14 as they went = in (Ap. 104. viii) their going.

p A.D. 29 15 And one [7]of them, when he saw that he was healed, turned back, and °with a loud voice glorified °God,

16 And fell down °on *his* face °at His feet, giving Him thanks: and ẖe was a °Samaritan.

H o 17 And [13]Jesus answering said, °"Were there not ten cleansed? °but where *are* the nine?

p 18 °There are [9]not found that returned to give glory to [15]God, save this °stranger."

G 19 And He said unto him, "Arise, go thy way: thy faith hath made thee whole."

D 20 And °when He was demanded °of °the Pharisees, when °the kingdom of God °should come,

C J q He answered them and said, °"The kingdom of God cometh [9]not [15]with °observation:

r 21 Neither shall they say, °'Lo, here!' or, °'lo there!'

s for, °behold, [20]the kingdom of God is ᵘwithin °you."

J q 22 And He said [1]unto °the disciples, "The days will come, when ye shall desire to see °one of the days of °the Son of man, and ye shall [9]not see *it*.

r 23 And they shall say to you, °'See here;' or, °'see there:' °go °not after *them*, °nor follow *them*.

s 24 For as the lightning, that °lighteneth °out of the one *part* °under °heaven, shineth °unto the other *part* °under °heaven; so shall °also [22]the Son of man be [6]in °His day.

B N 25 But °first must He suffer many things, and be °rejected °of °this generation.

O K M 26 And as it °was [6]in °the days of °Noe, so shall it be °also [6]in the days of [22]the Son of man.

27 They did eat, °they drank, they married wives, they were given in marriage, until the day that [26]Noe entered [2]into the ark, and the flood came, and destroyed them all.

28 Likewise °also as it [26]was [6]in °the days of Lot; [27]they did eat, they drank, they bought, they sold, they planted, they builded;

15 with. Gr. *meta.* Ap. 104. xi. 1.
God. Ap. 98. I. i. 1.
16 on. Gr. *epi.* Ap. 104. ix. 3.
at = beside. Gr. *para.* Ap. 104. xii. 3.
Samaritan. See 2 Kings 17. 29–35. Cp. 10. 33.
17 Were there not . . . ? = Were not (Gr. *ouchi.* Ap. 105. I. a.) the ten cleansed? but the nine, where [are they]?
18 There are not = Were there not?
stranger = alien. Gr. *allogenēs* = of another race. Occurs only here, but frequently in the Sept. Used by the Romans in the Inscription discovered by Clermont-Ganneau in 1871 (now in the Imperial New Museum in Constantinople). It was put up on the marble barriers of the inner courts of the Temple to warn off Gentiles. See Deissmann's *Light*, pp. 74, 75. Cp. Acts 21. 28.

17. 20-24 (*C*, p. 1461). THE KINGDOM NIGH. (*Extended Alternation.*)

C | *J* | q | –20. It comes not by hostile watching. (Neg.)
r | 21–. Nor by saying, "Lo here!" &c. (Neg.)
s | –21. Reason. It is here among you. (Pos.)
J | *q* | 22. It shall not be seen by unhostile desiring. (Neg.)
r | 23. Nor by saying, "See here", &c. (Neg.)
s | 24. Reason. It will come suddenly. (Pos.)

20 when He was demanded = having been asked. **of** = by. Gr. *hupo.* Ap. 104. xviii. 1.
the Pharisees. Who were watching Him with hostile intent (6. 7; 14. 1; 20. 20. Mark 3. 2).
the kingdom of God. See Ap. 114.
should come = is coming.
observation = hostile watching. Gr. *paratērēsis.* Occurs only here. The verb *paratēreō* is used always in a bad sense; and occurs only in Acts 9. 24, and Gal. 4. 10 (observe), beside the four passages quoted above.
21 Lo. Gr. *idou.* Ap. 133. I. 2.
behold. Fig. *Asterismos* (Ap. 6), for emphasis. Ap. 133. I. 2.
within = in the midst of, or, among: i. e. already there in the Person of the King (whose presence marks a kingdom). Gr. *entos*, the same meaning as Gr. *en* (Ap. 104. viii), with the plural rendered "among" 115 times in N.T. The same meaning as in Matt. 12. 28. John 1. 26.
you = you yourselves. His bitter enemies. Therefore not in their hearts; but the very opposite.
22 the disciples. Note the change.
one of the days, &c. Such as they were then seeing, i. e. have another opportunity.
the Son of man. See Ap. 98. XVI.
23 See. Same as "Lo" in *v.* 21.
go not = go not forth. **not.** Gr. *mē.* Ap. 105. II.
nor. Gr. *mēde.* **24 lighteneth** = flasheth. Gr. *astraptō.* Occurs only here and in 24. 4. **out of.** Gr. *ek.* Ap. 104. vii. **under.** Gr. *hupo.* Ap. 104. xviii. 2. **heaven.** Sing. without Art. Cp. Matt. 6. 9, 10. **unto.** Gr. *eis.* Ap. 104. vi. **also the Son of man** = the Son of man also. **His day.** Described in the Apocalypse. **25 first must He suffer.** Cp. the *four* announcements: 9. 22, 44; 17. 25; 18. 31–33, and the Structure on p. 1461. **rejected.** This was the subject of the *third* period of the Lord's ministry. See Ap. 119. **of** = on the part of. Gr. *apo.* Ap. 104. iv. Not the same word as in *vv.* 7, 15, 20–. **this generation** = this (present) generation. See note on Matt. 11. 16.

17. 26—18. 30 (*O*, p. 1461). DISCIPLES INSTRUCTED AS TO THE PAST. (*Introversion.*)

O | K | 17. 26–37. The coming of the King. Sudden.
L | 18. 1–14. Discipleship. Character. Two Parables.
L | 18. 15–27. Discipleship. Character. Two Examples.
K | 18. 28–30. The rewards of the King. Manifold.

17. 26-37 (K, above). THE COMING OF THE KING, ETC. (*Alternation.*)

K | M | 26–29. Suddenness. Illustration.
N | 30. That day.
M | 31–33. Suddenness. Direction.
N | 34. That night.

26 was = came to pass, as in *v.* 11, 14. **the days of Noe.** See Gen. 6. 4–7, 11–13. Ap. 117. I, II. **Noe** = Noah. **also in the days** = in the days also. **27 they drank** = they were drinking (and so the Imperfect tense throughout the verse). Note the Fig. *Asyndeton* in this verse (Ap. 6), to emphasize the crisis of the flood. **28 also** = even. **the days of Lot.** See Gen. 19. 15–25. Isa. 13. 19. Ezek. 16. 46–56. Amos 4. 11. Jude 7. Ap. 117. I, II.

A.D. 29 29 But the same day that Lot went out °of Sodom it rained fire and brimstone °from [24]heaven, and °destroyed *them* all.

N 30 °Even thus shall it be in the day when [22]the Son of man is °revealed.

M 31 [6]In that day, he which shall be °upon the °housetop, and his °stuff [6]in the house, °let him [23]not °come down to take it away: and he that is [6]in the field, let him likewise [23]not return °back.

32 °Remember Lot's wife.

33 Whosoever [10]shall seek to save his °life shall lose it; and whosoever shall lose °his life shall °preserve it.

N 34 I tell you, in that night there shall be °two *men* °in one bed; the one shall be taken, °and the °other shall be left.

35 Two *women* shall be °grinding °together; the one shall be taken, and the [34]other left.

36 °Two *men* shall be [6]in the field; the one shall be taken, and the [34]other left."

37 And they answered and said unto Him, °"Where, °Lord?" And He said unto them, °"Wheresoever the °body *is*, thither will the °eagles be gathered together."

L O **18** And He spake °a parable unto them °*to this end*, that men ought °always to °pray, and °not °to faint;

P t 2 Saying, "There was °in a city a judge, which feared [1]not °God, °neither °regarded °man:

u 3 And there was °a widow [2]in that city; and she °came °unto him, saying, °'Avenge me °of mine adversary.'

t 4 And he °would °not for a while: but °afterward he said °within himself, 'Though I fear °not [2]God, nor [2]regard [2]man;

u 5 Yet °because this widow troubleth me, I will [3]avenge her, lest by her °continual coming she °weary me.'"

Q 6 And the Lord said, "Hear what °the unjust judge saith.

7 °And shall °not [2]God [3]avenge His own °elect, which cry day and night [3]unto Him, though °He bear long °with them?

8 I tell you that °He will [3]avenge them speedily. Nevertheless when °the Son of man cometh, shall He find °faith °on °the earth?"

O 9 And He spake this parable [3]unto °certain which trusted °in themselves that they were righteous, and °despised °others:

give up. Gr. *egkakeō*. **2** in. Gr. *en*. Ap. 104. viii. regarded. Gr. *entrepomai*. Cp. Matt. 21. 37. Widows were specially cared for under the law. See Ex. 22. 22. Deut. 10. 18. Cp. Isa. 1. 17, 23. Mal. 3. 5. Acts 6. 1; 9. 41. 1 Tim. 5. 3, &c. came = kept coming, or repeatedly came. unto. Gr. *pros*. Ap. 104. xv. 3. Avenge me = Do me justice from. Gr. *ekdikeō*. Occ. here, *v.* 5. Rom. 12. 19. 2 Cor. 10. 6. Rev. 6. 10; 19. 2. of = from. Gr. *apo*. Ap. 104. iv. **4** would not = did not wish to. Ap. 102. 1. not. Gr. *ou*. Ap. 105. I. afterward = after (Gr. *meta*. Ap. 104. xi. 2) these things. within = to. Gr. *en*. Ap. 104. viii. **5** because. Gr. *dia*. Ap. 104. v. 2. continual. Gr. *eis telos* = to the end. weary me = pester, lit. give me a blow under the eye. Gr. *hupōpiazō*. Occurs only here and in 1 Cor. 9. 27 ("buffet"). **6** the unjust judge = the judge of injustice. Gr. *adikia*. Ap. 128. VII. 1. **7** And shall not God = And God, shall He not. not. Gr. *ou mē*. Ap. 105. III. elect: i. e. His own people. He bear long = He delayeth. The unjust judge delayed from selfish indifference. The righteous God may delay from a divinely all-wise purpose. with = over. Gr. *epi*. Ap. 104. ix. 2. Not the same word as in *vv.* 11, 27. **8** He will avenge = He will perform the avenging (Gr. *ekdikēsis*. Cp. *v.* 5) of. Cp. Ps. 9. 12. Isa. 63. 4. Heb. 10. 37. the Son of man. Ap. 98. XVI. faith = the faith. on. Gr. *epi*. Ap. 104. ix. 1. the earth. Gr. *gē*. Ap. 129. 4. **9** certain = some also. in. Gr. *epi*. Ap. 104. ix. 2. despised = made nothing of. others = the rest. See 8. 10.

29 of = from. Gr. *apo*. Ap. 104. iv.
from. Gr. *apo*. Ap. 104. iv.
destroyed. Gr. *apollumi*. Cp. 4. 34, &c.
30 Even thus = according to (Gr. *kata*. Ap. 104. x. 2) these things; or, according to the Texts, the same things.
revealed. Gr. *apokaluptō*.
31 upon. Gr. *epi*. Ap. 104. ix. 1.
housetop. Cp. 12. 3; 5. 19.
stuff = vessels, or goods. Cp. Matt. 12. 29. Eng. "stuff" is from Low Latin *stupa* and O. Fr. *estoffe*.
let him not, &c. This was repeated later on the Mount of Olives (Matt. 24. 17-20. Mark 13. 14-16).
come down. By the staircase outside.
back. Gr. *eis ta opisō*. To the things behind.
32 Remember, &c. Fig. *Exemplum*. See Gen. 19. 26, and Ap. 117. I.
33 life. Gr. *psuchē*. See Ap. 110. III. 1.
his life = it.
preserve it = preserve it alive. Gr. *zōogoneō*. Occurs only here and in Acts 7. 19. Repeated from 9. 24, 25. Matt. 10. 39. Mark 8. 35.
34 two men: i. e. two persons.
in = upon. Gr. *epi*. Ap. 104. ix. 1.
and. The 1611 edition of the A.V. omitted this "and".
other. Gr. *heteros*. Ap. 124. 2.
35 grinding, &c. Referring to the morning.
together (Gr. *epi to auto*) = to the same (end). Cp. Matt. 22. 34. Acts 14. 1 (*kata to auto*).
36 Two, &c. The texts omit this verse.
37 Where, Lord? The question repeated in Matt. 24. 28, as well as the answer.
Lord. Ap. 98. vi. i. *a*. 3. A.
Wheresoever, &c. Fig. *Paroemia*. Ap. 6.
body = carcass.
eagles = vultures. See Job 39. 30. Cp. Hab. 1. 8. Hos. 8. 1. Rev. 19. 17-21.

18. 1-14 (L, p. 1486). DISCIPLESHIP. CHARACTER, ETC. TWO PARABLES.

(*Extended Alternation.*)

L | O | 1. First Parable. Perseverance in Prayer.
P | t | 2. The unjust judge. } Righteous
u | 3. The widow. Plaint. } Vindication.
t | 4. The unjust judge. } Righteous
u | 5. The widow. Redress. } Vindication.
Q | 6-8. Application *re* the Kingdom.
O | 9. Second Parable. Self- and true righteousness.
P | v | 10-. Pharisee. } Righteous
w | -10. Publican. } Justification.
v | 11, 12. Pharisee. } Righteous
w | 13. Publican. } Justification.
Q | 14. Application *re* Kingdom.

1 a parable. Both parables peculiar to Luke. Only here that the explanation is put first.
to this end, &c. Gr. *pros* (Ap. 104. xv. 3) *to dein* = to the purport that it is necessary, &c.
always. Fig. *Synecdochē* (of Genus), Ap. 6 = on all occasions, perseveringly.
pray. Gr. *proseuchomai*. Ap. 134. I. 2.
not. Gr. *mē*. Ap. 105. II.
to faint = to lose heart, be discouraged, give in, or **God.** Ap. 98. I. i. 1. **neither.** Gr. *mē*. Ap. 105. II. **man.** Gr. *anthrōpos*. Ap. 123. 1. **3 a widow.**

P v A.D. 29 10 "Two men °went up °into the temple to [1]pray;

w the one a °Pharisee, and the °other a °publican.

v 11 The [10]Pharisee °stood °and [1]prayed °thus °with himself, [2]'God, I thank Thee, that I am [4]not as [9]other [2]men *are*, °extortioners, °unjust, adulterers, or even as this [10]publican.

12 I fast °twice in the week, I give tithes of °all that I °possess.'

w 13 And the [10]publican, °standing °afar off, [4]would °not lift up so much as *his* eyes °unto °heaven, but °smote °upon his breast, saying, [2]'God °be merciful to me °a sinner.'

Q 14 I tell you, this man [10]went down °to his house °justified °*rather* than °the other: °for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

L R x 15 °And they brought unto Him °also °infants, that He would °touch them:

y but when *His* disciples °saw *it*, they rebuked them.

x 16 But °Jesus called them *unto Him*,

y and said, "Suffer °little children to come [3]unto Me, and forbid them [1]not: for of such is °the kingdom of [2]God.

S 17 °Verily I say unto you, Whosoever shall [1]not receive [16]the kingdom of [2]God as a [16]little child shall °in no wise enter °therein."

R 18 °And a certain °ruler asked Him, saying, "Good °Master, what shall I do to inherit °eternal °life?"

19 And [16]Jesus said unto him, °"Why callest thou Me good? none *is* good, save one, *that is*, [2]God.

20 Thou °knowest the commandments, **Do [1]not commit adultery, Do [1]not kill, Do [1]not steal, Do [1]not bear false witness, Honour thy father and thy mother."**

21 And he said, °"All these have I kept from my youth up."

22 Now when [16]Jesus heard these things, He said unto him, °"Yet lackest thou one thing: sell all °that thou hast, and distribute unto °the poor, and thou shalt have treasure [2]in °heaven: and °come, follow Me."

23 And when he heard this, °he was very sorrowful: for he was °very rich.

S 24 And when [16]Jesus °saw that [23]he was very sorrowful, He said, "How °hardly °shall they that have riches enter [10]into [16]the kingdom of [2]God!

25 For it is easier for a °camel to go °through a needle's eye, than for a rich man to enter [10]into [16]the kingdom of [2]God."

10 went up. It was always "up" to the Temple on Mount Moriah. Cp. "went down" (v. 14).
into. Gr. *eis*. Ap. 104. vi.
Pharisee. See Ap. 120. II.
other. The different one. Gr. *heteros*. Ap. 124. 2.
publican. See note on Matt. 5. 46.
11 stood = took his stand, or took up his position (by himself).
and prayed = and began to pray.
thus = these things.
with = to. Gr. *pros*. Ap. 104. xv. 3.
extortioners. Like this tax-gatherer.
unjust. Like the judge of *vv.* 2–5.
12 twice in the week. The law prescribed only one in the year (Lev. 16. 29. Num. 29. 7). By the time of Zech. 8. 19 there were *four* yearly fasts. In our Lord's day they were bi-weekly (Monday and Thursday), between Passover and Pentecost; and between the Feast of Tabernacles and the Dedication.
all. The law only prescribed corn, wine, oil, and cattle (Deut. 14. 22, 23. Cp. Matt. 23. 23).
possess = gain, acquire. Not a word about his sins. See Prov. 28. 13.
13 standing: i.e. in a position of humility.
afar off. Cp. Ps. 40. 12. Ezra 9. 6.
not ... so much as = not even. Gr. *ou* (Ap. 105. I) *oude*.
unto. Gr. *eis*. Ap. 104. vi.
heaven = the heaven. Sing. See note on Matt. 6. 9, 10.
smote, &c. = was smiting, &c., or, began to smite. Expressive of mental grief. Cp. 23. 48. Jer. 31. 19. Nah. 2. 7.
upon. Gr. *eis*; but all the texts omit.
be merciful = be propitiated or reconciled (through the atoning blood sprinkled on the mercy-seat). Gr. *hilaskomai*. Cp. Ex. 25. 17, 18, 21. Rom. 3. 25. Heb. 2. 17. Used in the Sept. in connexion with the mercy-seat (Gr. *hilastērion*). Heb. 9. 5.
a sinner = the sinner (cp. 1 Tim. 1. 15). Gr. *hamartōlos*. Cp. Ap. 128. II. 3.
14 to = unto. Gr. *eis*. Ap. 104. vi.
justified. Reckoned as righteous.
rather than. The texts read compared with Gr. *para*. Ap. 104. xii. 2.
the other = that one.
for, &c. Repeated from 14. 11. Cp. Hab. 2. 4.

18. 15–27 (*L*, p. 1486). DISCIPLESHIP. CHARACTER. TWO EXAMPLES. (*Alternation.*)

L | R | 15, 16. Infants brought.
S | 17. Application.
R | 18–23. Ruler comes.
S | 24–27. Application.

18. 15, 16 (R, above). INFANTS BROUGHT. (*Alternation.*)

R | x | 15–. Infants brought.
y | –16. Rebuke.
x | 16–. Infants called.
y | –16. Approbation.

15 And they brought, &c. As in Matt. 19. 13–15, and Mark 10. 13–16. A common custom for mothers to bring their babes for a Rabbi's blessing.
also infants = infants also.
infants = their babes. See Ap. 108. viii.
touch. Supplemental in Luke.
saw. Gr. *eidon*. Ap. 133. I. 1.
16 Jesus. See Ap. 98. X.
little children. Ap. 108. v. **the kingdom of God.** Ap. 112. II. and 114. **17 Verily.** See note on Matt. 5. 18. **in no wise.** Gr. *ou mē*. Ap. 105. III. **therein** = into (Ap. 104. vi) it. **18 And a,** &c. As in Matt. 19. 16–30. Mark 10. 17–31. **ruler.** Supplemental. Not so described in Matthew or Mark. **Master** = Teacher. Ap. 98. XIV. v. 1. **eternal.** See Ap. 151. II. B. i. **life.** Gr. *zōē*. Ap. 170. 1. **19 Why,** &c. See note on Matt. 19. 17. **20 knowest.** Gr. *oida*. Ap. 132. I. i. **21 All these.** See note on Matt. 19. 20. **22 Yet lackest,** &c. = Still one thing is lacking to thee. **that** = whatsoever. **the poor.** Ap. 127. 1. See note on John 12. 8. **heaven.** No Art. Sing. See note on Matt. 6. 9, 10. **come** = come hither. **23 he was** = he became. Cp. Mark 10. 22. **very rich** = rich exceedingly. **24 when Jesus saw that he was** = Jesus seeing (Ap. 133. I. 1) him becoming. **hardly** = with difficulty. **shall they** = do they. **25 camel.** See note on Matt. 19. 24. **through.** Gr. *dia*. Ap. 104. v. 1.

A.D. 29 26 And they that heard *it* said, "Who then °can be saved?"
27 And He said, "The things which are °impossible ° with [2] men are °possible ° with [2] God."
K a 28 Then Peter said, ° "Lo, we °have left °all, and followed Thee."
29 And He said unto them, [17] "Verily I say unto you, There is no man that hath left house, °or parents, °or brethren, °or wife, ° or children,
b for [16] the kingdom of [2] God's sake,
a 30 Who shall [7] not receive °manifold more [2] in °this present time,
b and [2] in °the ° world to come [8] life ° everlasting."
A L 31 ° Then He took *unto him* the twelve, and said [3] unto them, ° "Behold, we go up [14] to Jerusalem, and all things that °are written ° by the prophets ° concerning [8] the Son of man shall be accomplished.
32 For He shall ° be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:
33 And they shall scourge *Him*, and put Him to death: and the third day He shall °rise again."
34 And they °understood °none of these things: and this °saying was hid °from them, °neither knew they the things which were spoken.
M T 35 °And it came to pass, that °as He was come nigh [13] unto Jericho, °a certain blind man °sat ° by the way side ° begging:
U 36 And hearing the multitude pass by, ° he asked what it meant.
37 And they told him, that [16] Jesus °of Nazareth ° passeth by.
T W 38 And he ° cried, saying, [16] "Jesus, *Thou* ° Son of David, have ° mercy on me."
X 39 And they which ° went before rebuked him, that he should hold his peace:
W but he ° cried so much the more, "*Thou* [38] Son of David, have [38] mercy on me."
X Y 40 And [16] Jesus °stood, and °commanded him °to be ° brought [3] unto Him: and when he was °come near, He ° asked him,

26 can = is able to.
27 impossible, &c. See note on Matt. 19. 26.
with. Gr. *para.* Ap. 104. xii. 2.
possible. Cp. Job 42. 2. Jer. 32. 17. Zech. 8. 6.

18. 28-30 (*K*, p. 1486). THE REWARDS OF THE KINGDOM. (*Alternation.*)

K | a | 28, 29–. All forsaken.
b | –29. For the kingdom's sake.
a | 30–. More received.
b | –30. In the coming age.

28 Lo. Gr. *idou.* Ap. 133. I. 2. Fig. *Asterismos.* Ap. 6.
have left = left.
all. The critical texts read "our own", marking a particular case (5. 11). Cp. Deut. 28. 8–11.
29 or. Note the Fig. *Paradiastolē* (Ap. 6), for emphasis.
30 manifold more. Gr. *pollaplasiōn.* Occ. only here.
this present time = this very season.
the world to come = the age that is coming.
world = age. See Ap. 129. 2.
everlasting. Ap. 151. II. B. ii.
31 Then, &c. For *vv.* 31–34, cp. Matt. 20. 17–19, and Mark 10. 32–34. The *fourth* announcement of His rejection (see the Structure **G** *A*, p. 1461), containing additional particulars.
Then = And. No note of time.
Behold. Fig. *Asterismos* (Ap. 6). Same word as "Lo", *v.* 28.
are written = have been and stand written.
by = by means of, or through. Gr. *dia.* Ap. 104. v. 1.
concerning = for: i.e. for Him to accomplish.
32 be delivered, &c. These particulars (in *vv.* 32, 33) are supplementary to the former three announcements. See the Structure (p. 1461).
33 rise again. Ap. 178. I. 1.
34 understood none, &c. As in 9. 43–45. Cp. Mark 9. 32. **none** = nothing. Gr. *oudeis.*
saying. Gr. *rhēma.* See note on Mark 9. 32.
from. Gr. *apo.* Ap. 104. iv.
neither knew they = and they did not (Ap. 105. I) know (Ap. 132. I. ii).

18. 35-43 (*M*, p. 1461). MIRACLE. THE BLIND MAN. (*Alternation.*)

M | T | 35. The blind man. Sitting.
U | 36, 37. The multitudes. Reply.
T | 38–43–. The blind man. Healed.
U | –43. The multitude. Praising God.

35 And it came to pass, &c. Not the same miracle as in Matt. 20. 29–34, or Mark 10. 46–52. See Ap. 152.
as He was come nigh = in (Gr. *en.* Ap. 104. viii) His drawing near. In Mark 10. 46, "as He went out".
a certain, &c. Not the same description as in Matt. 20. 30, or Mark 10. 46. **sat** = was sitting (as a custom).
by = beside. Gr. *para.* Ap. 104. xii. 3. **begging.** So Bartimæus (Mark 10. 46); but not the two men (Matt. 20. 30). Gr. *prosaitei.* Occ. only here. Mark 10. 46. John 9. 8, but all the texts read *epaitei*, as in 16. 3. **36 he asked** = he kept asking (Imp.) He knew not; but the other two heard and knew.
37 of Nazareth = the Nazaræan. **passeth by** = is passing by.

18. 38-43 (*T*, above). THE BLIND MAN. HEALED. (*Alternation.*)

T | W | 38. The blind man. His cry.
X | 39–. Multitude. Rebuke him.
W | –39. The blind man. Cry increased.
X | 40–43. Multitude. Ignored.

38 cried = called out. **Son of David.** Ap. 98. XVIII. Cp. the call of the other men (Ap. 152).
mercy = pity. **39 went before rebuked.** Those who go before the Lord (instead of following) are apt to make mistakes. **cried** = continued calling (Imp.). Not the same word as in *v.* 38

18. 40-43 (*X*, above). MULTITUDE IGNORED. BLIND MAN HEALED. (*Alternation.*)

X | Y | 40, 41–. The Lord's Command and Question.
Z | –41. The blind man. Answer.
Y | 42. The Lord's Word.
Z | 43–. The blind man. Healed.

40 stood = stopped. **commanded . . . brought.** The other man the Lord commanded to be "called" (Mark 10. 49). The two were called by Himself (Matt. 20. 32). **to be brought unto.** Gr. *agō pros.* Used by Luke also in 4. 40; 19. 35. He uses *prosagō* in 9. 41. Acts 16. 20; 27. 27. **come near.** The one in Mark 10. 50. The two were already near (Matt. 20. 32). **asked.** Gr. *eperōtaō.* Cp. Ap. 134. I. 3.

A.D. 29 41 Saying, "What °wilt thou that I shall do unto thee?"

Z And he said, °"Lord, that I may receive my sight."

Y 42 And [16] Jesus said unto him, "Receive thy sight: thy faith hath °saved thee."

Z 43 And °immediately he received his sight, and followed Him, glorifying [2]God:

U and all the people, when they [15]saw *it*, gave praise unto [2]God.

F A[1] **19** °And *Jesus* °entered and passed through °Jericho.

B[1] c 2 And, °behold, *there was* a °man °named °Zacchæus, which was the °chief among the publicans, and he was rich.

3 And he °sought to °see °Jesus °who He was; and could °not °for the °press, °because he was °little of °stature.

4 And °he ran before, and climbed up °into a °sycomore tree to [3]see Him: for He °was to pass that *way*.

d 5 And when [3]Jesus came °to the place, °He looked up, and [3]saw him, and said °unto him, °"Zacchæus, make haste, and come down; for to day °I must abide °at thy house."

6 And he made haste, and came down, and received Him joyfully.

e 7 And when they [3]saw *it*, they all °murmured, saying, That He was gone °to be guest °with °a [2]man that is a °sinner.

c 8 °And [2]Zacchæus °stood, and said [5]unto the Lord; [2]"Behold, °Lord, the half of my goods °I give to the °poor; and °if °I have taken any thing from any man by false accusation, I restore *him* °fourfold."

d 9 And [3]Jesus said [5]unto him, °"This day is salvation °come to this °house,

e forsomuch as he also is °a °son of Abraham.

10 For °the Son of man °is come to seek and to save that which was lost."

41 wilt = desirest. See Ap. 102. 1.
Lord. See Ap. 98. VI. i. *a*. 3. B. a.
42 saved = healed. See on 8. 36.
43 immediately. See 1. 64.

19. 1—22. 38 (*F*, p. 1427). THE FOURTH PERIOD OF THE LORD'S MINISTRY. THE REJECTION OF THE KINGDOM. (*Repeated Alternation.*)

F A[1] | 19. 1. Place. Jericho to Jerusalem.
B[1] | 19. 2–10. Event. Calling of Zacchæus.
A[2] | 19. 11. Place. Approaching Jerusalem.
B[2] | 19. 12–27. Event. Parable.
A[3] | 19. 28, 29–. Place. Ascending to Jerusalem.
B[3] | 19. –29–36. Event. Mission of the Two.
A[4] | 19. 36, 37–. Place. Descending to Jerusalem.
B[4] | 19. –37–44. Events. Progress, &c.
A[5] | 19. 45–. Place. Jerusalem. The Temple.
B[5] | 19. –45, 46. Event. Cleansing of the Temple.
A[6] | 19. 47–. Place. Temple. Teaching.
B[6] | 19. –47, 48. Event. Conspiracy.
A[7] | 20. 1–. Place. Temple.
B[7] | 20. –1–47. Event. Confutation of Enemies.
A[8] | 21. 1–. Place. Temple. Treasury.
B[8] | 21. –1–4. Event. The poor widow.
A[9] | 21. 5–. Place. Temple. Remaining in.
B[9] | 21. –5–36. Event. Prophetic Discourse.
A[10] | 21. 37, 38. Place. Temple and Abode.
B[10] | 22. 1–38. Event. The Last Passover.

1 And, &c. Verses 1–10 are peculiar to Luke.
entered, &c. = having entered . . . was passing through. After the healing of the blind man. Cp. "come nigh" (18. 35).
Jericho. Now *Eriha*. In mediæval times *Riha*. The city of palm trees (Deut. 34. 3. Judg. 1. 16), about eighteen miles from Jerusalem, and six miles from the Jordan. Cp. Josh. 6. 26 with 1 Kings 16. 34. It afterward became a great and wealthy city with some 100,000 inhabitants (cp. Josephus, *Bell. Jud.* iv. 8. Ecclus. 24. 14).

19. 2–10 (B[1], above). EVENT. CALLING OF ZACCHÆUS. (*Extended Alternation.*)

B[1] | c | 2–4. Zacchæus. Expectation.
d | 5, 6. The Lord. Detection.
e | 7. Enemies. Objection.
c | 8. Zacchæus. Protestation.
d | 9–. The Lord. Declaration.
e | –9, 10. Enemies. Vindication.

2 behold. Ap. 133. i. 2. Fig. *Asterismos*. Ap. 6.
man. Gr. *anēr*. Ap. 123. 2.
named = called by name.
Zacchæus. Aramaic, *Zakkai* = pure. Ezra 2. 9. Neh. 7. 14. Ap. 94. III. 3.
chief among the publicans = a chief tax-gatherer. See Matt. 9. 9.
3 sought = was (busy) seeking.
see. Ap. 133. I. 1.
Jesus. Ap. 98. X.
who He was. Not what kind of a person, but which one of the crowd he was.
not. Gr. *ou*. Ap. 105. I.
for. Gr. *apo*. Ap. 104. iv.
press = crowd.
because = seeing that. Not the same word as in *vv.* 11–, 44.
little = small.
stature. Gr. *hēlikia*. See note on 12. 25.
4 he ran before, and = having run forward before, he.
into = on to. Gr. *epi* (Ap. 104. ix. 3).
sycomore. Occ. only here. Not the same word as "sycamine" in 17. 6, or with our "sycamore", but the Egyptian fig, as in John 1. 49.
was to pass, &c. = was about to pass through by (or through. Gr. *dia*. Ap. 104. v. 1) that [way].
5 to = upto. Gr. *epi*. Ap. 104. ix. 3.
He looked up = Jesus looked up. Gr. *anablepō*. Ap. 133. III. 1.
unto. Gr. *pros*. Ap. 104. xv. 3.
Zacchæus. Cp. John 10. 3.
I must abide. Adopting the royal mandate.
at = in. Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 29, 37.
7 murmured = began to murmur aloud.
to be guest = to lodge, or put up. Cp. 2. 7. Mark 14. 14.
with. Gr. *para*. Ap. 104. xii. 2.
a man that is a sinner = a sinful man.
sinner. Gr. *hamartōlos*. Cp. Ap. 128. I. i. ii. 1. 2.
8 And = But.
stood = took his stand. See note on 18. 11.
Lord. Ap. 98. VI. i. *a*. 3. A. a.
I give: i.e. I now propose to give (present tense). Referring to a present vow, not to a past habit.
poor. Ap. 127. 1.
if, &c. Assuming the actual fact, no doubt being thrown on it. Not a mere possible case. Ap. 118. 2. *a*.
I have taken . . . by false accusation. Gr. *sukophanteō*. Occurs only here and in 3. 14. It was said to mean informing of a breach of the law which forbade the exportation of figs (prohibited, in time of dearth, by an old Athenian law); but for this there is no authority. Whatever its origin, it came to mean a malicious accuser. Our Eng. word "sycophant" means a toady. The word *sukophantes*, *sukon*, a fig; *phaino*, to show, had something to do with figs, but nobody knows what.
fourfold. This was the restitution required of a sheep-stealer (Ex. 22. 1).
9 This day = That this day, the Gr. *hoti* placing what was said within quotation marks. Contrast 23. 43, where there is no "*hoti*".
come = come to pass.
house. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the household.
a son. The 1611 edition of the A.V. reads "the son".
son. Ap. 108. iii. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for a descendant.
10 the Son of man. See Ap. 98. XVI.
is come = came.

Gr. *architelōnēs*. Occ. only here. See notes on 3. 12 and Matt. 9. 9.

A² A.D. 29

11 And as they heard these things, He °added and spake a parable, °because He was nigh to Jerusalem, and because they thought °that °the kingdom of God °should °immediately °appear.

B² C F

12 He said therefore, °"A certain °nobleman went °into a °far country

G

to receive for himself °a kingdom, and to return.

D H

13 And he called °his ten °servants, and delivered them ten °pounds,

J

and said [5]unto them, °'Occupy °till I come.'

E K

14 But his °citizens °hated him,

L

and sent °a message after him, saying, 'We °will [3]not have this *man* to reign °over us.'

C L'

15 And °it came to pass, that °when he was returned,

G

having received the [12]kingdom,

D H

then he °commanded these servants to be called unto him, to whom he had given the money, that he might °know how much every man °had gained by trading.

J M¹

16 Then came the first, saying, °'Lord, thy [13]pound °hath gained ten [13]pounds.'

N¹

17 And he said unto him, 'Well, thou good [13]servant: [3]because thou hast been faithful °in a very little, °have thou °authority over ten °cities.'

M²

18 And the second came, saying, [16]'Lord, thy [13]pound hath °gained five [13]pounds.'

N²

19 And he said °likewise to him, °'Be thou also over five [17]cities.'

M³

20 And °another came, saying, [16]'Lord, [2]behold, *here is* thy [13]pound, which I °have kept laid up [17]in a °napkin:

N³ f

21 For I feared thee, [3]because thou art an °austere °man: °thou takest up that thou layedst [3]not down, and reapest that thou didst [3]not sow.'

11 added and spake = went on to speak. because = on account of (Gr. *dia.* Ap. 104. v. 2) [the fact] that. Not the same word as in *v.* 44. that. Gr. *hoti*, same as "because" in *vv.* 3, 17, 21, 31. the kingdom of God. See Ap. 114. should = was about to. immediately = at the very moment. See 1. 64. appear = be manifested. Ap. 106. I. ii.

19. 12-27 (B², p. 1490). EVENT. PARABLE. (THE NOBLEMAN.) (*Extended Alternation.*)

B² | C | F | 12–. Nobleman. Departure.
G | –12. His object purposed.
D | H | 13–. Servants. Commissioned.
J | –13. Their duty.
E | K | 14–. Citizens. Hatred.
L | –14. Their message.
C | F | 15–. Nobleman. Return.
G | –15–. His object attained.
D | H | –15. Servants. Summoned.
J | 16–26. Their reckoning.
E | K | 27–. Citizens. Hatred.
L | –27. Their execution.

12 A certain nobleman. This parable is peculiar to Luke. The point of it was that Herod the Great and his son Archelaus (Ap. 109) had actually gone from Jericho (where the parable was spoken; and where the latter had just rebuilt his palace. Josephus, *Ant.* xvii. 13. § 1) to Rome to receive the sovereignty (see Josephus, *Ant.* xiv. 14. § 3, 4; xvii. 9. § 4). Herod Antipas (Ap. 109) subsequently did the same thing (Josephus, *Ant.* xviii. 7. § 2).
nobleman = a man (Ap. 123. 1) high born. Gr. *eugenēs.* Elsewhere only in Acts 17. 11. 1 Cor. 1. 26.
into = unto. Gr. *eis.* Ap. 104. vi. As in *vv.* 30, 45; not in *vv.* 4, 23. far = distant.
a kingdom = his sovereignty, or sovereign power.
13 his ten servants = ten servants of his.
servants = bond-servants.
pounds. Gr. *mna.* See Ap. 51. II. 4 (2). Archelaus did thus actually leave money in trust with his servants, Philippus being in charge of his pecuniary affairs. Not the same parable as that of the Talents in Matt. 25. 14–30, which was uttered later, on the second day before the last Passover. See Ap. 156. V.
Occupy = Engage in business, or use (as a house where one's business is done). From the Latin *occupare*, and French *occuper.* Gr. *pragmateuomai.* Occ. only here. Cp. Judg. 16. 11. Ps. 107. 23 (P.B.V.).
till I come: i. e. while I go and return. **14 citizens,** or subjects. hated = used to hate. a message = an embassy (cp. 14. 32). This was actually done in the case of Archelaus (Josephus, *Ant.* xvii. 11. § 1, &c.). The Jews appealed to Augustus, on account of the cruelties of Archelaus and the Herods generally. It led ultimately to his deposition. will. Ap. 102. 1. over. Gr. *epi.* Ap. 104. ix. 3. **15 it came** to pass. A Hebraism. when, &c. = on (Gr. *en.* Ap. 104. viii) his coming back. commanded = directed. know = get to know. Ap. 132. I. ii. had gained by trading. Gr. *diapragmateuomai* Occurs only here.

19. 16-26 (*J*, above). THEIR RECKONING. (*Repeated Alternation.*)

J | M¹ | 16. First Servant. Gain. Ten pounds.
N¹ | 17. Commendation and Reward.
M² | 18. Second Servant. Gain. Five pounds.
N² | 19. Reward.
M³ | 20. Another Servant. Nothing.
N³ | 21–26. Censure and Punishment.

16 Lord. Ap. 98. VI. i. *a.* 4. B. hath gained = hath gained by labour: i. e. made in addition. Occurs only here. **17** in. Gr. *en.* Ap. 104. viii. have thou authority, &c. Exactly what Archelaus had then just done. authority. Gr. *exousia.* Ap. 172. 5. cities. Evidently in the kingdom to which the nobleman had returned. **18** gained = made. **19** likewise to him = to this one also. Be- Become. **20** another. Gr. *heteros.* Ap. 124. 2. have kept = was keeping. napkin = handkerchief. See on John 11. 44.

19. 21-26 (N³, above). CENSURE AND PUNISHMENT. (*Alternation.*)

N³ | f | 21. The servant's excuse.
g | 22, 23. The nobleman's retort.
f | 24, 25. The servant's punishment.
g | 26. The nobleman's reply.

21 austere. Gr. *austēros* = dry, then hard and harsh. Only here, and *v.* 22. man. Gr. *anthrōpos.* Ap. 123. 1. thou takest up, &c. Typical injustice of those times.

g A.D. 29 **22** And he saith unto him, °'Out of thine own mouth will I judge thee, *thou* °wicked [13]servant. °Thou °knewest that I was an [21]austere [21]man, taking up that I laid [3]not down, and reaping that I did [3]not sow:

23 Wherefore then gavest [3]not thou my money [4]into the °bank, that at my coming I might have required mine own °with °usury?'

f **24** And he said unto them that stood by, '°Take °from him the [13]pound, and give *it* to him that hath ten [13]pounds.'

25 (And they said unto him, [16]'Lord, he hath ten [13]pounds.')

g **26** °'For I say unto you, That unto every one which hath shall be given; and [24]from him that hath °not, even that he hath shall be taken away [24]from him.

E K **27** °But those mine enemies, which °would [26]not that I should reign [14]over them,

L bring hither, and °slay *them* before me.'"

A[3] **28** And when He had thus spoken, He °went before, °ascending up °to Jerusalem.

29 °And [15]it came to pass, when He was come nigh [28]to °Bethphage and °Bethany, °at the mount called *the mount* of Olives,

B[3] O P °He sent two of His disciples,

Q **30** Saying, °"Go ye [12]into the village °over against *you;* [17]in the which at your entering

R ye shall find a °colt tied, °whereon yet never [21]man sat:

S T loose him, and bring *him hither.*

U h **31** And °if °any man ask you, 'Why do ye loose *him?*' thus shall ye say unto him,

i [3]'Because °the Lord hath need of him.'"

O P **32** And they that were sent went their way,

Q and found even as He had said unto them.

R **33** And as they were loosing the colt,

S U h °the owners thereof said [5]unto them, "Why loose ye the [30]colt?"

i **34** And they said, [31]"The Lord hath need of him."

T **35** And they °brought him °to [3]Jesus: and they cast °their garments °upon the colt, and they °set [3]Jesus thereon.

A[4] **36** And as He went, they °spread their clothes [17]in the way.

37 And when He was come nigh, even now °at °the °descent of the mount of Olives,

B[4] V[1] the whole multitude of the disciples began to rejoice and praise °God with a loud voice °for all the °mighty works that they had [3]seen;

38 °Saying, "**Blessed *be* the King That cometh** [17]**in** °**the name of** °**the** LORD: peace [17]in °heaven, and glory [17]in the highest."

V[2] **39** And some of the °Pharisees °from among the multitude said [5]unto Him, °"Master, rebuke Thy disciples."

22 Out of. Gk. *ek.* Ap. 104. vii.
wicked. Gr. *ponēros.* Ap. 128. III. 1.
Thou knewest. Or, Didst thou know, &c.?
knewest. Gr. *oida.* Ap. 132. I. i.
23 bank = table, of the exchangers.
with. Gr. *sun.* Ap. 104. xvi. usury = interest.
24 Take from him, &c. Cp. Matt. 21. 43.
from = away from. Gr. *apo.* Ap. 104. iv.
26 For I say, &c. This is the Lord's own application.
not. Gr. *mē.* Ap. 105. II.
27 But = But as for.
would not = were unwilling. Ap. 102. 1.
slay them = cut them down. Gr. *katasphazō.* Occ. only here.
28 went before = went on.
ascending. See note on 10. 30, 31.
to = unto. Gr. *eis.* Ap. 104. vi.
29 And, &c. This is the second entry, which was not unexpected as the former was (Matt. 21. 1, &c.), but pre-arranged (John 12. 12, 13). See Ap. 153 and 156.
Bethphage. See note on Matt. 21. 1.
Bethany. Now *el 'Azeriyeh* = The place of Lazarus. See Ap. 156. Bethany was the starting-point of this second entry. See John 12. 1, 12; Mark 11. 1, whereas in Matt. 21. 1 the Lord was at Bethphage. See note there.

19. 29-35 (B[3], p. 1490). EVENT. MISSION OF THE TWO DISCIPLES.
(*Extended Alternation and Introversion.*)

B[3] | O | P | -29. Two disciples sent.
Q | 30-. Ye shall find.
R | -30-. Loose him.
S | T | -30. And bring him.
U | h | 31-. If any object.
i | -31. "The Lord hath need", &c.
O | P | 32-. Two disciples go.
Q | -32. They find as was said.
R | 33-. They loose the colt.
S | U | h | -33. The owners' objection.
i | 34. "The Lord hath need", &c.
T | 35. They bring him.

-29 He sent two. As before (Matt. 21. 1).
30 Go = Withdraw. Not go forward, as in Matt. 21. 2.
over against. Gr. *katenanti,* down and opposite.
colt. On the former entry, *two* animals were sent for. Luke is not "less circumstantial", but more so.
whereon = on (Gr. *epi.* Ap. 104. ix. 3) which.
31 if, &c. The condition probable. Ap. 118. 1. b.
any man = any one.
the Lord. Ap. 98. VI. i. *a.* 2. A. a.
33 the owners. Gr. *kurioi.* See Ap. 98. VI. i. *a.* 4. A.
35 brought = led.
to. Gr. *pros.* Ap. 104. xv. 3.
their = their own.
upon. Gr. *epi.* Ap. 104. ix. 3.
set. Gr. *epibibazō.* Only here, 10. 34, and Acts 23. 24.
36 spread = were strewing under. Gr. *hupostrōnnumi.* Occ. only here.
37 at = to. Gr. *pros.* Ap. 104. xv. 2.
the descent. The second sight of the city after the first, owing to a dip in the route.
descent. Gr. *katabasis.* Occ. only here.

19. 37 44 (B[4], p. 1490). EVENTS. PROGRESS.
(*Division.*)

B[4] | V[1] | -37, 38. Crowds. Acclamation.
V[2] | 39, 40. Enemies. Objection.
V[3] | 41-44. Jerusalem. Commiseration.

-37 God. Ap. 98. I. i. 1.
for = concerning. Gr. *peri.* Ap. 104. xiii. 1.
the name. See note on Ps. 20. 1. the LORD = Jehovah. See Ap. 98. VI. i. *a.* 1. A. a.
heaven. Sing. without Art. See note on Matt. 6. 9, 10.
38 Saying, &c. Quoted from Ps. 118. 26.
39 Pharisees. Ap. 120. II. 1. from among = from, as in *v.* 24. Master = Teacher. Ap. 98. XIV. v. 1.

A.D. 29

40 And He answered and said unto them, "I tell you that, [31] if these should hold their peace, the stones would immediately cry out."

V[3] j

41 And when He was °come near, He °beheld the city, and °wept °over it,

42 °Saying, °"If thou °hadst [15] known, even thou, at least [17] in this thy °day,

k the things °*which belong* unto thy peace!

l but now they are hid [24] from thine eyes.

k 43 For °the days shall come [35] upon thee, that thine enemies shall cast a °trench about thee, and compass thee round, and keep thee in on every side,

44 And shall °lay thee even with the ground, and thy °children °within thee; and they shall not leave [17] in thee °one stone upon another;

j °because thou [15] knewest [3] not the °time of thy °visitation."

A[5] 45 And He went [12] into °the temple,

B[5] and began °to cast out them that sold °therein, and them that bought;

46 Saying unto them, °"It is written, '**My house is the house of prayer**: but ye have made it °a °**den of** °**thieves.**'"

A[6] 47 And He °taught °daily in [45] the temple.

B[6] But the °chief priests and the scribes and the chief of the people sought to destroy Him,

48 And could [3] not find what they might do: for all the people were °very attentive to hear Him.

A[7] 20 And °it came to pass, *that* °on one of °those days, as He °taught the people °in °the temple, and °preached the gospel,

V X[1] m[1] the chief priests and the scribes °came upon *Him* °with the elders,

2 And spake °unto Him, saying, "Tell us, °by °what °authority doest Thou these things?

19. 41-44 (V[3], p. 1492). JERUSALEM. COMMISERATION. (*Introversion.*)

V[3] | j | 41, 42–. "If thou hadst known".
k | –42–. Jerusalem's day of grace.
l | –42. Consequence. Now hidden.
k | 43, 44–. Jerusalem's day of recompense.
j | –44. "Thou knewest not".

41 come near. Marking the progress.
beheld . . . and = looking on. Ap. 133. I. 1.
wept = wept aloud. Gr. *klaiō* = to wail. Not *dakruō* = to shed silent tears, as in John 11. 35.
over. Gr. *epi.* Ap. 104. ix. 2.
42 Saying, &c. Peculiar to Luke.
If thou, &c. Assuming it as an actual fact. Ap. 118. 2. a. Not the same as in *vv.* 8, 31, 40.
hadst known. Put by Fig. *Metonymy* (of Cause), Ap. 6, for heeding. See note on Isa. 1. 3.
day. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the events taking place in it.
which belong unto = for (Gr. *pros.* Ap. 104. xv. 3) **thy peace.** For these see Isa. 48. 18 and Ps. 122. Note the Fig. *Aposiopēsis* (Ap. 6), denoting that the blessedness involved in this knowledge was overwhelmed by the thought of the tribulation which was to come on account of their ignorance of it.
43 the days = days.
trench = rampart. Gr. *charax.* Occurs only here. Cp. Isa. 29. 3, 4; 37. 33.
44 lay = level (and dash). Cp. Sept., Ps. 137. 9. Hos. 10. 14. **children.** Ap. 108. i.
within. Gr. *en.* Ap. 104. viii.
one stone, &c. = stone upon (Gr. *epi.* Ap. 104. ix. 2) stone.
because = the reason for (*anti.* Ap. 104. ii) which things [is that]. **time** = season.
visitation. As stated in 1. 68 and 78.
45 the temple = the temple courts. Gr. *hieron.* See Matt. 23. 16.
to cast out, &c. This is a repetition of the Lord's act in Matt. 21. 12, but the same as in Mark 11. 15, which has supplementary details. See Ap. 156.
therein = in (Gr. *en*).
46 It is written = It standeth written. Quoted from Isa. 56. 7 and Jer. 7. 11. See Ap. 107. II. 4.
a den of thieves = a robbers' cave.
den = cave. Gr. *spēlaion.* Occ. six times: here; Matt. 21. 13. Mark 11. 17. John 11. 38 (cave), Heb. 11. 38, and Rev. 6. 15.
thieves = robbers, or brigands. As in John 10. 1, 8; 18. 40 and 2 Cor 11. 26, and should be so rendered in Matt. 21. 13; 26. 55; 27. 38, 44, &c. Not *kleptēs* = a thief. **47 taught** = was (or continued) teaching. **daily** = day by day: i.e. on each of these last six days. Cp. 20. 1. See Ap. 156. **chief priests** = high priests. **48 very attentive to hear Him** = hanging on Him, listening.

20. 1 it came to pass. A Hebraism. See note on 2. 1. **on.** Gr. *en.* Ap. 104. viii. **those days.** Those last six days. See Ap. 156. **taught** = was teaching. **in.** Gr. *en.* Ap. 104. viii. **the temple** = the temple courts. See note on Matt. 23. 16. **preached the gospel** = announced the glad tidings. Gr. *euaggelizō.* Ap. 121. 4. Almost peculiar to Luke and Paul. Luke uses it twenty-five times and Paul twenty-four.

20. –1–47 (B[7], p. 1490). EVENTS. CONFUTATION. (*Introversions.*)

B[7] | W | X[1] | –1–8. Enemies. First attack. Authority.
Y | 9–18. Parable against them.
X[2] | 19–26. Enemies. Second attack. Tribute money.
W | X[3] | 27–40. Enemies. Third attack. Resurrection.
Y | 41–44. Dilemma for them.
X[4] | 45–47. Enemies. Disciples warned against them.

20. –1–8 (X[1], above). ENEMIES. FIRST ATTACK. AUTHORITY. (*Repeated Alternation.*)

X[1] | m[1] | –1, 2. Enemies. Question. The Lord's authority.
n[1] | 3, 4. The Lord's Question in reply.
m[2] | 5, 6. Enemies. Reasoning.
n[2] | 7. The Lord's Question unanswered.
m[3] | 8. Enemies. Answer declined.

–1 came upon. Implying suddenness and hostility. See Acts 4. 1; 6. 12; 23. 27. Cp. Mark 11. 27. **with.** Gr. *sun.* Ap. 104. xvi. Not as in *v.* 5. **2 unto.** Gr. *pros.* Ap. 104. xv. 3. **by.** Gr. *en.* Ap. 104. viii. **what** = what kind of; i.e. as Priest, Scribe, Prophet, Rabbi or what? **authority.** Gr. *exousia.* Ap. 172. 5. *v.* 2 in *religious* matters; *v.* 22 in *civil* matters; *v.* 33 in *domestic* matters.

A.D. 29 or Who is He that gave Thee this °authority?"

n[1] 3 And He answered and said [2]unto them, "ℨ will also ask you one °thing; and answer Me:
4 The °baptism of John, was it °from °heaven, or °of °men?"

m[2] 5 And they °reasoned °with themselves, saying, °"If we shall say, [4]'From [4]heaven;' He will say, 'Why then °believed ye Him °not?'
6 But and [5]if we say, [4]'Of [4]men;' all the people °will stone us: for °they be persuaded that John was a prophet."

n[2] 7 And they answered, that they °could not tell whence *it was.*

m[3] 8 And °Jesus said unto them, °"Neither tell ℨ you [2]by [2]what [2]authority I do these things."

Y o[1] 9 °Then began He to speak °to °the people this parable; "A certain [4]man planted a °vineyard, and °let it forth to °husbandmen, and [6]went into a °far country for a long time.

p[1] 10 And °at the season he sent a °servant [9]to the husbandmen, that they should give him °of the fruit of the [9]vineyard: but the husbandmen °beat him, and sent *him* away empty.
11 And °again he sent °another [10]servant: and they [10]beat ℌim also, and entreated *him* shamefully, and sent *him* away empty.
12 And [11]again he sent °a third: and they °wounded ℌim also, and °cast *him* out.
13 Then said °the lord of the vineyard, °'What shall I do? I will send my °beloved son: °it may be they will °reverence *him* when they °see ℌim.'
14 But when the husbandmen [13]saw him, they °reasoned °among themselves, saying, 'This is the heir: come, let us kill him, that the inheritance may °be ours.'
15 So they cast him °out of the vineyard, and killed *him.*

o[2] What therefore shall [13]the lord of the vineyard do unto them?

p[2] 16 °He shall come and destroy these husbandmen, and shall give the vineyard to °others." And when they heard *it,* °they said, °"God forbid."

o[3] 17 And He °beheld them, and said, "What is this then that °is written, °'**The stone which the builders rejected, the same is °become the head of the corner**'?
18 Whosoever shall fall upon that stone shall be °broken; but on whomsoever it shall fall, it will °grind him to powder."

X[2] q[1] 19 °And the chief priests and the scribes °the same hour sought to lay hands °on Him; and they feared the people: for they °perceived that He had spoken this parable °against them.

3 ℨ will also = I also will.
thing: or question. Gr. *logos* = word. See note on Mark 9. 32.
4 baptism. Ap. 115. II. i. 2.
from. . Gr. *ek.* Ap. 104. vii.
heaven. Sing. See note on Matt. 6. 9, 10.
of = from, as above. men. Gr. *anthrōpos.* Ap. 123. 1.
5 reasoned. Gr. *sullogizomai.* Occurs only here. It implies close deliberation with one another.
with = among. Gr. *pros.* Ap. 104. xv. 3.
If, &c. Expresses a contingency. Ap. 118. 1. b.
believed. Ap. 150. I. 1. ii.
not. Gr. *ou.* Ap. 105. I. As in *vv.* 26, 33; not as in *v.* 7.
6 will stone us = will stone us to death. Gr. *katalithazō.* Occurs only here.
they be persuaded = it [the people] has been firmly convinced. Implying long settled conviction. Gr. *peithō.* Ap. 150. I. 2.
7 could not tell = did not know. Ap. 132. I. i.
not. Gr. *mē.* Ap. 105. II.
8 Jesus. Ap. 98. X. Neither. Gr. *oute.*

20. 9-18 (Y, p. 1493). PARABLE AGAINST ENEMIES. (*Repeated Alternation.*)

Y | o[1] | 9. Proprietor of Vineyard. Action.
p[1] | 10–15-. Husbandmen. Conduct.
o[2] | –15. Proprietor of Vineyard. Question.
p[2] | 16. Husbandmen. Destruction.
o[3] | 17, 18. Proprietor (the Lord). Application.

9 Then began, &c. See Matt. 21. 34, 46 and Mark 12. 1–12. See notes there.
to. Gr. *pros.* Ap. 104. xv. 3.
the people. But still in the hearing of the rulers.
vineyard. See Isa. 5. 1–7. Jer. 2. 21. Ezek. 15. 1–6.
let it forth. See note on Matt. 21. 33.
husbandmen: i. e. Israel.
went . . . far country = left the country. See note on Matt. 21. 33.
10 at. Gr. *en*; but all the texts omit.
servant = bond-servant.
of = from. Gr. *apo.* Ap. 104. iv.
beat. This is supplementary, not contradictory to Matthew and Mark.
11 again he sent = he sent yet. Gr. "added to send". A Hebraism (19. 11. Acts 12. 3. Cp. Gen. 4. 2).
another = a different. Gr. *heteros.* Ap. 124. 2.
12 a. The 1611 edition of the A.V. reads "the".
wounded. Gr. *traumatizō.* Occurs only here and Acts 19. 16. Cp. 10. 34.
cast him out. See 13. 33, 34 and Neh. 9. 26. 1 Kings 22. 24–27. 2 Chron. 24. 19–22. Acts 7. 52. 1 Thess. 2. 15. Heb. 11. 36, 37.
13 the lord. Gr. *ho Kurios.* Ap. 98. VI. i. a. 4. A.
What shall I do? Cp. Gen. 1. 26; 6. 7.
beloved. Gr. *agapētos.* Ap. 155. III.
it may be = surely. Gr. *isōs.* Occurs only here; and only once in O.T. where it is Sept. for Heb. *'ak* (1 Sam. 25. 21). reverence. See note on Matt. 21. 37.
see. Ap. 133. I. i.
14 reasoned. Not the same word as in *v.* 5.
among. Same as "with" (*v.* 5). be = become.
15 out of = outside. Cp. Heb. 13. 12, 13. John 19. 27.
16 He shall come = [Some answered] he, &c. Cp. Matt. 21. 41.
others = others (of the same kind); i. e. a new Israel, not a different Gentile nation, which would be *heteros.* Ap. 124. 2.
they said: i. e. others who heard it said.
God forbid = May it never be! Gr. *mē genoito.* Heb. *chalilah* = the opposite of "Amen" (Gen. 44. 7, 17. Josh. 22. 29). Occurs only here in the Gospels, but ten times in Romans.
17 beheld = looked fixedly. Gr. *emblepō.* Ap. 133. I. 7. is written = has been written. See Ap. 143.
The stone, &c. Quoted from Ps. 118. 22. Cp. 19. 38. become = become into. Gr. *eis.* Ap. 104. vi.
18 broken = broken to pieces. grind him to powder. See note on Matt. 21. 44.

20. 19-26 [For Structure see next page].

19 And, &c. Cp. Matt. 22. 15–22. Mark 12. 13–17. the same in Gr. *en.* Ap. 104. viii. the same. See Ap. 156. on. Gr. *epi.* Ap. 104. ix. 8. perceived = got to know. Gr. *ginōskō.* Ap. 132. I. ii. Not the same as in *v.* 28. against. Gr. *pros.* Ap. 134. xv. 3. against them. Cp. Jer. 18. 18.

A.D. 29

20 And they °watched *Him*, and sent forth °spies, which should °feign themselves °just men, that they might take hold of His °words, °that so they might deliver Him unto the °power and [2]authority of °the governor.

r[1]

21 And they °asked Him, saying, °"Master, °we know that Thou sayest and teachest rightly, °neither °acceptest Thou the person *of any*, but teachest the way of °God °truly:

22 Is it lawful for us to give °tribute unto Cæsar, or °no?"

q[2]

23 But He °perceived their °craftiness, and said [2]unto them, "Why tempt ye Me?

r[2]

24 °Shew me a °penny. °Whose image and superscription hath it?" They answered and said, "Cæsar's."

q[3]

25 And He said unto them, "Render therefore unto Cæsar the things which be Cæsar's, and unto [21]God the things which be [21]God's."

26 And they could [5]not take hold of His °words before the people: and they marvelled °at His answer, and held their peace.

V X[3] A

27 °Then came to *Him* certain of the °Sadducees, which °deny that there is any °resurrection; and [20]they [21]asked Him,

B s

28 Saying, [21]"Master, °Moses °wrote unto us, [5]**If any man's brother die, having a wife, and he die °without children, that his brother should take his wife, and °raise up seed unto his brother.**

t

29 There were therefore seven brethren: and the first took a wife, and died without [28]children.

30 And the second took her to wife, and he died [28]childless.

31 And the third took her; and in like manner the seven also: and they left [22]no °children, and died.

u

32 Last of all °the woman died also.

33 Therefore [1]in the [27]resurrection whose wife of them °is she? for seven had her °to wife."

B s

34 And [8]Jesus answering said unto them,

I

"The °children of this °world marry, and °are given in marriage:

35 But they which shall be accounted worthy to °obtain that [34]world, and the [27]resurrection [4]from °the dead, neither marry, nor [34]are given in marriage:

36 °Neither can they die any more: for they are °equal unto the angels; and are the [34]children of [21]God, being the [34]children of the [27]resurrection.

u

37 °Now that °the dead are °raised, even °Moses °shewed °at the bush, when he calleth °the LORD **the [21]God of Abraham, °and the [21]God of Isaac, °and the [21]God of Jacob.**

20. 19-26 (X[2], p. 1493). ENEMIES. SECOND ATTACK. TRIBUTE MONEY. (*Repeated Alternation.*)

X[2] | q[1] | 19, 20. Conspiracy made.
r[1] | 21, 22. Their question.
q[2] | 23. Conspiracy perceived.
r[2] | 24. The Lord's question.
q[3] | 25, 26. Conspiracy silenced.

20 watched. See on 17. 20. Cp. 6. 7; 14. 1; Mark 3. 2.
spies = secret agents. Gr. *enkathetos* = liers in wait. Josh. 8. 14. Job 31. 9. Occurs only here in N.T.
feign. Gr. *hupokrinomai*. Ap. 122. 9. Occurs only here in N.T.
just = righteous: i. e., here, honest.
words = discourse. Gr. pl. of *logos*. See note on Mark 9. 32.
that so = to (Gr. *eis*. Ap. 104. vi) the end that.
power = rule. The Roman power. Gr. *archē*. Ap. 172. 6.
the governor. Pilate. He alone had the rule as to life and death. So that it was the Lord's life they had in view.
21 asked = questioned.
Master = Teacher. Gr. *didaskalos*. Ap. 98. XIV. v. 1.
we know. Gr. *oida*. Ap. 132. I. i.
neither. Gr. *ou*. Ap. 105. I.
acceptest. See Gal. 2. 6. Jas. 2. 1. It is a Hebraism. See Lev. 19. 15. Mal. 1. 8.
God. Gr. *theos*. Ap. 98. I. i. 1.
truly = with (Gr. *epi*. Ap. 104. ix. 1) truth.
22 tribute. Gr. *phoros* = anything brought. Here the poll-tax, which was disputed by scrupulous legalists. Only here, 23. 2, and Rom. 13. 6, 7.
no. Gr. *ou*. Ap. 105. I.
23 perceived = discerned. Gr. *katanoeō*. Not the same word as in *v.* 19.
craftiness = cunning. Gr. *panourgia*. Used only by Luke (here), and Paul (1 Cor. 3. 19. 2 Cor. 4. 2; 11. 3. Eph. 4. 14).
24 Shew = Exhibit. Not the same word as in *v.* 37.
penny. Gr. *denarius*. Ap. 51. I. 4.
Whose image, &c.? See note on Matt. 22. 20.
26 words. Gr. *rhēma*. See note on Mark 9. 32.
at. Gr. *epi*. Ap. 194. ix. 2.

20. 27-40 (X[3], p. 1493). ENEMIES. THIRD ATTACK. RESURRECTION.
(*Introversion and Extended Alternation.*)

X[3] | A | 27. Sadducees. Questioning.
B | s | 28. Statement of Moses.
t | 29-31. Hypothetical case.
u | 32, 33. Death and Resurrection.
B | s | 34-. Statement of the Lord.
t | -34-36. The true case.
u | 37, 38. Death and Resurrection.
A | 39, 40. Sadducees. Silenced.

27 Then came, &c. Cp. Matt. 22. 23-33. Mark 12. 18-27.
Sadducees. See Ap. 120. III.
deny . . . resurrection = say that there is no (Ap. 105. II) resurrection (Ap. 178. II. 1). This is the key to what follows.
28 Moses. See note on 5. 14.
wrote. See Deut. 23. 4.
without children (Gr. *ateknos*) = children. Occ. only here and *vv.* 29, 30.
raise up. Ap. 178. I. 2.
31 children. Ap. 108. i.
32 the woman died also = the woman also died.
33 is = becomes.
to wife = as wife.
34 children = sons. A Hebraism. Ap. 108. iii.
world = age. Ap. 129. 2. This age as distinguished from the age (or dispensation) that is to come, the age to which resurrection is the door of entrance.
are given, &c. Gr. *ekgamiskomai*. Occ. only here and *v.* 35.
35 obtain = attain to.
the dead = dead people: i. e. leaving them for a subsequent resurrection. No Art. See Ap. 139. 3.
36 Neither, &c. = For neither. Gr. *oute*. No more births, marriages, or deaths. 1 Cor. 15. 52. Rev. 21. 4.
equal unto the angels. Gr. *isangelloi*. Occurs only here.
37 Now = But.
the dead = corpses. See Ap. 139. 1.
are raised. Gr. *egeirō*. Ap. 178. I. 4.
Moses shewed. Moses cited because his testimony was in question (*v.* 28).
shewed = disclosed. Gr. *mēnuō*, originally to disclose something before unknown. Occurs only here, John 11. 57. Acts 23. 30. 1 Cor. 10. 28.
at the bush = [in the Scripture] on (Gr. *epi*. Ap. 104. ix. 1). Referring to one of the Sections known by that name. See on 2 Sam. 1. 18, "the Bow"; Ezek. 1, "the Chariot". Cp. Rom. 11. 2, "Elijah". Quoted from Ex. 3. 6.
the LORD = Jehovah. See Ap. 98. VI. i. *a*. 1. B. b.
and. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.

A.D. 29 38 For He is [5] not a [21] God of [c] in [c] the dead, but
of [c] the living: for all [c] live [c] unto Him."

A 39 Then certain of the scribes answering
said, [21] "Master, Thou hast well said."
40 And after that they durst [c] not ask Him
any *question at all.*

Y v 41 [c] And He said [2] unto them, "How say
they that [c] Christ is [c] David's son?

w 42 And [c] David himself saith [1] in [c] the book
of Psalms, [c] '**The LORD said unto my [c] Lord,**
'Sit Thou [c] on My right hand,
43 **Till I [c] make Thine enemies [c] Thy foot-**
stool."

w 44 [c] David therefore calleth Him [c] Lord,

v how is He then his son?"

X[4] 45 Then [c] in the audience of all the people
He said unto His disciples,
46 [c] "Beware [10] of the scribes, which [c] desire to
walk [1] in long robes, and love [c] greetings in
the markets, and [c] the highest seats [1] in the
[c] synagogues, and the [c] chief rooms [c] at feasts;
47 Which [c] devour widows' houses, and for
a [c] shew make long prayers: the same shall
receive greater [c] damnation."

A[8] **21** [c] And He [c] looked up,
B[8] C x and [c] saw the rich men casting their
gifts [c] into [c] the treasury.

y 2 And He saw [c] also a certain [c] poor widow
casting in thither two [c] mites.

D 3 And He said, "Of a truth I say unto you, that
this poor widow hath cast in [c] more than they all:

C *x* 4 For all these have [c] of their abundance cast
in [c] unto the [c] offerings of [c] God:

y but *she* [c] of her [c] penury hath cast in all the
[c] living that she had."

A[9] 5 And as some spake [c] of [c] the temple,

B[9] E how it was adorned with goodly stones and
[c] gifts, He said,

38 the dead = dead [people], as in *v.* 35. Ap. 139. 2.
the living = living [people].
live. In resurrection. See note on Matt. 9. 18.
unto = by. The Dative of the Agent, as in Matt. 5. 21, "by them"; 2 Cor. 12. 20, "by you"; Rom. 10. 20, "of (= by) them"; 2 Pet. 3. 14, "of (= by) Him"; 1 Tim. 3. 16, "of (= by) angels".
40 not = not any more. Gr. *ouketi.* Compound of *ou*, Ap. 105. I.

20. 41-44 (*Y*, p. 1493). DILEMMA FOR THEM. (*Introversion.*)

Y | v | 41. The Lord's question. "How?"
w | 42, 43. The Scripture.
w | 44. The Inference.
v | 44. The Lord's question. "How?"

41 And He said, &c. Cp. Matt. 22. 41-46, and Mark 12. 35-37.
Christ = the Messiah. Ap. 98. IX.
David's son. See Ap. 98. XVIII.
42 David himself saith, &c. Considering that the Lord spoke only what the Father gave Him to speak (Deut. 18. 18, 19. John 7. 16; 8. 28; 12. 49; 14. 10, 24; 17. 8, 14), it is perilously near blasphemy for a modern critic to say: "nothing can be more mischievous . . . or more irreverent than to drag in the name of our Lord to support a particular view of Biblical criticism." The Lord's name is not "dragged in". It is He Who is speaking. It is He Who declares in the name of Jehovah that "David himself wrote these words "in the book of Psalms". It is the denial of this that must "undermine faith in Christ".
the book, &c. Quoted from Ps. 110. 1.
The LORD = Jehovah. Ap. 98. VI. i. *a.* 1. A. a.
Lord = Heb. Adonai. Ap. 98. VI. i. *a.* 2. A. a.
on. Gr. *ek.* Ap. 104. vii.
43 make = set.
Thy footstool = as a footstool for Thy feet. See note on Matt. 22. 44.
44 David therefore calleth Him Lord. According to the modern critics it was not David but some one else! **Lord.** Ap. 98. VI. i. *a.* 2. B. 2.
45 in the audience of all the people = as all the people were listening.
46 Beware = Beware [and keep] from, &c.
desire. Gr. *thelō.* Ap. 102. 1.
greetings = salutations. Cp. 11. 43. See note on Matt. 23. 7.
the highest = first, front, or chief.
synagogues. Ap. 120. I.
chief rooms = best seats, or couches. See 14. 7.
at in. Gr. *en.* Ap. 104. viii. **47 devour** = swallow up. **shew** = pretext. **damnation** = judgment, or condemnation. Ap. 177. 6. Cp. 10. 14.

21. 1-4 (B[8], p. 1490). EVENT. THE POOR WIDOW

B[8] | C | x | 1. Rich men. } Their acts.
y | 2. Poor widow. }
D | 3. Declaration of the Lord.
C | *x* | 4. Rich men. } His words.
y | 4. Poor widow. }

1 And He looked up, &c. The Lord was still in the Temple, showing that this prophetic discourse is not the same as that spoken later on the Mount of Olives. They are similar to *v.* 11, when the Lord goes back and speaks of what shall happen "before all these things". See Ap. 155. **looked up.** Gr. *anablepō.* Ap. 133. I. 1. **saw.** Gr. *eidon.* Ap. 133. I. 1. **into.** Gr. *eis.* Ap. 104. vi. **the treasury.** See note on Matt. 24. 1 and Mark 12. 41. Cp. John 8. 20. **2 also a certain poor widow** = a certain poor widow also. **poor.** Gr. *penichros* = one who works for daily bread. Occurs only here. **mites.** Gr. *lepta.* See Ap. 51. I. 8. **3 more.** As a matter of proportion. **4 of** = out of. Gr. *ek.* Ap. 104. vii. **unto.** Gr. *eis*, as in *v.* 1. **offerings** = gifts. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the chest containing them. **God.** See Ap. 98. I. i. 1. **penury** = lack, or want. **living** = livelihood. Gr. *bios.* Ap. 170. 2.

21. 5-36 (B[9], p. 1490). EVENT. PROPHETIC DISCOURSE. (*Alternation.*)

B[9] | E | 5. Remark of some, *re* Temple.
F | 6. The Lord's answer. Its destruction.
E | 7. Question of some. "When?", "What Sign?"
F | 8-36. The Lord's answer.

5 of = about. Gr. *peri.* Ap. 104. xiii. 1. **the temple.** Gr. *hieron.* See note on Matt. 23. 16. **gifts** = dedicated gifts. Gr. pl. of *anathēma.* Occurs only here. Cp. Josephus, *Bell. Jud.* V. 5. § 4.

F A.D. 29

6 "*As for* these things which ye °behold, the days will come, °in the which there shall not be left °one stone upon another, that shall °not be thrown down."

E

7 And °they asked Him, saying, °"Master, but °when shall these things be? and °what °sign *will there be* when these things °shall come to pass?"

F G

8 °And He said, °"Take heed that ye be °not °deceived: °for many shall come °in My name, saying, 'I am *Christ*;' and the °time °draweth near: go ye °not therefore after them.

J¹ K¹

9 But when ye shall hear of wars and °commotions, °be [8]not terrified:

L¹

for these things must °first come to pass; but °the end *is* [6]not °by and by."

J² K²

10 °Then said He unto them, °"**Nation shall rise °against nation, and kingdom °against kingdom:**

11 And great earthquakes shall be °in divers places, and °famines, and pestilences; and °fearful sights and great °signs shall there be °from °heaven.

L²

12 But °before all these, they shall lay their hands °on you, and persecute *you*, delivering *you* up °to the synagogues, and into prisons, being brought °before kings and rulers for My name's sake.

13 And it shall °turn to you °for °a testimony.

14 Settle *it* therefore °in your hearts, [8]not to °meditate before what ye shall °answer:

15 For I will give you °a mouth and wisdom, which all your adversaries shall [8]not be able °to gainsay nor resist.

16 And ye shall be °betrayed both °by parents, °and brethren, °and kinsfolks, °and friends; °and *some* °of you shall they cause to be put to death.

17 And ye shall be hated °of all *men* °for My name's sake.

18 But there shall °not an °hair [4]of your head perish.

19 [6]In your °patience °possess ye your °souls.

20 And when ye shall [1]see °Jerusalem compassed °with armies, then °know that the desolation thereof °is nigh.

21 Then let them which are [6]in Judæa flee [12]to the mountains; and let them which are [6]in the midst of °it depart out; and let [8]not them that are [6]in the °countries enter °thereinto.

6 behold = are gazing at. Gr. *theōreō*. Ap. 133. I. 11.
in. Gr. *en*. Ap. 104. viii.
one stone upon another = stone upon (Gr. *epi*. Ap. 104. ix. 2) stone. not. Gr. *ou*. Ap. 105. I.
7 they: i.e. "the some" of *v.* 5. Not any of the Apostles. See Ap. 155.
Master = Teacher. See Ap. 98. XIV. v. 1.
when . . . what? Note the two questions here, and the three on the later occasion. See Ap. 155.
sign = the sign. Gr. *to sēmeion*. Ap. 176. 3.
shall come to pass? = may be about to take place?

21. 8-36 (*F*, p. 1496). THE LORD'S ANSWER.
(*Introversion.*)

F | G | 8. Warning.
H | 9-28. Prophecy.
H | 29-33. Illustration (Fig-tree).
G | 34-36. Warning.

8 And He said, &c. See Ap. 155.
Take heed. Gr. *blepō*. Ap. 133. I. 5.
not. Gr. *mē*. Ap. 105. II.
deceived = misled.
for many, &c. This was speedily fulfilled. It was the first sign as to "when" (*v.* 7). Cp. 1 John 2. 18, "the last hour."
in. Gr. *epi*. Ap. 104. ix. 2.
time = season.
draweth = has drawn.

21. 9-28 (H, above). PROPHECY.
(*Repeated Alternation.*)

H | J¹ | K¹ | 9-. The first things.
L¹ | -9. Time. End not yet (then).
J² | K² | 10, 11. The last things. Tribulation.
L² | 12-24. Time. Before these last (*vv.* 10, 11).
J³ | K³ | 25-27. The last things. Great Tribulation. (Details of *vv.* 10, 11.)
L³ | 28. Time. Israel's redemption nigh.

9 commotions = unrest. Occurs only here, and 1 Cor. 14. 33. 2 Cor. 6. 5; 12. 20. Jas. 3. 16.
be not terrified = be not scared. Gr. *ptoeō*. Occurs only here and 24. 37.
first. See the Structure K¹, above.
the end. Gr. *to telos*. Not the sunteleia. Cp. Matt. 24. 3 and 14.
by and by = immediately. As in Matt. 24. 6, "not yet", Mark 13. 7. Cp. 17. 7. Matt. 14. 31. Mark 6. 25. See Ap. 155.
10 Then said He, &c. Matt. 24. 7, 8. Mark 13. 8.
Nation, &c. Quoted from Isa. 19. 2.
against. Gr. *epi*. Ap. 104. ix. 3.
11 in divers. Gr. *kata*. Ap. 104. x. 2.
famines, and pestilences. Gr. *limoi kai loimoi*. Fig. *Paronomasia* (Ap. 6), for emphasis, like Eng. "dearths and deaths".
fearful sights = things that fill with fear. Gr. pl. of *phobētron*. Occurs only here, but in Sept. Isa. 19. 17. In medical language = objects imagined by the sick.
signs. Gr. *sēmeion*. Ap. 176. 3.
from. Gr. *apo*. Ap. 104. iv.
heaven. Sing. No Art. See note on Matt. 6. 9, 10.

12 before all these. The Lord goes back, here, instead of continuing, as in Matt. 24. 8, 9, and Mark 13. 9. See Ap. 155. before. Gr. *pro*. Ap. 104. xiv. on = upon. Gr. *epi*. Ap. 104. ix. 3. to = unto. Gr. *eis*. Ap. 104. vi. before = up to. Gr. *epi*. Ap. 104. ix. 3. **13** turn = turn out. for. Gr. *eis*. Ap. 104. vi. a testimony. Cp. Phil. 1. 28. 2 Thess. 1. 5. **14** in. Gr. *eis*. Ap. 104. vi. meditate. Cp. 12. 11. Matt. 10. 19, 20. answer. Cp. 1 Pet. 3. 15. **15** a mouth and wisdom. Note the Fig. *Hendiadys* (Ap. 6) = a mouth, yea, a wise mouth. Mouth, too, put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is spoken by it. Cp. Ex. 4. 11, 12. Jer. 1. 9. Isa. 6. 7. to gainsay, &c. See Acts 4. 14; 6. 10. **16** betrayed = delivered up. by. Gr. *hupo*. Ap. 104. xviii. 1. and. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis. of = from among. Gr. *ek*. Ap. 104. vii. **17** of = by. Gr. *hupo*. Ap. 104. xviii. 1. for = on account of. Gr. *dia*. Ap. 104. v. 2. **18** not = by no means. Gr. *ou mē*. Ap. 105. III. hair, &c. Cp. Matt. 10. 30. **19** patience = patient endurance. possess ye = ye shall possess. Occurs only here, and 18. 12. Matt. 10. 9. Acts 1. 18; 8. 20; 22. 28. 1 Thess. 4. 4. souls = lives. Ap. 110. III. 2. **20** Jerusalem. This is one point of the Lord's prophecy, in Luke. There is nothing of this in Matthew or Mark. See Ap. 155. with = by. Gr. *hupo*. Ap. 104. xviii. 1. know = get to know. Ap. 132. I. ii. is nigh = has drawn near. **21** it = her. countries = fields. thereinto = into (Gr. *eis*. Ap. 104. vi) her.

A.D. 29 **22** For these be **the days of** °**vengeance**, that °all things which °are written may be °fulfilled.

23 But woe unto them that are with child, and to them that give suck, [6]in those days! for there shall be great distress °in the °land, and °wrath °upon this people.

24 °And they shall fall by the °edge of the sword, °and shall be °led away captive [1]into all nations: °and Jerusalem shall be °trodden down [17]of the °Gentiles, °until °the times of the °Gentiles be [22]fulfilled.

J³ K³ a **25** °And there shall be signs [6]in the sun, °and in the moon, and in the stars; and °upon the °earth distress of nations, °with perplexity; °the sea and the waves roaring;

b **26** °Men's hearts °failing them °for fear, and for °looking after those things which are coming on the °earth:

b for °**the powers of** °**heaven** °**shall be shaken.**

a **27** And then shall they °see °**the Son of man coming** [5]**in a cloud** °with power and great glory.

L³ **28** And when these things begin to come to pass, then °look up, and lift up your heads; °for your °redemption draweth nigh."

H M **29** And He spake to them a parable; °"Behold the fig tree, and all the trees;

N *c* **30** When they °now °shoot forth,

d °ye see and [20]know °of your own selves that summer is °now nigh at hand.

N c **31** °So likewise ye, when ye [1]see these things °come to pass,

d [20]know ye that °the kingdom of [4]God is nigh at hand.

M **32** °Verily I say unto you, °This generation shall [18]not pass away, °till all be fulfilled.

33 °Heaven and [25]earth °shall pass away: but My °words shall [18]not pass away.

G **34** And take heed to yourselves, lest at any time your °hearts be °overcharged [25]with

22 vengeance. Quoted from Hos. 9. 7. See Dan. 9. 26, 27; and Josephus, *Bell. Jud.* v. 10.
all things which are written. These and no more nor less. As in Acts 3. 21.
are written = have been, and stand written.
fulfilled. As in *v.* 24. Not the same word as in *v.* 32.
23 in = upon. Gr. *epi.* Ap. 104. ix. 1.
land. Gr. *gē.* Ap. 129. 4.
wrath. See 1 Thess. 2. 16.
upon = among. Gr. *en.* Ap. 104. viii. But all the texts read "to".
24 And. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.
edge = mouth (Gen. 34. 26 m.).
led away captive. Josephus speaks of 1,100,000 slain and 97,000 taken away to Egyptian mines and elsewhere (*Bell. Iud.* vi. 9).
trodden down. Not the future tense of the verb (*pateō*), but the future of the verb "to be", with the Pass. Part. of *pateō* = shall be and remain trodden down, in a way that it had never been before. The reference is to the Mohammedan possession since A. D. 636 in succession to the "fourth" or Roman possession. See note on Dan. 2. 40.
Gentiles = nations, as in preceding clause.
until, &c. So that a day is coming when the nations will cease to tread it down, and it will be possessed by its rightful owner—Israel.
the times: i. e. the times of the Gentile possession of Jerusalem.

21. 25-27 (K³, p. 1497). THE LAST THINGS.

(*Introversion*)

K³ | a | 25. Signs. In Heaven and Earth.
b | 26–. Earth.
b | –26. Heaven.
a | 27. Signification.

25 And. Note the Fig. *Polysyndeton* (Ap. 6), for emphasis.
And there shall be, &c. The Lord here passes over the intervening present dispensation, and takes up the yet future time of the end, enlarged on later in Matt. 24. 29-31. Mark 13. 24-27.
upon. Gr. *epi.* Ap. 104. ix. 1.
earth. Gr. *gē.* Ap. 129. 4. Not the same as in *v.* 26; but the same as "land" in *v.* 23.
with. Gr. *en.* Ap. 104. viii.
the sea, &c. Cp. Ps. 46. 3. Isa. 5. 30. Rev. 17. 15.
26 Men's. Gr. *anthrōpos.* Ap. 123. 1.
failing = fainting. Gr. *apopsuchō.* Occurs only here. Luke used three compounds of the simple verb (*psuchō*, Matt. 24. 12), all peculiar to him: e. g. "cool", 16. 24; "gave up the ghost", Acts 5. 5, 10; 12. 23.
for = from. Gr. *apo.* Ap. 104. iv.
looking after = expectation. Gr. *prosdokia*, from the verb *prosdokeō*. Ap. 133. III. 3.
earth = the inhabited earth. Gr. *oikoumenē.* Ap. 129. 3.
the powers, &c. Ap. 172. 1. Probably refers to the angelic world rulers. See notes on Dan. 10. 13.
heaven = the heavens. See note on Matt. 6. 9, 10.
shall be shaken. Cp. Matt. 11. 7. Luke 6. 38. Acts 4. 31. Heb. 12. 26, 27.
27 see. Gr. *opsomai.* Ap. 133. I. 8. a.
the Son of man. Ap. 98. XVI.
with. Gr. *meta.* Ap. 104. xi. 1.
28 look up. Gr. *anakuptō* = watching with outstretched neck. Occurs only here, 13. 11, and John 8. 7, 10.
for = because.
redemption = deliverance from the tribulation. See Zech. 14. 1-4.

21. 29-33 (*H*, p. 1497). ILLUSTRATION. FIG TREE. (*Introversion and Alternation.*)

H | M | 29. Sign. Fig tree and all the trees.
N | c | 30–. Shooting forth of leaves.
d | –30. Inference. Summer near.
N | *c* | 31–. Events. "These things" (*vv.* 25-28).
d | –31. Inference. Kingdom nigh.
M | 32, 33. Signification. "These things" (*vv.* 9 and 25-24).

29 Behold = Look ye. Ap. 133. I. 1. Fig. *Asterismos.* Ap. 6.
30 now = already.
shoot forth = sprout.
ye see and know = seeing (Gr. *blepō.* Ap. 133. I. 5) ye get to know. Gr. *ginōskō.* Ap. 132. I. ii.
of = from [experience]. Gr. *apo.* Ap. 104. iv.
31 So likewise ye = so ye also.
come = coming.
the kingdom of God. See Ap. 114.
32 Verily. See note on Matt. 5. 18.
This generation. See note on Matt. 11. 16.
till all be fulfilled = till (Gr. *eōs an*) all may possibly come to pass. (Not the same word as "fulfilled" in *v.* 24.) Had the nation repented at Peter's call, in Acts 2. 38; 3. 19-26, "all that the prophets had spoken" would have come to pass.
33 Heaven = the heaven.
shall pass away. Cp. Ps. 102. 26. Isa. 51. 6. 2 Pet. 3. 7, 10.
words = utterances. Gr. pl. of *logos.* See note on Mark 9. 32. Cp. Isa. 40. 8.
34 hearts. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person.
overcharged = weighed down. Gr. *barunō.* Only here. Cp. 9. 32. 2 Cor. 5. 4.

A. D. 29

°surfeiting, and °drunkenness, and °cares °of this life, and *so* that day °come °upon you °unawares.

35 For °as a snare shall it come [12]on all them that dwell [12]on the face of the whole [25]earth.

36 °Watch ye therefore, °and pray °always, that ye may be accounted worthy to escape all these things that °shall come to pass, and to °stand before [27]the Son of man."

A[10]

37 °And in the day time He was teaching [6]in the temple; and at night He went out, and °abode °in the mount that is called *the mount* of Olives.

38 And all the people °came early in the morning °to Him [6]in the [5]temple, for to hear Him.

[10] O[1] e

22 °Now the feast of unleavened bread °drew nigh, which is called the °passover.

f

2 And the chief priests and scribes °sought how they might °kill Him; °for they feared the people.

f

3 Then entered °Satan °into °Judas surnamed Iscariot, being of the number °of °the twelve.

4 And he °went his way, and communed with the chief priests and °captains, how he might °betray Him unto them.

5 And they were °glad, and °covenanted to give him money.

6 And °he promised, and [2]sought °opportunity to betray Him unto them °in the absence of °the multitude.

e

7 Then °came °the day of unleavened bread, when the °passover must be killed.

O[2] g

8 And He sent Peter and John, saying, "Go and prepare us the [7]passover, that we may °eat."

h

9 And they said unto Him, "Where °wilt Thou that we prepare?"

h

10 And He said unto them, °"Behold, when ye are entered [3]into the city, there shall a °man meet you, bearing a pitcher of water; follow him [3]into the house where he entereth in.

11 And ye shall say unto the °goodman of the house, °'The Master saith unto thee, 'Where is the guestchamber, where I shall eat the [7]passover °with My disciples?'"

surfeiting. Gr. *kraipalē*. A medical word used for the nausea after drunkenness, from which is the Lat. *crapula*. Occurs only here. The Eng. is from the Old French *surfait* or *sorfait* = excess.

drunkenness. Gr. *methē*. Occurs only here, Rom. 13. 13. Gal. 5. 21.

cares. See note on Matt. 6. 25, "drunkenness" of today; "cares" for to-morrow.

of this life. Gr. *biōtikos* = of or belonging to *bios*. Ap. 170. 2.

come = should come.

upon. Gr. *epi*. Ap. 104. ix. 3.

unawares = suddenly. Gr. *aiphnidios*. Occurs only here, and 1 Thess. 5. 3.

35 as a snare. Cp. Ecc. 9. 12. Isa. 24. 17.

36 Watch. See on Mark 13. 33.

and pray = praying.

always = in (Gr. *en*. Ap. 104. viii) every season.

shall come to pass = are about to come to pass.

stand. See Ps. 1. 5. Mal. 3. 2.

37 And in the day time = by day. A parenthetic statement referring to His custom during these last six days. See Ap. 156.

abode = used to lodge.

in = into: i. e. into its protecting shelter. Occurs only here, and Matt. 21. 17.

38 came early in the morning. Gr. *orthrizō*. Occurs only here. Supply the Relative *Ellipsis* thus: "[rising] early in the morning, came".

to. Gr. *pros*. Ap. 104. xv. 3.

22. 1-38 (B[10], p. 1490). EVENT. THE LAST PASSOVER. (*Division.*)

B[10] | O[1] | 1–7. The Feast. Nigh.
O[2] | 8–13. The Feast. Prepared.
O[3] | 14–20. The Feast. Partaken of.
O[4] | 21–38. The Feast. Events following.

22. 1-7 (O[1], above). THE FEAST. NIGH. (*Introversion.*)

O[1] | e | 1. The Feast nigh.
f | 2. Conspiracy of chief priests and scribes.
f | 3–6. Subornation of Judas.
e | 7. The Feast arrived.

1 Now, &c. Cp. Matt. 26. 17–19. Mark 14. 12–16.

drew = was drawing.

passover. Aramaic, *pascha*. Ap. 94. III. 3.

2 sought = were seeking. Contemporaneously with the Feast.

kill Him = get rid of, or make away with Him. Gr. *anaireō* = take up and carry off.

for, &c. Therefore their aim was to take Him secretly, and evade a public trial.

3 Satan. See note on Matt. 4. 10.

into. Gr. *eis*. Ap. 104. vi.

Judas . . . the twelve. See Ap. 141.

of. Gr. *ek*. Ap. 104. vii.

4 went his way . . . and = having gone away.

captains = officers of the Levitical Temple guards. Cp. Jer. 20. 1. Acts 4. 1.

betray Him = deliver Him up.

5 glad = rejoiced. Because that promised to solve their difficulty.

covenanted = agreed.

6 he promised. For his part. See notes on Prov. 16. 1, 9, 33.

opportunity. Implying the difficulty. Occurs only here, and *v.* 35.

in the absence of = without. Gr. *ater*.

the multitude = a crowd.

7 came = came near; for the preparation had not yet been made. See Ap. 156.

the day. The 15th of Nisan. This was only the 10th.

passover. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Lamb. Aramaic. See note on *v.* 1.

22. 8-13 (O[2], above). THE FEAST. PREPARED. (*Introversion.*)

O[2] | g | 8. Command. Make ready.
h | 9. Their question. "Where?"
h | 10–12. His answer.
g | 13. Obedience. Made ready.

8 eat = eat [it]: not the Lamb, but the Feast = the *Chagigah*.

9 wilt. Gr. *thelō*. Ap. 102. 1.

10 Behold. Fig. *Asterismos*. Ap. 6.

man. Gr. *anthrōpos*. Ap. 123. 1. An unusual sight. They might have met many men carrying wine-skins, and women carrying pitchers, but not a *man* carrying a "pitcher".

11 goodman = the master of the house. Ap. 98. XIV. iii.

The Master = The Teacher. Ap. 98. XIV. v. 2.

with. Gr. *meta*. Ap. 104. xi. 1.

A.D. 29

12 And °ye shall shew you °a large upper room °furnished: there make ready."

g

13 And they went, and found °as He had said unto them: and they made ready the [7]passover.

O^3 P^1 j^1

14 °And when the hour °was come, He °sat down, and the twelve °apostles °with Him.

15 And He said °unto them, °"With desire I have desired to eat °this [7]passover [11]with you before I suffer:

k^1

16 For I say unto you, I will °not any more eat °thereof, until °it be fulfilled °in °the kingdom of God."

P^2 j^2

17 And He took the °cup, and gave thanks, and said, "Take this, and divide *it* among yourselves:

k^2

18 For I say unto you, I will [16]not drink °of °the fruit of the vine, until [16]the kingdom of God °shall come."

P^3 j^3

19 °And He took °bread, and °gave thanks, and brake *it*, and gave unto them, saying,

k^3

°"This is My body which °is given °for you: this do °in remembrance of Me."

P^4 j^4

20 Likewise °also the [17]cup °after supper, saying,

k^4

"This cup *is* the °new °testament [16]in My blood, which is shed °for you.

O^4 Q

21 But, [10]behold, the hand of him that °betrayeth Me *is* with Me °on the table.

22 And truly °the Son of man goeth, °as it °was determined: but woe unto that [10]man °by whom He is betrayed!"

23 And they began to enquire °among themselves, which [3]of them it was that °should do this thing.

R

24 And °there was °also °a strife °among them, which of them should be accounted the °greatest.

25 And He said unto them, "The kings of the °Gentiles °exercise lordship over them; and they that °exercise authority upon them are called °benefactors.

26 But ye *shall* °not *be* so: but he that is [24]greatest [24]among you, let him be as the younger; and he that °is chief, as he that doth °serve.

27 For whether *is* greater, he that °sitteth at meat, or he that serveth? *is* [26]not he that sitteth at meat? but I am °among you as he that [26]serveth.

28 Ye are they which have continued [11]with Me [16]in My °temptations.

29 And I °appoint unto you a kingdom, °as My °Father hath appointed unto Me;

---

12 ye = that one.
a large, &c. Probably the same room of Acts 1. 13 and 2. 1.
furnished = strewed with divans and cushions.
13 as = even as.

22. 14-20 (O^3, p. 1499). THE FEAST. PARTAKEN OF. (*Repeated Alternation.*)

O^3 | P^1 j^1 | 14, 15. Desire.
k^1 | 16. The reason.
P^2 j^2 | 17. The Cup.
k^2 | 18. The reason.
P^3 j^3 | 19–. The Bread.
k^3 | –19. The reason.
P^4 j^4 | 20–. The Cup.
k^4 | –20. The Signification.

14 And when, &c. Cp. Matt. 26. 20. Mark 14. 17.
was come = had come to pass: i. e. had arrived.
sat down (Gr. *anapiptō*) = reclined.
apostles. This is supplementary. Matthew and Mark have "the twelve" only.
with. Gr. *sun*. Ap. 104. xvi. Not the same word as in *vv.* 11, –15, 21, 28, 33, 49, 52, 53, 59; but the same as in *v.* 56.
15 unto. Gr. *pros*. Ap. 104. xv. 3.
With desire I have desired = I have earnestly desired. Fig. *Polyptoton* (Ap. 6). See note on Gen. 26. 28.
this passover. Not the eating of the Lamb, but the *Chagigah* or feast which preceded it = this [as] a Passover.
16 not = by no means. Gr. *ou mē*. Ap. 105. III.
thereof = of (Gr. *ek*. Ap. 104. vii) it.
it be fulfilled = it may be fulfilled. Which it would have soon been, had the nation repented.
in. Gr. *en*. Ap. 104. viii.
the kingdom of God. See Ap. 114.
17 cup. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for the wine in it.
18 of = from. Gr. *apo*. Ap. 104. iv.
the fruit = the produce: i. e. the wine (*gennēma*, not *karpos* = fruit).
shall come = may have come.
19 And He, &c. Cp. Matt. 26. 26–29. Mark 14. 22–25. 1 Cor. 11. 23–25.
bread. A thin flat hard biscuit, which was broken, and not cut.
gave thanks. Gr. *eucharisteō*.
This is My body. See Ap. 159.
is given = is being given.
for = on your behalf. Gr. *huper*. Ap. 104. xvii. 1.
in = for. Gr. *eis*. Ap. 104. vi.
in remembrance, &c. = for My memorial.
20 also the cup = the cup also.
after. Gr. *meta*. Ap. 104. xi. 2.
new. Gr. *kainē*. See Matt. 9. 16, 17.
testament = covenant. Gr. *diathēkē*. See notes on Heb. 9. 14–23. Blood has nothing to do with a "will" or "testament", but it has with a covenant.
for. Gr. *eis*. Ap. 104. vi.

22. 21 38 (O^4, p. 1499). THE FEAST. EVENTS FOLLOWING. (*Alternation.*)

O^4 | Q | 21–23. Prediction. Betrayal. (JUDAS.)
R | 24–30. Kingdom. Establishment anticipated.
Q | 31–34. Prediction. Denial. (PETER.)
R | 35–38. Kingdom. Rejection anticipated.

21 betrayeth Me = is delivering Me up. The first warning. **22** the Son of man. See Ap. 98. XVI. as = according as. Gr. *kata*. Ap. 104. x. 2. on. Gr. *epi*. Ap. 104. ix. 1. was determined = has been determined. See Acts 2. 23; 3. 18; 4. 27, 28. by. Gr. *dia*. Ap. 104. v. 1. **23** among. Gr. *pros*. Ap. 104. xv. 3. should do = was about to do. **24** there was = there happened. also a strife = a strife also. a strife = a love of dispute. Gr. *philoneikia*. Occurs only here. among. Gr. *en*. Ap. 104. viii. 2. greatest = greater. **25** Gentiles = nations. exercise lordship = lord it. Gr. *kurieuō*. exercise authority. Gr. *exousiazō*. Cp. Ap. 172. 5. benefactors. See note on Matt. 20. 25. **26** not. Gr. *ou*. Ap. 105. I. is chief = the leader. serve. See note on "minister" (Matt. 20. 26). Cp. Phil. 2. 7. **27** sitteth = reclineth. among = in the midst of. **28** temptations = trials. **29** appoint = assign. as = even as. Father. Ap. 98. III.

A.D. 29 30 That ye may eat and drink °at My table [16]in My kingdom, and sit [21]on thrones judging the twelve tribes of Israel."

Q 31 And °the Lord said, °"Simon, Simon, [10]behold, °Satan °hath desired *to have* °you, that he may °sift *you* as wheat:

32 But ℨ have °prayed °for °thee, that °thy faith fail °not: and °when ŧϸou art converted, °strengthen thy brethren."

33 And he said unto Him, °"Lord, I am ready to go [11]with Thee, both [3]into prison, and °to death."

34 And He said, "I tell thee, °Peter, °the cock shall [18]not °crow °this day, before that thou shalt thrice deny that thou °knowest Me."

R l 35 And He said unto them, °"When I sent you without purse, °and °scrip, °and shoes, lacked ye any thing?" And they said, "Nothing."

m 36 Then said He unto them, °"But now, he that hath a purse, let him take *it*, and likewise *his* [35]scrip: and he that hath °no sword, let him sell his garment, and buy °one.

l 37 For I say unto you, that this that °is written must yet be accomplished [16]in Me, **'And He was reckoned °among the transgressors:'** for the things °concerning Me have an end."

m 38 And they said, [33]"Lord, [10]behold, here *are* two swords." And He said unto them, "It is enough."

D S 39 And He came out, and went, °as He was wont, [33]to the mount of Olives; and His °disciples also followed Him.

40 And when He was [30]at °the place, He said unto them, °"Pray that ye enter [32]not [3]into temptation."

T 41 And °ℌe °was withdrawn °from them about a stone's cast,

U and kneeled down, and [40]prayed,

42 Saying, "Father, °if °Thou be willing, remove this cup [21]from Me: nevertheless [32]not My °will, but Thine, be done."

V 43 And there °appeared °an angel unto Him [41]from °heaven, °strengthening Him.

U 44 And °being [16]in °an agony He [40]prayed °more earnestly: and His sweat °was as it were great drops of blood falling down °to the °ground.

T 45 And when He rose up [41]from prayer, and was come °to His disciples, He found them sleeping °for sorrow,

S 46 And said unto them, "Why sleep ye? rise and [40]pray, lest ye enter [3]into temptation."

T[1]XAC 47 And while He °yet spake, [10]behold a

30 at. Gr. *epi.* Ap. 104. ix. 1.
31 the Lord. See Ap. 98. VI. 1. *a.* 3. B. c.
Simon, Simon. The sixth example of this Fig. *Epizeuxis* (Ap. 6). See note on the first (Gen. 22. 11).
Satan. See note on Matt. 4. 10.
hath desired = hath demanded. Gr. *exaiteō.* Occurs only here in N.T. It means to obtain by asking.
you. Plural.
sift. Gr. *siniazō* = to sift (as wheat), to get rid of the corn. Occurs only here. The Lord "winnows" to get rid of the chaff. Cp. Matt. 3. 12. 1 Pet. 5. 8, 9.
32 prayed. Gr. *deomai.* Ap. 134. I. 5. Not the same word as in *vv.* 40, 41, 44, 46.
for = concerning. Gr. *peri.* Ap. 104. xiii. 1.
thee. Simon. **thy faith.** Not Simon himself.
not. Gr. *mē.* Ap. 105. II.
when ŧϸou, &c. = ŧϸou, when thou hast once turned again.
strengthen = establish. Cp. 1 Pet. 5. 10.
33 Lord. Ap. 98. VI. i. *a.* 3. A.
to = into. Gr. *eis*, as "into" prison. Ap. 104. vi.
34 Peter. The Lord addressed him as such, only here, and Matt. 16. 18, to remind him of his weakness. See Ap. 147. He mentions him in Mark 16. 7.
the cock = a cock. See Ap. 160.
crow. See Ap. 173, and note on Matt. 26. 34.
this day = to-day. Gr. *sēmeron.*
knowest. Gr. *oida.* Ap. 132. I. i.

22. 35–38 (*R*, p. 1500). KINGDOM. REJECTION ANTICIPATED. (*Alternation.*)

R | l | 35. Time past. Directions connected with the Proclamation.
m | 36. Time present. New directions given. The former abrogated.
l | 37. Time past. Reasons for old directions.
m | 38. Time present. New directions obeyed.

35 When I sent, &c. See on 9. 2, 3.
and. Note the Fig. *Polysyndeton* (Ap. 6).
scrip. See note on Matt. 10. 10.
36 But now, &c. Showing that precepts given when the kingdom was being proclaimed, no longer held good when it had been rejected.
no sword = not [money]. Gr. *mē.* Ap. 105. II.
one = a sword.
37 is written = standeth written. See Isa. 53. 12.
among = with. Gr. *meta.* Ap. 104. xi. 1.
concerning. Gr. *peri.* Ap. 104. xiii. 1.

22. 39–46 (*D*, p. 1427). THE AGONY. (*Introversion.*)

D | S | 39, 40. Prayer. Disciples exhorted to.
T | 41–. Disciples. Withdrawal from.
U | –41, 42. Prayer to His Father.
V | 43. Angelic ministrant.
U | 44. Prayer to His Father.
T | 45. Disciples. Return to.
S | 46. Prayer. Disciples exhorted to.

39 as He was wont = according to (Gr. *kata.* Ap. 104. x. 2) [His] custom. **disciples.** The eleven.
40 the place. *Gethsemanē* = the oil-press.
Pray. Gr. *proseuchomai.* Ap. 134. I. 2. Not the same word as in *v.* 32. **41 ℌe** = He Himself.
was withdrawn = was parted. Gr. *apospaō.* Only here; Matt. 26. 51. Acts 20. 30; 21. 1.
from. Gr. *apo.* Ap. 104. iv.
42 if, &c. See Ap. 118. 2. *a.*
Thou be willing = it be Thine intention. Cp. Ap. 102. 3.

will = desire. Gr. *thelēma.* Cp. Ap. 102. 2. Verses 43, 44 are omitted or marked as doubtful by most texts, but the Syr. includes them. See Ap. 94. V, note. **43 appeared.** Ap. 106. I. vi. **an angel.** As after the Temptation (Matt. 4. 11). **heaven.** Sing., without the Art. See Matt. 6. 9, 10. **strengthening.** Gr. *enischuō.* Occurs only here, and Acts 9. 19. **44 being** = becoming. Implying increasing intensity. **an agony.** Gr. *agōnia.* Occurs only here. **more earnestly.** Only here. **was** = became. **to** = upon. Gr. *epi.* Ap. 104. ix. 3. **ground** = earth. Gr. *gē.* Ap. 129. 4. **45 to.** Gr. *pros.* Ap. 104. xv. 3. **for** = from. Gr. *apo.* Ap. 104. iv.

22. 47–24. 2 [For Structure see next page].

Verses 47–53. Cp. Matt. 26. 47–56. Mark 14. 43–52. **47 yet spake** = was yet speaking.

A.D. 29 °multitude, and he that was called Judas, one of the twelve, °went before them, and drew near unto °Jesus to kiss Him.

D 48 But [47] Jesus said unto him, "Judas, °betrayest thou [22] the Son of man with a kiss?"

E n 49 When they which were °about Him °saw what °would follow, they said unto Him, [33] "Lord, shall we smite ° with the sword?"

o 50 And one [3] of them smote °the servant of the high priest, and cut off his right ear.

E n 51 And [47] Jesus answered and said, "Suffer ye thus far." And He touched his ear,

o and °healed him.

D 52 Then [47] Jesus said [15] unto the °chief priests, and [4] captains of the °temple, and the elders, which were come °to Him, "Be ye come out, as °against °a thief, [11] with swords and staves? 53 When I was daily [11] with you [16] in the [52] temple, ye stretched forth °no hands [52] against Me: but this is °your hour, and the power of darkness."

C 54 Then °took they Him,

B and led *Him*, and brought Him [3] into the high priest's house.

A F[1] p[1] And Peter °followed afar off.

55 And when they had °kindled a fire [27] in the midst of the °hall, and were set down together, Peter sat down [27] among them.

q[1] 56 But °a certain maid °beheld him as he sat by the °fire, and °earnestly looked upon him, and said, ° "This man was also [14] with Him."

p[2] 57 And he denied Him, saying, "Woman, I [34] know Him [26] not."

q[2] 58 And [20] after a little while °another [49] saw him, and said, ° "Thou art also [3] of them."

p[3] And Peter said, [10] "Man, I am [26] not."

q[3] 59 And about the space of one hour after °another confidently affirmed, saying, ° "Of a truth this *fellow* also was [11] with Him: for he is a Galilæan."

p[4] 60 And Peter said, [10] "Man, I [34] know [26] not what thou sayest."

F[2] r And °immediately, while he °yet spake, [34] the cock crew.

s 61 And [31] the Lord turned, ° and °looked upon Peter.

r And Peter remembered the °word of [31] the Lord, how He had said unto him,

s "Before [34] the cock crow, thou shalt deny Me thrice."

Verses 54–60. Cp. 26. 57–75. Mark 14. 53–72.

22. 47–24. 12 (*C*, p. 1427). THE BAPTISM OF SUFFERING. (*Division.*)

C | W[1] | 22. 47—23. 49. Death, and Events leading up to.
| W[2] | 23. 50–56. Burial.
| W[3] | 24. 1–12. Resurrection.

22. 47—23. 49 (W[1], above). DEATH, AND EVENTS LEADING UP TO IT. (*Introversion.*)

W[1] | X | 22. 47–65. Conspiracy. Effected.
Y | 22. 66—23. 23. Led away to trial.
Z | 23. 24, 25. Pilate's sentence.
Y | 23. 26–32. Led away to death.
X | 23. 33–49. Conspiracy. Completed.

22. 47–65 (X, above). CONSPIRACY. EFFECTED. (*Alternation.*)

X | A | 47–54–. Judas. Treachery and arrest.
B | –54–. In the high priest's house.
A | –54–62. Peter. Denials.
B | 63–65. In the high priest's house.

22. 47–54– (A, above). JUDAS. TREACHERY AND ARREST. (*Introversion and Alternation.*)

A | C | 47. Betrayal.
D | 48. The Lord. Remonstrance to the Betrayer.
E | n | 49. Interposition by Disciples.
o | 50. Ear smitten.
E | *n* | 51–. Interposition by the Lord.
o | –51. Ear healed.
D | 52, 53. The Lord. Remonstrance to the Captors.
C | 54–. Arrested.

multitude = crowd. went = was going.
Jesus. See Ap. 98. X.
48 betrayest thou = deliverest thou up.
49 about = around. Gr. *peri*. Ap. 104. xiii. 2.
saw. Gr. *eidon*. Ap. 133. I. i.
would follow = was about to happen.
with. Gr. *en*. Ap. 104. viii.
50 the servant. The well-known servant Malchus (John 18. 10).
51 healed him. Added by Luke. See on 6. 17.
52 chief priests. The heads of the twenty-four courses.
temple. Gr. *hieron*. See note on Matt. 23. 16.
to = against. Gr. *epi*. Ap. 104. ix. 3.
against. Same as "to", above.
a thief = a brigand, or robber. See note on Matt. 27. 38, and Ap. 164.
53 no = not. Ap. 105. I.
your hour, &c. = your hour [and the hour of] the authority (Ap. 172. 5) of darkness. See Eph. 6. 12. Col. 1. 13; and cp. Heb. 2. 14.
54– took = seized.

22. –54 62 (*A*, above). PETER. DENIALS. (*Division.*)

A | F[1] | –54–60–. Peter's Fall.
F[2] | –60–62. Peter's Repentance.

22. –54–60– (F[1], above). PETER'S FALL. (*Repeated Alternation.*)

F[1] | p[1] | –54, 55. Peter following.
q[1] | 56. Recognition by a maid.
p[2] | 57. Peter's denial.
q[2] | 58–. Recognition by another.
p[3] | –58. Peter's denial.
q[3] | 59. Recognition by another.
p[4] | 60. Peter's denial.

–54 followed = was following. 55 kindled = lighted. Gr. *haptō*. Only in Luke 8. 16; 11. 33; 15. 8. hall = court. 56 a certain maid. See Ap. 160. beheld = saw, as in v. 49. by = at. Gr. *pros*. Ap. 104. xv. 3. fire = light. Ap. 130. 1. earnestly looked. Ap. 133. III. 6. This man was also = This one also was.
58 another = different one. Gr. *heteros*. Ap. 124. 2. Thou art also = Thou also art. 59 another = a certain other (Gr. *allos*. Ap. 124. 1). See Ap. 160. Of = Upon. Gr. *epi*. Ap. 104. ix. 1.

22. 60 62 [For Structure see next page].

60 immediately = on the spot. Gr. *parachrēma*. See 1. 64. yet spake = was yet speaking. Ap. 160
61 and looked. He was bound; and to *speak* aloud was out of the question. looked upon. Gr. *emblepō*. Ap. 133. I. 7. word. Gr. *logos*. See note on Mark 9. 32.

A.D. 29 62 And Peter went °out, and wept bitterly.

B 63 And °the men that held [47]Jesus °mocked Him, °and smote *Him.*

64 And when they had °blindfolded Him, they struck Him on °the face, and °asked Him, saying, "Prophesy, who is it that smote Thee?"

65 And many °other things blasphemously °spake they °against Him.

Y G[1] 66 And as soon as it °was day, °the elders of the people °and the chief priests and the scribes came together, and led Him [3]into their °council, saying,

H[1] 67 °"Art Thou °the Christ? tell us." And He said unto them, °"If I tell you, ye will [16]not °believe:

68 And [67]if °I also ask *you,* ye will [16]not answer Me, nor let *Me* go.

69 °Hereafter shall [22]the Son of man °sit °on the right hand of the °power of °God."

70 Then said they all, "Art Thou then °the Son of [69]God?" And He said [15]unto them, °"Ye say that I am."

71 And they said, °"What need we any further witness? for we ourselves °have heard [18]of His own mouth."

G[2] 23 And the whole °multitude of them arose, and led Him °unto Pilate.

H[2] 2 And they began to accuse Him, saying, °"We found this *fellow* °perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is °Christ a King."

3 And Pilate °asked Him, saying, "Art Thou °the King of the Jews?" And He answered him and said, °"Thou sayest *it.*"

4 Then said Pilate °to the chief priests and *to* the °people, °"I find no fault °in this °Man."

5 And they °were the more fierce, saying, "He °stirreth up the people, teaching °throughout all Jewry, beginning °from °Galilee to this place."

6 When Pilate heard °of [5]Galilee, he asked °whether the [4]Man were a Galilæan.

G[3] 7 And as soon as he °knew that He °belonged unto Herod's °jurisdiction, he °sent Him [4]to Herod, who himself also was °at Jerusalem at °that time.

H[3] t 8 And when Herod °saw °Jesus, he was exceeding glad: for he was °desirous to see Him °of a long *season,* °because he had heard

22. -60-62 (F[2], p. 1502). PETER'S REPENTANCE. (*Alternation.*)

F[2] | r | −60. Event. A cock crowing.
s | 61−. The Lord's look.
r' | −61−. Event. A cock crowing.
s' | −61, 62. The Lord's word.

62 out = outside.

63 the men. Gr. pl. of *anēr.* Ap. 123. 2. Not the same word as in *v.* 10.
mocked = were mocking. Gr. *empaizō.* Cp. 18. 32.
and smote = smiting.

64 blindfolded = covered. Gr. *perikaluptō.* Only here; Mark 14. 65. Heb. 9. 4.
the face. Still covered.
asked = kept asking. Ap. 134. I. 3.

65 other = different. Ap. 124. 2.
spake = said.
against = to. Gr. *eis.* Ap. 104. vi.

22. 66—23. 23 (Y, p. 1502). LED AWAY TO TRIALS. (*Repeated Alternation.*)

Y | G[1] | 22. 66. Led before the Sanhedrin.
H[1] | 22. 67−71. Examination.
G[2] | 23. 1. Led before Pilate.
H[2] | 23. 2−6. Examination.
G[3] | 23. 7. Sent to Herod.
H[3] | 23. 8−11−. Examination.
G[4] | 23. −11, 12. Sent back to Pilate.
H[4] | 23. 13−23. Compromise proposed.

66 was = became.
the elders = the assembly of the elders, as in Acts 22. 5.
and, &c. Read "both chief priests and scribes". There are no Articles.
council. Gr. *sunhedrion.*

67 Art Thou = If Thou art, &c. The condition assumed. See Ap. 118. 2. a.
the Christ = the Messiah. Ap. 98. IX.
If I tell you. Implying "which I do not". Ap. 118. 1. b.
believe. Ap. 150. I. 1. i.

68 I also ask you = I ask [you] also.

69 Hereafter = From (Gr. *apo.* Ap. 104. iv) henceforth, as in 1. 48; 5. 10. John 1. 51.
sit = be seated.
on = at. Gr. *ek.* Ap. 104. vii.
power. Gr. *dunamis.* Ap. 172. 1.
God. Ap. 98. I. i. 1.

70 the Son of God. Ap. 98. XV.
Ye say, &c. A Hebraism, denoting a strong affirmation.

71 What need, &c. = Why have we still need of testimony?
have heard = heard.

23. 1 multitude. Gr. *plēthos* = number (not *ochlos* = crowd). In the usage of the *Papyri* it denotes an assembly.
unto. Gr. *epi.* Ap. 104. ix. 3.

2 We found. As the result of our examination.
perverting = agitating. Not the same word as in *v.* 14. Cp. 9. 41.

Christ = Messiah. Ap. 98. IX. **3 asked** = questioned. **the King.** Pilate using the Art., as though implying his belief. **Thou sayest.** A Hebraism for a strong affirmation. Cp. 22. 70, &c. **4 to.** Gr. *pros.* Ap. 104. xv. 3. **people** = crowds. **I find no fault, &c.** Cp. Matt. 27. 4. **in.** Gr. *en.* Ap. 104. viii. **Man.** Gr. *anthrōpos.* Ap. 123. 1. **5 were the more fierce** = kept insisting. Gr. *epischuō.* Occurs only here in N.T. **stirreth up** = instigates. Gr. *anaseiō.* Stronger than "pervert" in *v.* 2. Occurs only here, and Mark 15. 11. **throughout.** Gr. *kata.* Ap. 104. x. 1. **from.** Gr. *apo.* Ap. 104. iv. **Galilee.** See Ap. 169. **6 of Galilee** = Galilee [mentioned]. **whether** = if. Ap. 118. 2. a. **7 knew** = got to know. Gr. *ginōskō.* Ap. 132. I. 2. **belonged unto** = was of. Gr. *ek.* Ap. 104. vii. **jurisdiction** = authority. Ap. 172. 5. **sent.** Gr. *anapempō.* Ap. 174. 5, only here; *vv.* 11, 15; Philem. 12; and (acc. to texts) Acts 25. 21. **at** = in Gr. *en.* Ap. 104. viii. **that time** = those days; i. e. of the Feast.

23. 8-11 [For Structure see next page].

8 saw. Gr. *eidon.* Ap. 133. I. i. **Jesus.** Ap. 98. X. **desirous** = wishing. Gr. *thelō.* Ap. 102. 1. **of.** Gr. *ek.* Ap. 104. vii. **because he had heard** = on account of (Gr. *dia.* Ap. 104. v. 2) his hearing.

A.D. 29 many things °of Him; and he °hoped to have seen some °miracle °done °by Him.

u 9 Then he °questioned with Him [4]in many °words;

v but ℌe answered him nothing.

u 10 And the chief priests and scribes °stood and °vehemently accused Him.

t 11 And Herod °with his men of war °set Him at nought, and °mocked *Him*, and arrayed Him in a °gorgeous robe,

G[4] and [7]sent Him again to Pilate.

12 And the same day Pilate and Herod were made friends °together: for before they were [7]at enmity °between themselves.

H[4] w[1] 13 °And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said °unto them, "Ye have brought this [4]Man unto me, as One That °perverteth the people: and, °behold, ℑ, having °examined *Him* before you, have found no fault [4]in this [4]Man touching those things whereof ye accuse Him:

15 °No, nor yet Herod: for I [7]sent you [4]to him; and, °lo, nothing worthy of death °is done °unto Him.

16 °I will therefore °chastise Him, and release *Him*."

17 (For of necessity he must release one unto them °at °the feast.)

x[1] 18 And they cried out °all at once, saying, "Away with this *Man*, and release unto us °Barabbas:"

19 (Who °for a certain °sedition °made [4]in the city, and for °murder, °was cast °into prison.)

w[2] 20 Pilate therefore, °willing to release [8]Jesus, °spake again to them.

x[2] 21 But they °cried, saying, "Crucify *Him*, crucify Him."

w[3] 22 And he °said [14]unto them the third time, "Why, what °evil hath ℌe done? I have found no cause of death [4]in Him: I will therefore chastise Him, and let *Him* go."

x[3] 23 And they °were instant with loud voices, °requiring that He might be crucified. And the voices of them and of the chief priests °prevailed.

Z 24 And Pilate °gave sentence that °it should be as they required.

25 And he released unto them him that [19]for sedition and [19]murder [19]was cast [19]into prison, whom they °had desired; but he delivered [8]Jesus to their °will.

Y y 26 °And as they led Him away, they °laid

23. 8-11- (H[3], p. 1503). EXAMINATION BEFORE HEROD. (*Introversion.*)

H[3] t | 8. Herod. Curiosity.
u | 9–. Questioning by Herod.
v | –9. The Lord. Silence.
u | 10. Accusation of chief priests and scribes.
t | 11–. Herod. Carelessness.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
hoped = was hoping (all that long time).
miracle = sign. See Ap. 176. 3.
done = accomplished.
by. Gr. *hupo*. Ap. 104. xviii. 1.
9 questioned. Gr. *erōtaō*. Ap. 134. 3.
words. Pl. of *logos*. See note on Mark 9. 32.
10 stood = had stood.
vehemently. Gr. *eutonōs*. Occurs only here, and Acts 18. 28.
11 with. Gr. *sun*. Ap. 104. xvi.
set Him at nought = treated Him with contempt.
mocked. See 22. 63.
gorgeous = resplendent. Cp. Acts 10. 30. Rev. 15. 6.
12 were made = became.
together = with (Gr. *meta*. Ap. 104. xi. 1) one another.
between = with reference to. Gr. *pros*. Ap. 104. xv. 3.

23. 13-23 (H[4], p. 1503). COMPROMISE PROPOSED. (*Repeated Alternation.*)

H[4] w[1] | 13–17. Pilate's first appeal. "No fault", *vv.* 4, 14.
x[1] | 18, 19. Demand for the Lord's death (first).
w[2] | 20. Pilate's second appeal.
x[2] | 21. Demand for the Lord's death (second).
w[3] | 22. Pilate's third appeal. "No cause of death".
x[3] | 23. Demand for the Lord's death (third).

Verses 13–25. Cp. Matt. 27. 15–26. Mark 15. 6–15.
14 unto. Gr. *pros*. Ap. 104. xv. 3.
perverteth = turneth away. Gr. *apostrephō*. Not the same word as in *v.* 2.
behold. Fig. *Asterismos*. Ap. 6.
examined. Gr. *anakrinō*. Ap. 122. 2.
15 No, nor yet = nor even.
lo. Fig. *Asterismos*. Ap. 6.
is done = has been done. Cp. *v.* 41.
unto Him: i. e. by Him.
16 I will, &c. Probably with his own hands (cp. *v.* 22. Matt. 27. 26. Mark 15. 15) instead of crucifying Him; with the view of releasing Him.
chastise. Cp. Isa. 53. 5.
17 at. Gr. *kata*. Ap. 104. x. 2.
the = a. Most texts omit this verse.
18 all at once = all together, or in a mass. Gr. *pamplēthei*. Occurs only here.
Barabbas. Aramaic (Ap. 94. III. 3) = son of a (distinguished) father. ORIGEN (A.D. 186-253) read "Jesus, Barabbas" in Matt. 27. 17, the choice lying between two of the same name.
19 for = on account of. Gr. *dia*. Ap. 104. v. 3.
sedition = insurrection.
made = which had taken place.
murder. Cp. Acts 3. 14. was = had been.
into. Gr. *eis*. Ap. 104. vi.
20 willing = wishing. Gr. *thelō*. Ap. 102. 1.
spake . . . to = addressed. Gr. *prosphōneō*. Cp. Acts 21. 40; 22. 2.
21 cried = kept shouting. Gr. *epiphōneō*.
22 said = spake. evil. Gr. *kakos*. Ap. 128. III. 2.
23 were instant = were urgent. Gr. *epikeimai*, to press upon. Cp. 7. 4. Judges 16. 16. Acts 26. 7. Rom. 12. 12. 2 Tim. 4. 2.

requiring. Ap. 134. 4. prevailed = had power to bear down (Pilate's remonstrance). 24 gave sentence = pronounced sentence. Gr. *epikrinō*. Ap. 122. 6. Occurs only here. it, &c. = their request should be carried out. 25 had desired. Same word as "require" in *v.* 23. will = desire. Gr. *thelēma*. Cp. Ap. 102. 2.

23. 26-32 (*Y*, p. 1502). LED AWAY TO DEATH. (*Alternation.*)

Y | y | 26. The Lord. Led away.
z | 27. Others. Following.
y | 28–31. The Lord. Final warning.
z | 32. Others. Led with Him.

26 And as, &c. Cp. Matt. 27. 31–34. Mark 15. 20–23. laid hold upon. Cp. Acts 16. 19; 17. 19; 18. 17; 21. 30–33.

D. 29 hold upon one Simon, a Cyrenian, coming °out of °the country, and on him they laid °the cross, that he might bear *it* after [8]Jesus.

z 27 °And there followed Him a great °company of people, and of women, which also °bewailed and lamented Him.

y 28 But [8]Jesus turning [14]unto them said, °"Daughters of Jerusalem, weep °not °for Me, but weep °for yourselves, and °for your °children.

29 For, [14]behold, the days are coming, [4]in the which they shall say, °'Blessed *are* the barren, and the wombs that °never bare, and the paps which °never gave suck.'

30 Then shall they begin to say to the mountains, 'Fall °on us;' and to the °hills, 'Cover us.'

31 For °if they °do these things [4]in °a green tree, what °shall be done [4]in °the dry?"

z 32 And there were °also two °other, °malefactors, °led [11]with Him to be put to death.

X j a 33 And when they were come [4]to the place, which is called °Calvary, there they °crucified Him,

b and the [32]malefactors, one °on the right hand, °and the other °on the °left.

K c 34 Then said [8]Jesus, °"Father, °forgive them; for they °know °not what they °do."

d And they parted His raiment, and cast lots.

35 And the people stood °beholding. And the rulers also with them °derided *Him*, saying, "He saved °others; let Him save Himself, [31]if °He be °Christ, the chosen of °God."

36 And the soldiers also [11]mocked Him, °coming to Him, and °offering Him vinegar,

37 And saying, [31]"If Thou be the king of the Jews, save Thyself."

38 And a °superscription also was written °over Him in letters of Greek, and Latin, and Hebrew, °THIS IS THE KING OF THE JEWS.

J b 39 And one of the [32]malefactors which were hanged °railed on Him, saying, [31]"If Thou be °Christ, °save Thyself and us."

40 But the [32]other answering rebuked him, saying, "Dost not thou fear [35]God, seeing thou art [4]in the same °condemnation?

41 And we indeed justly; for we °receive the due reward of °our deeds: but this Man °hath done nothing amiss."

42 And he said unto [8]Jesus, °"Lord, remember me when Thou °comest °into Thy kingdom."

43 And [8]Jesus said unto him, "Verily °I say unto thee, °To day shalt thou be °with Me [4]in °paradise."

a 44 °And it was about the °sixth hour, and

out of. Gr. *apo*. Ap. 104. iv.
the country = a field. the cross. See Ap. 162.
27 And there, &c.: *vv.* 27–32, peculiar to Luke.
company = multitude.
bewailed and lamented = were beating their breasts and lamenting.
28 Daughters, &c. Not therefore the women from Galilee of *vv.* 49, 55. not. Gr. *mē*. Ap. 105. II.
for = on, or over. Gr. *epi*. Ap. 104. ix. 3.
children. Gr. pl. of *teknon*. Ap. 108. I.
29 Blessed = Happy. See note on Matt. 5. 3, and cp. 11. 27. Hos. 9. 12–16.
never bare = did not (Gr. *ou*. Ap. 105. I) bear.
30 on. Gr. *epi*. Ap. 104. ix. 3.
hills. Gr. pl. of *bounos*. Occurs only here and in 3. 5.
31 if they do. Assuming the case. Ap. 118. 2. *a*.
do = are doing.
a green tree = the living wood: i. e. the Lord.
shall be done = must happen.
the dry = the dry [wood]: i. e. the nation.
32 also two other = others also, two.
other = different ones. Gr. pl. of *heteros*. Ap. 124. 2.
malefactors = evildoers. Gr. *kakourgoi*. Not *lēstai* = brigands, as in Matt. 27. 38. See Ap. 164.
led with Him. The brigands were brought later.

23. 33-49 (*X*, p. 1502). CONSPIRACY COMPLETED. (*Alternation and Introversion.*)

X | J | a | 33–. Crucifixion. Accompanying facts.
b | –33. The two malefactors. Led with the Lord.
K | c | 34–. The Lord's prayer.
d | –34–38. Spectators.
J | b | 39–43. The two malefactors. Crucified.
a | 44, 45. Crucifixion. Accompanying events.
K | c | 46. The Lord's cry.
d | 47–49. Spectators.

33 to. Gr. *epi*. Ap. 104. ix. 3.
Calvary is the Greek for the Heb. *Golgotha* = a skull. Now called "a hill". But see Conder's *Jerusalem*, p. 80.
crucified. See Ap. 162. on = at. Gr. *ek*. Ap. 104. vii.
and the other = and one.
left. Gr. *aristēros*. Only here, Matt. 6. 3. 2 Cor. 6. 7. Not the same word as in Matt. 27. 38.
34 Father. See Ap. 98. III.
forgive them. The last of eight recorded occasions of prayer in Luke. See note on 3. 21, and cp. Matt. 27. 46 for the last "seven words" on the cross. Cp. Isa. 53. 12. know. Gr. *oida*. Ap. 132. I. i.
not. Gr. *ou*. Ap. 105. I.
do = are doing. Cp. Acts 3. 17. 1 Cor. 2. 8.
35 beholding = looking on, or gazing at. Gr. *theōreō*. Ap. 133. I. 11. Not the same word as in *v.* 29.
derided = were mocking: i. e. turning up their noses at Him. Same word as in 16. 14. Cp. Pss. 2. 4; 22. 7; 35. 16 (LXX).
others. Gr. *allos*. Ap. 124. 1. Not the same word as in *vv.* 32, 40. ὃς = This fellow.
Christ = the Messiah. Ap. 98. IX.
God. Ap. 98. I. i. 1. **36 coming** = coming up close.
offering, &c. See note on Matt. 27. 33 and 48.
38 superscription. Not the same word as in Matthew and John. See Ap. 163.
over. Gr. *epi*. Ap. 104. ix. 2.
THIS IS, &c. See Ap. 48 for this type; and Ap. 163 for the words themselves.
39 railed = kept up a railing.

Christ. The Lewis Codex of the Syr. Gospels recently found at Mount Sinai reads "Saviour", not Messiah. save Thyself and us. This reads (in the same Codex), "save Thyself alive this day, and us also". **40 condemnation**. Ap. 177. 6. **41 receive** = are receiving. our deeds = what we did. hath done = did. **42 Lord**. Most Texts omit this, but not the Syr. which reads "my Lord". Ap. 98. VI. i. *a*. 3. A. comest = shalt have come. into = in (Gr. *en*), but some texts with Syr. read "into": i. e. into possession of. **43 I say unto thee, To day** = "I say unto thee to day". To day. Connect this with "I say", to emphasize the solemnity of the occasion; not with "shalt thou be". See the Hebraism in note on Deut. 4. 26. As to the punctuation, see Ap. 94. V. i. 3; and as to the whole clause, see Ap. 173. with. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in *vv.* 11, 32, 35. paradise = the paradise: i. e. the one well known to Scripture. See note on Ecc. 2. 5. **44** Verses 44–46. Cp. Matt. 27. 45–50; Mark 15. 33–37. sixth hour: i. e. noon. See Ap. 165.

A.D. 29 there ° was a darkness ° over all ° the earth until the ° ninth hour.

45 And the sun was darkened, and ° the veil of ° the Temple was rent [4] in the midst.

K c 46 And when [8] Jesus had cried with a loud voice, He said, [34] "Father, [19] into Thy hands I ° commend My ° spirit:" and having said thus, He ° gave up the ghost.

d 47 ° Now when the centurion saw what ° was done, he glorified [35] God, saying, "Certainly this was a righteous [4] Man."

48 And all the ° people that came together [33] to that sight, [35] beholding the things which ° were done, ° smote their breasts, and ° returned.

49 ° And all ° His acquaintance, and the women that ° followed Him [5] from ° Galilee, ° stood afar off, ° beholding these things.

W² L N 50 And, [14] behold, *there was* a ° man named ° Joseph, a ° counsellor; *and he was* a good ° man, and a just:

51 (The same had [34] not ° consented to the ° counsel and deed of them;) *he was* ° of Arimathæa, a city of the Jews: who ° also himself waited for ° the kingdom of [35] God.

52 This *man* went unto Pilate, and ° begged the body of [8] Jesus.

O c 53 And he took it down, and wrapped it in ° linen,

f and laid it [4] in a ° sepulchre that was ° hewn in stone, wherein ° never man ° before was laid.

M 54 And that day was ° the preparation, and ° the sabbath drew on.

L N 55 And the women also, which ° came with Him ° from [5] Galilee, ° followed after,

O f and ° beheld the [53] sepulchre, and how His body was laid.

c 56 And they [48] returned, and ° prepared spices and ointments;

M and ° rested the sabbath day according to the commandment.

W³ P **24** ° Now upon ° the first *day* of the week, ° very early in the morning, they came ° unto the ° sepulchre, bringing the spices which they had prepared, and certain *others* ° with them.

Q 2 And ° they found the stone rolled away ° from the sepulchre.

was = came to be. over. Gr. *epi*. Ap. 104. ix. 3.
the earth = the land. Gr. *gē*. Ap. 129. 4.
ninth hour: i.e. 3 p.m. See Ap. 165.
45 the veil. See Lev. 4. 6. Matt. 27. 51.
the Temple = the *Naos*. See note on Matt. 23. 16.
46 commend = commit, or entrust. Cp. Ps. 31. 5. Acts 7. 59. 1 Pet. 2. 23.
spirit. Gr. *pneuma*. Ap. 101. II. 6. Cp. 8. 55.
gave up the ghost = expired, or breathed (His last).
47 Now, &c. Cp. Matt. 27. 51–56. Mark 15. 39–54.
was done = took place.
48 people = crowds. were done = took place.
smote, &c. = beating... returned. The women "stood".
returned. Gr. *hupostrephō* = turned back. Occurs thirty-two times in Luke and Acts, and only three times elsewhere in N.T.
49 And = But. Marking the contrast between the people and the women.
His acquaintance = those who knew (Ap. 132. I. ii) Him. followed = followed with.
Galilee. See Ap. 169.
stood = continued standing. The crowds turned back.
beholding = looking on. Gr. *horaō*. Ap. 133. I. 8.

23. 50 56 (W², p. 1502). BURIAL.
(*Alternation and Introversion.*)

W² | L | N | 50–52. Joseph.
O | e | 53–. The body honoured.
f | –53. The body laid.
M | 54. Time. The high Sabbath drew on.
L | N | 55–. The women.
O | f | –55. The body laid. Beheld.
e | 56–. The body to be further honoured.
M | –56. Time. The high Sabbath. Rest.

50 man. Gr. *anēr*. Ap. 123. 2.
Joseph. One of two secret disciples who buried the Lord: Nicodemus being the other (see John 3. 1, 4, 9; 7. 50; 19. 39). The Eleven had no part in it.
counsellor. A member of the Sanhedrin.
51 consented = voted with. Gr. *sunkatatithēmi*. Occurs only here. counsel. Gr. *boulē*. Ap. 102. 4.
of = from. Gr. *apo*. Ap. 104. iv.
also himself = himself also.
the kingdom of God. See Ap. 114.
52 begged = asked. Gr. *aiteō*. Same word as "require", *v.* 23, and "desire", *v.* 25. Ap. 134. I. 4.
53 linen. Showing he was a rich man. Cp. Matt. 27. 57. Mark 14. 51; 15. 46. sepulchre = tomb.
hewn in stone = hewn in a rock. Gr. *laxeutos*. Occurs only here.
never . . . before. Gr. *ouk oudepō oudeis*.
54 the preparation. See Ap. 156.
the sabbath. The high sabbath. See Ap. 156.
55 came = were come with. Only here and Acts 16. 17.
from = out of. Gr. *ek*. Ap. 104. vii.
followed after. Gr. *sunakolouthēō*. Only here and Mark 5. 37. beheld. Gr. *theaomai*. Ap. 133. I. 12.
56 prepared, &c. These had to be bought (Mark 16. 1) between the two sabbaths. See Ap. 156.
rested. Gr. *hēsuchazō* = to rest from labour. Occurs only here, and in 14. 4. Acts 11. 18; 21. 14; and 1 Thess. 4. 11. the commandment. Lev. 23. 4–7. See Ap. 156.

24. 1–12 (W³, p. 1502). RESURRECTION. (*Extended Alternation and Introversion.*)

W³ | P | 1. The women. Return to the Sepulchre.
Q | 2–4–. Perplexity experienced.
R | g | –4–6. The Lord not there.
h | 7, 8. The Lord's words not believed.
P | 9, 10–. Women. Return to the Apostles.
Q | 10. Perplexity reported.
R | h | 11. The women's words not believed.
g | 12. The Lord not there.

1 Now = But, &c. Cp. Matt. 28. 1. Mark 16. 2–4. See Ap. 166. the first day of the week. Our Saturday sunset to Sunday sunset. very early in the morning. Gr. *orthros bathus*, lit. at deep dawn. Cp. John 20. 1. unto = upon. Gr. *epi*. Ap. 104. ix. 3. sepulchre = tomb. with. Gr. *sun*. Ap. 104. xvi. 2 they found, &c. See the question they had asked (Mark 16. 3). from = away from. Gr. *apo*. Ap. 104. iv. Not the same word as in *vv.* 46, 49.

p. 29 3 And they entered in, and found °not the body of °the Lord °Jesus.
4 °And it came to pass, °as they were much perplexed °thereabout,
R g °behold, two °men stood by them °in °shining °garments:
5 And °as they were afraid, and bowed down *their* faces °to the earth, they said °unto them, "Why seek ye °the living °among °the dead?
6 He is [3]not here, but is °risen: °remember how He spake unto you when He was yet [4]in °Galilee,
h 7 Saying, °'The Son of man must be delivered °into the hands of °sinful °men, and be crucified, and the third day rise again.'"
8 And they remembered His °words,
P 9 And returned [2]from the sepulchre, and told all these things unto the eleven, and to all the rest.
10 It was °Mary Magdalene, and Joanna, and Mary *the mother* of James, °and other *women that were* [1]with them,
Q which told these things [5]unto the apostles.
R h 11 And their [8]words seemed °to them °as °idle tales, and they °believed them not.
g 12 Then arose Peter, °and ran [1]unto the sepulchre; and stooping down, he °beheld the linen clothes °laid by themselves, and °departed, wondering °in himself at that which was come to pass.
T U 13 And, [4]behold, two °of °them °went °that same day [5]to a village called °Emmaus, which was [2]from Jerusalem *about* threescore °furlongs.
V 14 And they °talked together °of all these things which had happened.
15 [4]And it came to pass, that, °while they communed *together* and reasoned, [3]Jesus Himself °drew near, and °went with them.
W 16 But their eyes were holden that they should °not °know Him.
X Y 17 And He said [5]unto them, "What manner of °communications *are* these that ye °have one °to another, as ye walk, °and are sad?"
Z 18 And the one [13]of them, whose name was °Cleopas, answering said [5]unto Him, "Art Thou °only a stranger [4]in Jerusalem, °and hast [3]not °known the things which are come to pass °there [4]in these days?"

3 not. Gr. *ou*. Ap. 105. I.
the Lord Jesus. See Ap. 98. VI. i. *a*. 3. B. c. The first occurrence of this full expression. Rightly found in this connexion. It is the prelude to some forty occurrences in the Epistles.
Jesus. Ap. 98. X.
4 And it came to pass. A Hebraism.
as, &c. = in (Gr. *en*. Ap. 104. viii) their being, &c.
thereabout = concerning this. Gr. *peri*. Ap. 104. xiii. 1.
behold. Gr. *idou*. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6.
men. Gr. pl. of *anēr*. Ap. 123. 2. Not the same word as in *v.* –7.
in. Gr. *en*. Ap. 104. viii. Not the same word as in *vv.* 12, 47.
shining = flashing as lightning. Occurs only here, and in 17. 24. **garments** = splendid raiment. Only here.
5 as they were, &c. = becoming filled with fear.
to. Gr. *eis*. Ap. 104. vi.
unto. Gr. *pros*. Ap. 104. xv. 3.
the living = the living One.
among. Gr. *meta*. Ap. 104. xi. 1. Not the same word as in *v.* 47. **the dead.** See Ap. 139. 4.
6 risen. Ap. 178. 4.
remember. The true messenger of the Lord recalls His words. Cp. *v.* 8. **Galilee.** Ap. 169.
7 The Son of man. See Ap. 98. XVI.
into. Gr. *eis*. Ap. 104. vi.
sinful, sinners. Gr. *hamartōlos*. Cp. Ap. 128.
men. Gr. pl. of *anthrōpos*. Ap. 123. 1.
8 words. Gr. pl. of *rhēma*. See note on Mark 9. 32.
10 Mary. See Ap. 100.
and, &c. = and the rest (Ap. 124. 3).
11 to them = in their sight. **as** = like.
idle tales = silly nonsense. Gr. *lēros*. Occurs only here. A medical term for delirium.
believed not = disbelieved. Gr. *apisteō*.
12 and ran. Note the six things Peter did here, "arose", "ran", "stooped", "beheld", "departed", "wondered"; and the one thing he did not do, "believed". **beheld.** Gr. *blepō*. Ap. 133. I. 5.
laid by themselves. Important evidence in view of Matt. 28. 12–15.
departed, &c. = went away to (Gr. *pros*. Ap. 104. xv. 3) his own [house] wondering.

24. 13–49 (*B*, p. 1427). THE SUCCESSORS.
(*Division.*)

B | S[1] | 13–32. Journey to Emmaus.
| S[2] | 33–49. Return to Jerusalem.

24. 13–32 (S[1], above). JOURNEY TO EMMAUS.
(*Extended Alternation.*)

S[1] | T | U | 13. The village. Journeyed to.
| | V | 14, 15. On the way thither.
| | W | 16. Their eyes holden.
| | X | 17–27. The Lord's instruction.
| T | U | 28. The village. Reached.
| | V | 29, 30. Within the house.
| | W | 31. Their eyes opened.
| | X | 32. The Lord's disappearance.

13 of. Gr. *ek*. Ap. 104. vii. Not the same word as in *vv.* 14, –42. **them.** Not apostles.
went = were going. **that** = in (Gr. *en*) that.
Emmaus. Now *Khan el Khamaseh*, eight miles south-west of Jerusalem (Conder), or *Urtas*, seven miles south (Finn). **furlongs.** See Ap. 51. III. 1. (2).
14 talked together = were conversing with (Gr. *pros*. Ap. 104. xv. 3) one another. Same as "communed" in *v.* 15. **of** = concerning. Gr. *peri*. Ap. 104. xiii. 1.
15 while, &c. = in (Gr. *en*) their communing, &c. **drew near, and** = having drawn near. **went** = was walking.
16 not. Gr. *mē*. Ap. 105. II. **know** = recognize. Gr. *epiginōskō*. Ap. 132. I. iii.

24. 17–27 (X, above). THE LORD'S INSTRUCTION. (*Alternation.*)

X | Y | 17. Question of the Lord. "What manner?"
| Z | 18. Answer of Cleopas.
| Y | 19–. Question of the Lord. "What things?"
| Z | –19–27. Answer of Cleopas.

17 communications. Gr. pl. of *logos*. See note on Mark 9. 32. **have** = exchange. Only here in N.T.
to. Gr. *pros*. Ap. 104. xv. 3. **and are sad.** According to T Tr. WH R (not the Syr.) the question ends at "walk", and reads on: "and they stood still, sad in countenance".
18 Cleopas. Aramaic. See Ap. 94. III. 3. An abbreviation of Cleopatros. Not the same as Clopas of John 19. 25. **only a . . . and hast** = the only . . . who has. **known** = got to know. Ap. 132. I. ii. **there** = in (Gr. *en*) it.

Y A.D. 29 19 And He said unto them, °"What things?"
And they said unto Him, °"Concerning [3]Jesus
Z of Nazareth, Which was °a prophet mighty
[4]in deed and °word before God and all the
people:
20 And how the chief priests and our rulers
delivered Him [5]to °be condemned to death, and
have crucified Him.
21 But we °trusted that it had been He Which
°should have redeemed Israel: and °beside all
°this, to day is °the third day °since °these
things were done.
22 Yea, and certain women also [13]of our
company made us astonished, which were
early °at the sepulchre;
23 And when they found [16]not His body,
they came, saying, that they had °also °seen
a vision of angels, which said that He °was
alive.
24 And certain of them which were [1]with us
went °to the sepulchre, and found *it* even so as
the women had said: but Him they °saw
[3]not."
25 °Then He said [5]unto them, °"O fools, and
slow of heart to °believe °all that the pro-
phets have spoken:
26 °Ought °not °Christ to have suffered these
things, °and to enter [7]into His glory?"
27 And °beginning °at °Moses and °all the
prophets, He °expounded unto them [4]in all
the scriptures the things [19]concerning Himself.

T U 28 And they drew nigh °unto the village,
whither they °went: and He °made as though
He would have gone further.

V 29 But they °constrained Him, saying, "Abide
°with us: for it is °toward evening, and the day
°is far spent." And He went in to tarry [1]with
them.
30 [4]And it came to pass, °as He °sat at meat
[29]with them, He °took °bread, and blessed *it*,
and °brake, and gave to them.

W 31 And their eyes were opened, and they
[16]knew Him; and He °vanished °out of their
sight.

X 32 And they said one [17]to another, °"Did [26]not
our heart burn °within us, while He °talked
with us °by the way, and while He °opened to
us the scriptures?"

S² A 33 And they rose up the same hour, and
returned [5]to Jerusalem, and found the eleven
°gathered together, and them that were [1]with
them,

B 34 °Saying, °"The Lord °is risen indeed, and
°hath appeared to Simon."
35 And they °told what things *were done* [4]in
the way, and how He °was [18]known of them
[4]in °breaking of bread.

A 36 And as they thus spake, [3]Jesus Himself
stood [4]in the midst of them,

B C E and saith unto them, "Peace *be* unto you."
37 But they were terrified and affrighted, and
supposed that they had °seen a °spirit.

19 What things? = What kind of things?
Concerning. Gr. *peri.* Ap. 104. xiii. 1.
a prophet. See Acts 3. 22.
word. Gr. *logos.* See note on Mark 9. 32.
20 be condemned to = the judgment (Gr. *krima.* Ap. 177. 6) of. **21 trusted** = were hoping.
should have redeemed = was about to redeem. In accordance with 2. 38. Cp. Acts 1. 6.
beside = with. Gr. *sun.* Ap. 104. xvi.
this = these things.
the third day. See Ap. 148 and 166.
since = from (Gr. *apo.* Ap. 104. iv) the time when.
22 at. Gr. *epi.* Ap. 104. ix. 3.
23 also. Read "also" after "angels".
seen. Gr. *horaō.* Ap. 133. I. 8. **was alive** = is living.
24 to. Gr. *epi*, as above.
saw. Gr. *eidon.* Ap. 133. I. 1.
25 Then = And.
O fools = O dullards. Gr. *anoētos* = without reflection (not *aphrōn* = without mind; or *asophos* = without wisdom); i. e. dull is your heart, and slow in believing.
believe. See Ap. 150. I. v. (iii) 1.
all = on all. Not some. The Jews believed the prophecies of the "glory", but not those of the "sufferings", and cast the Lord out, because they thought He was not good enough for the world. Many to-day do the reverse, and think the world is not yet good enough for Him.
26 Ought not, &c. . . .? Behoved it not?
not. Gr. *ouchi.* Ap. 105. I. a.
Christ = the Messiah. Ap. 98. IX.
and to enter, &c. This, in God's counsels, was to follow immediately on the sufferings, had the nation repented. See Acts 3. 18–26, and cp. 1 Pet. 1. 11; 4. 13; 5. 1. Doubtless this was the subject of Acts 1. 3.
27 beginning at Moses. Cp. Gen. 3. 15; 22. 18. Ex. 12. Lev. 16. Num. 21. 9. Deut. 18. 15. Num. 24. 17; 20. 11. **at** = from. Gr. *apo.* Ap. 104. iv.
Moses. See note on 5. 14.
all = from all, &c. Cp. Isa. 7. 14; 9. 6, 7; 40. 10, 11; 50. 6; 53. 4, 5. Jer. 23. 5; 33. 14, 15. Ezek. 34. 23. Mic. 5. 2. Zech. 6. 12; 9. 9; 12. 10; 13. 7. Mal. 3. 1; 4. 2. See also Heb. 1. 1. **expounded** = interpreted.
28 unto. Gr. *eis.* Ap. 104. vi. **went** = were going.
made, &c. i. e. was going farther (but for their constraint). There was no deception. Lit., added to go. Gr. *prospoieomai.* Only here.
29 constrained. Gr. *parabiazomai.* Occurs only here and Acts 16. 15. **with.** Gr. *meta.* Ap. 104. xi. 1.
toward. Gr. *pros.* Ap. 104. xv. 3.
is far spent = has declined.
30 as He sat, &c. = in (Gr. *en*) His sitting down.
sat = reclined.
took bread. He took the part of the host.
bread = the bread.
brake, &c. See note on Matt. 14. 19.
31 vanished = became invisible. Gr. *aphantos.* Only here.
out of their sight = from (Gr. *apo.* Ap. 104. iv) them.
32 Did not, &c. = was not our heart burning.
within = in. Gr. *en.* **talked** = was talking.
by = in. Gr. *en.* **opened** = was interpreting.
33 gathered = crowded. Only here.

24. 33–49 (S², p. 1507). RETURN TO JERUSALEM. (*Alternation.*)

S² | A | 33. The eleven and others.
B | 34, 35. The Lord. His doings. Reported.
A | 36–. The eleven. The Lord in the midst.
B | –36–49. The Lord. His words.

34 Saying: i. e. the eleven and those with them, being the speakers.
The Lord. Ap. 98. VI. i. *a.* 3. A.
is risen = has risen. Gr. *egeirō.* Ap. 178. I. 4.
hath appeared. Gr. *optomai.* Ap. 106. I. vi.
35 told = related. **was known** = became known. Ap. 132. I. ii. **breaking, &c.** = the breaking of the bread.

24. 36–49 [For Structure see next page].

37 seen. Gr. *theōreō.* Ap. 133. I. 11. **spirit.** Gr. *pneuma.* Ap. 101. II. 11.

F i D. 29 38 And He said unto them, "Why are ye troubled? and why do °thoughts arise [4]in your hearts?

k 39 °Behold My hands and My feet, that it is ℑ Myself: handle Me, and °see; for a [37]spirit hath [3]not flesh and bones, as ye [37]see Me have."

40 And when He had thus spoken, He shewed them *His* hands and *His* feet.

E 41 And while they yet believed not °for joy, and °wondered,

F i He said unto them, "Have ye here °any °meat?"

k 42 And they gave Him a piece of a °broiled fish, and °of an °honeycomb.

43 And He took *it*, and did eat before them.

) G l 44 And He said unto them, "These *are* the °words which I spake [5]unto you, while I was yet [1]with you,

m that all things °must be fulfilled, which °were written [4]in °the Law of [27]Moses, and *in* the Prophets, and *in* the Psalms, concerning °Me."

H 45 Then °opened He their understanding, that they might understand the Scriptures,

G m 46 And said unto them, "Thus it is [44]written, and thus it behoved [26]Christ to suffer, and to °rise °from °the dead °the third day:

l 47 And that °repentance and °remission of °sins should be °preached °in His name °among all °nations, °beginning °at Jerusalem.

H 48 And ye are °witnesses of these things.

C 49 And, [4]behold, ℑ °send °the promise of My Father °upon you:

D but tarry ye [4]in the city of Jerusalem, until ye be endued with °power [46]from on high."

J 50 And °He led them out °as far as [5]to °Bethany,

K n and He lifted up His hands, and blessed them.

o 51 [4]And it came to pass, °while He blessed them,

K o He °was parted [2]from them, and carried up [7]into [7]heaven.

n 52 And they °worshipped Him,

J and returned [5]to Jerusalem [29]with great joy:

53 And were continually [4]in the °temple, praising and blessing [19]God. Amen.

24. -36-49 (*B*, p. 1508). THE LORD. HIS WORDS. (*Alternation.*)

B | C | -36-43. Proof. As to the past.
D | 44-48. Instruction.
C | 49-. Promise. As to the future.
D | -49. Command.

24. -36-43 (C, above). PROOF. AS TO THE PAST. (*Alternations.*)

C | E | -36, 37. Feelings. Terror and fright.
F | i | 38. Question. "Why?"
k | 39, 40. The Lord's answer.
E | 41-. Feelings. Joy and wonder.
F | *i* | -41. Question. "Have ye?", &c.
k | 42, 43. Their answer.

38 thoughts = reasonings.

39 Behold. Gr. pl. of *ide*. Ap. 133. I. 3.
see. Same as "behold".

41 for = from. Gr. *apo*. Ap. 104. iv.
wondered = were wondering. any = anything.
meat = eatable. Gr. *brōsimos*. Occurs only here.

42 broiled. Gr. *optos*. Occurs only here.
of = from. Gr. *apo*. Ap. 104. iv.
honeycomb. Common fare. Most texts omit from "and" to end of verse.

24. 44-48 (D, above). INSTRUCTION. (*Alternation and Introversion.*)

D | G | l | 44-. Words. Past.
m | -44. To be fulfilled.
H | 45. The Scripture understood.
G | *m* | 46. Fulfilled.
l | 47. Words. Present.
H | 48. The Scriptures testified.

44 words. Pl. of *logos*. See note on Mark 9. 32.
must. Same as "ought" (*v.* 26). Cp. Acts 17. 3.
were written = have been (and stand) written. Cp. *vv.* 26, 27.
the Law, &c. These are the three great divisions of the Hebrew Bible. See Ap. 1 and note on Matt. 5. 17.
Me. Christ is the one great subject of the whole Bible. Cp. Is. 40. 7. John 5. 39. Acts 17. 3. 1 John 5. 20.

45 opened, &c. For this important truth, see Matt. 11. 27; 13. 11; 16. 17. John 16. 13. Acts 16. 14. 1 Cor. 2. 14. Cp. Ps. 119. 18.

46 rise. Ap. 178. I. 1.
from = out from among. Gr. *ek*. Ap. 104. vii.
the dead. Ap. 139. 3. See note on Matt. 17. 9.
the third day. See Ap. 148 and 156.

47 repentance. Ap. 111. II. 1.
remission of sins. The new Covenant having been made, this could now be proclaimed. Cp. 1. 17. Acts 2. 38; 3. 19; 10. 43; 13. 38, 39. Heb. 9. 22.
sins. Gr. *hamartia*. Ap. 128. I. ii. 1.
preached = proclaimed. Ap. 121. 1.
in = on (the strength, or foundation of). Gr. *epi*. Ap. 104. ix. 2. among = to. Gr. *eis*. Ap. 104. vi.
nations = the nations.
beginning at Jerusalem. Cp. Isa. 2. 3. Mic. 4. 2.
at = from. Gr. *apo*. Ap. 104. iv. Cp. Acts 1. 8. This was done by Peter (Acts 1–12).

48 witnesses = witness-bearers. Cp. Acts 1. 8; 2. 32; 3. 15; 4. 33; 5. 30–32, &c.

49 send. Gr. *apostellō*, but T Tr. A WH R read *exapostellō*, send out or forth. Ap. 174. 1. 2. the promise: i.e. the gift of *pneuma hagion*. According to Joel 2. 28 (Acts 2. 17, 18). See Isa. 44. 3. Ezek. 36. 26.
upon. Gr. *epi*. Ap. 104. ix. 3. power from on high. This defines the meaning of *pneuma hagion*, which is synonymous with it. See Acts 1. 4, 5.

24. 50-53 (*A*, p. 1427). POST MINISTERIAL. (*Introversions.*)

A | J | 50-. Led out to Bethany.
K | n | -50. His blessing them.
o | 51-. He is separated.
K | *o* | -51. He is carried up.
n | 52-. Their worship of Him.
J | 52, 53. Return to Jerusalem.

50 He led, &c. At the end of the forty days (Acts 1. 3–12). as far as to. Until they were at, or opposite to. Bethany. Now *el 'Azariyeh*.

51 while: i.e. in (Gr. *en*) the act, &c. was parted = stood apart. heaven. Sing. See note on Matt. 6. 9, 10.

52 worshipped = having worshipped. Ap. 187. 1.

53 temple = the Temple courts. See note on Matt. 23. 16. Not offering or eating of the sacrifices there, but at home. See Acts 1. 14; 2. 46; 3. 1; 5. 42. Luke ends his Gospel, and commences the Acts with the Ascension.

THE GOSPEL
ACCORDING TO
JOHN.

THE STRUCTURE OF THE BOOK AS A WHOLE.

"BEHOLD YOUR GOD" (Isa. 40. 9).

(*Introversion.*)

$\mathfrak{B}^2$ | **A** | 1. 1–28. THE FORERUNNER.

B | 1. 29–34. THE BAPTISM: WITH WATER.

C | **D** | 1. 35—4. 54. THE KINGDOM } PROCLAIMED. } THE FOURFOLD MINISTRY OF THE LORD.

E | 5. 1—6. 71. THE KING }

E | 7. 1—11. 54. THE KING } REJECTED.

D | 11. 55—18. 1. THE KINGDOM }

B | 18. 2—20. 31. THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION).

A | 21. 1–25. THE SUCCESSORS.

For the New Testament and the order of its Books, see Ap. 95.
For the Diversity of the Four Gospels, see Ap. 96.
For the Unity of the Four Gospels, see Ap. 97.
For the Fourfold Ministry of the Lord, see Ap. 119.
For words peculiar to John's writings, see some 84 words recorded in the notes.

The Divine purpose in the Gospel by JOHN is to present the Lord Jesus as GOD. This is the one great feature which constitutes the difference between this Gospel and the other three.

It has already been noted that in the first three Gospels the Lord Jesus is presented respectively as Israel's King, Jehovah's Servant, and the ideal Man; and that those incidents, words, and works are selected, in each Gospel, which specially accord with such presentation.

Thus they present the Lord on the side of His perfect humanity. It is this that links them together, and is the real reason for their being what is called "Synoptic", and for the marked difference between them, taken together, and the fourth Gospel.

It would have been a real marvel had there been perfect similarity between the selected words and works which characterize the first three Gospels and those of the fourth, where the presentation is on the side of His Deity. That would indeed have presented an insoluble problem.

The differences which have been noted are not due to any peculiarity of literary style, or of individual character, but are necessitated by the special presentation of the Lord which is the design of each Gospel.

Hence, in the Structure of the fourth Gospel (above), when compared with the other three, it will be noted that there is no Temptation in the Wilderness, and no Agony in the Garden. The reason for this is obvious, for both would have been entirely out of place, and out of harmony with the purpose of the Gospel as a whole.

For the same reason, while the Transfiguration is recorded in the first three Gospels, no mention is made of it in John, the reason being that it concerned the sufferings and the earthly glory of the Son of man (see Ap. 98. XVI and 149), while in John the presentation of the Son of God (Ap. 98. XV) is concerned with His heavenly and eternal glory.

The only incidents which John records in common with the first three Gospels are seven in number (Ap. 10), viz.:—

The Work of John the Baptist.
The last Supper.
The Anointing at Bethany
The Passion, and
The Resurrection, and
Two Miracles: the Feeding of the 5,000 and
the Walking on the Sea.

In the other Gospels, miracles are so called, or "mighty works", but in John they are always called "signs" (see Ap. 176), because they are recorded not as to their facts or their effects, but as to their number and signification.

In John it is the Person of the Lord that is presented, rather than His offices; and His ministry is mainly in Jerusalem and Judæa rather than in Galilee.

Hence the Lord's visits to the Feasts find a special place (2. 13—3. 21; 5. 1; 7. 10; 10. 22; 11. 55, &c.); while His ministry in Galilee is constantly assumed, rather than described (6. 1; 7. 1; 10. 40).

These differences are due, not to the conditions of religious thought prevalent in John's day, but to the presentation of the Lord for all time.

NOTES ON JOHN'S GOSPEL.

The purpose of the Holy Spirit by John, in His presentation of the Messiah, is to say to us and to all, "Behold your God"; and His Deity is observed throughout this Gospel. See 1. 3, 14, 33, 34, 49; 3. 13, 14; 5. 23, 26; 6. 51, 62; 8. 58; 18. 33, &c. This is emphasized by the first and last references (1. 1 and 20. 28, 31).

The same purpose and design are seen in the presentation of the Lord as having the Divine attribute of *Omniscience*. This is not entirely absent in the other Gospels; but it pervades the fourth Gospel, and is manifested by much more frequent reference (see the Table below).

In this connexion the presentation of the Lord as God required special words which are not needed and are not found in the other Gospels. Attention is called to some 84 in the notes.

But of important words which are characteristic of this Gospel, and are found in other Gospels, the necessity of their more frequent use will be seen from the following examples which are set out below, and referred to in the notes. In most cases the number of the occurrences is more than in all the other three put together.

The characteristic words are :—	The number of their occurrences.			
	Matt.	Mark	Luke	John
abide = *menō* [1]	3	2	7	41
believe = *pistĕuō*. Ap. 150.	11	15	9	99
the Father = *ho Patēr* (used of God). Ap. 98. III	44	5	17	121
My Father. Used by the Lord [2]	14	—	4	35
finish = *teleiōō*	—	—	2	19
flesh = *sarx*	5	4	2	13
glory = *doxa*	8	3	13	19
glorify = *doxazō*	4	1	9	23
Jews = *Ioudaioi* (including Mark 1. 5 and John 3. 22)	5	7	5	71
judge = *krinō*	6	—	6	19
know = *oida*. See Ap. 132. I. i	18	13	14	61
know = *ginōskō*. See Ap. 132. I. ii	20	13	28	56
lay down His life	—	—	—	6
light = *phōs*. See Ap. 130. 1	7	1	6	23
life = *zōē*. See Ap. 170	7	4	6	36
life (give life to) = *zōopoieō*	—	—	—	3
live = *zaō*. See Ap. 170	6	3	8	17
love (Noun) = *agapē*. See Ap. 135. II. 1	1	—	1	7
love (Verb) = *agapaō*. See Ap. 135. I. 1	7	5	13	37
love (Verb) = *phileō*. Ap. 135. I. 2	5	1	2	13
parable = *paroimia*	—	—	—	4
send = *pempō*. See Ap. 174. 4	4	1	10	33
sign = *sēmeion*	13	7	11	17
true (Adj.) = *alēthēs* (faithful). Ap. 175. 1	1	1	—	13
true (Adj.) = *alēthinos* (genuine). Ap. 175. 2	—	—	1	8
truth = *alētheia*	1	3	3	25
truly = *alēthōs*	3	2	3	10
Verily, verily = *Amēn, amēn* [3]	—	—	—	25
witness (bear) = *martureō* [4]	1	—	2	33
witness = *marturia*	—	3	1	14
works = pl. of *ergon*	5	2	2	27
world = *kosmos*. See Ap. 129. 1	9	3	3	79

It is not only the use of certain words that characterizes this special presentation of the Lord, but the absence of others is equally instructive. For, as in Matthew and Luke the Lord is constantly addressed as "Lord", but not often in Mark, where it would not be in keeping with His presentation as Jehovah's *servant*; so in John the Lord is never represented as praying [5] to the Father as in the other Gospels, but always as saying or speaking to Him. This is a special characteristic of the fourth Gospel, wonderfully in harmony with its great design. On the other hand, prayer is specially required on the part of a *king* (as in Matthew) in respect of his delegated authority (Matt. 14. 23; 26. 36, 39, 42, 44); also on the part of a *servant*, in respect of His assumed subjection (Mark 1. 35; 6. 46; 14. 32, 35, 39); and of an ideal *Man* in respect of his dependence upon God at all times (Luke 3. 21; 5. 16; 6. 12; 9. 18, 28, 29; 11. 1; 22. 41, 44, 46).

Thus, while in the first three Gospels the Lord is presented on the side of His humanity, as in prayer on eight occasions, not once is He so presented in John's Gospel.[5] And the reason is obvious. Moreover, He "lays down" His life: no one takes it from Him. This occ. only in John.[6]

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[1] *Menō* is rendered (in John): "abide," 22 times; "dwell," 5; "remain," 5; "continue," 3; "endure," 1; "abide still," 1; "tarry," 3; "be present," once. In John's Epistles it occ. 26 times: 67 times in all.

[2] See John 2. 16; 5. 17, 43; 6. 32, 65; 8. 19, 19, 28, 38, 49, 54; 10. 17, 18, 25, 29, 29, 32, 37; 14. 2, 7, 12, 20, 21, 23, 28; 1. 1, 8, 10, 15, 23, 24; 16. 10; 20. 17, 17, 21. On the other hand, the expression "our Father" does not occur at all, and the reason is evident. Nor does the word *huios*=son, as used of believers as being the "sons of God"; but always *teknon*. Paul uses *huios* of believers (Rom. 8. 14, 19. Gal. 4. 7). But he uses *teknon* also (Rom. 8. 16, 17, 21. Phil. 2. 15. Eph. 5. 1). John uses *huios* almost exclusively for the Lord. The reason for this is evident also.

[3] In order to emphasize the greater authority with which the Lord spoke, as God, and as coming with double importance.

[4] This witness was borne *by the Father* (John 5. 32, 37; 8. 18); *by the Son* (8. 14; 18. 37); *by the Holy Spirit* (15. 26; 16. 13, 14); *by the written Word* (1. 45; 5. 39, 46); *by the works* (5. 17, 36; 10. 25; 14. 11; 15. 24); *by the Forerunner* (1. 7; 5. 33, 35); *by His disciples* (15. 27; 19. 35; 21. 24).

[5] True, the English word "pray" is used of the Lord in John 16. 26; 17. 9, 9, 15, 20; but the Greek word is different. It is *erōtaō* = to *ask* (Ap. 134. I. 3), and implies familiarity if not equality. It is not *proseuchomai* (Ap. 134. I. 2), as in the other Gospels. The same is true of *proseuchē*, prayer (Ap. 134. II. 2). [6] See note on 10. 11.

THE GOSPEL

ACCORDING TO

JOHN.

A A¹ C¹

1 °IN the beginning °was °the Word, °and °the Word °was °with °God, and °the Word °was God.

2 °The same ¹was ¹in the beginning ¹with ¹God.

3 °All things °were made °by Him; °and °without Him °was °not any thing made that °was made.

D¹ E¹

4 ¹In Him ¹was °life; and the life ¹was °the light of °men.

F

5 And ⁴the light °shineth ¹in °darkness; and the darkness °comprehended °it °not.

B¹ G¹

6 °There was a ⁴man °sent °from °God, whose name *was* °John.

H¹

A. D. 26

7 ²The same came °for a witness, °to bear °witness °of ⁴the Light, °that °all *men* °through °him might °believe.

8 °He was ⁵not °that Light, but °*was sent* ⁷to bear witness ⁷of °that Light.

1. 1-28 (A, p. 1510). THE FORERUNNER.
(Repeated Alternation and Introversion.)

A | A¹ | C¹ | 1-3. God. — D¹ | E¹ | 4. Life. — F¹ | 5. Reception. } THE WORD.
B¹ | G¹ | 6. Mission. — H¹ | 7, 8. Witness. } JOHN BAPTIST.
A² | D² | E² | 9. Light. — F² | 10-13. Reception. } THE WORD.
C² | 14. Man.
B² | H² | 15-. Witness. } JOHN BAPTIST.
G² | 15. Mission.
A³ | D³ | E³ | 16-. Fullness. — F³ | -16, 17. Reception } THE WORD.
C³ | 18. Revealer of the Father.
B³ | G³ | 19-. Mission. — H³ | 19-28. Record. } JOHN BAPTIST.

1 In the beginning. Gr. *en* (Ap. 104. viii) *archē*. Occ. *four* times in the N.T. (Cp. Gen. 1. 1). The context will always supply the dependent word (where it is not expressed). Here, and in *v.* 2, supply "[of the *aions*=ages"]; for the *Logos* then "was", and the *aions* were prepared by Him (Heb. 1. 2; 11. 3). In Acts 11. 15 supply "[of our ministry" (2. 4)]. In Phil. 4. 15 supply "[the proclamation of] the Gospel". For the combination of *archē*, with other prepositions, see notes on John 6. 64 ("*ex archēs*"); on John 8. 44 ("*ap' archēs*"); on Heb. 1. 10 ("*kat' archas*"). **was**=was [already pre-existent]. Creation is not mentioned till *v.* 3. "The Word had no beginning". See *v.* 3; 17. 5. 1 John 1. 1. Eph. 1. 4. Prov. 8. 23. Ps. 90. 2. Cp. 8. 58. Not the same "was" as in *v.* 14. **the Word.** Gr. *Logos*. As the spoken word reveals the invisible thought, so the Living Word reveals the invisible God. Cp. *v.* 18. **and.** Note the Fig. *Polysyndeton*. Ap. 6. **with.** Gr. *pros*. Ap. 104. xv. 3. Implying personal presence and relation. Cp. *v.* 18. **God.** With the Art.=the revealed God of the Bible. Ap. 98. I. i. 1. **the Word was God.** This is correct. The Art. designates "the Word" as the subject. The order of the words has to do only with the emphasis, which is thus placed on the predicate, while "the Word" is the subject. **was God.** Here "God" is without the Art., because it denotes the conception of God as Infinite, Eternal, Perfect, Almighty, &c. Contrast 4. 24.

2 The same=This [Word], or He. **3 All things.** Referring to the infinite detail of creation. **were made**=came into being. Not the same word as in *v.* 1. **by**=through. Gr. *dia*. Ap. 104. v. 1. As in Rom. 11. 36. Col. 1. 16. Heb. 1. 2. **and without,** &c. Note the Fig. *Pleonasm*. Ap. 6. **without**=apart from. **was**=came into being. Not the same word as in *v.* 1. **not any thing**=not even one thing. Gr. *oudè*, compound of *ou*. Ap. 105. I. **was made**=hath come into being. **4 life.** Gr. *zōē*. Ap. 170. 1: i. e. the fountain of life. Hence 1 John 5. 11, 12, and Ps. 36. 9: manifested (1, 4); obtained (3. 16); possessed (4. 14); sustained (6. 35); ministered (7. 38); abounding (10. 10); resurrection (11. 24, 25). **A** characteristic word of this Gospel. See note on p. 1511. **the light.** Not a light. Cp. 8. 12. Gr. *phōs*. Ap. 130. 1. **A** characteristic word of this Gospel. See note on p. 1511. **men.** Gr. pl. of *anthrōpos*. Ap. 123. 1. **5 shineth.** Gr. *phainō*. Ap. 106. I. i. **darkness**=the darkness. Presupposing the Fall. Gen. 3. 19. **comprehended it.** This is direct from the Vulgate. The Gr. *katalambanō* is so rendered only here. It means, overcame or overpowered Him not. See 1 Thess. 5. 4 (overtake). Mark 9. 18. John 8. 3, 4 (take); 12. 35 (come upon hostilely). **it.** Referring grammatically to *phōs*, the light (neuter); but logically to the Word. Quoted by Tatian (A. D. 150-170, *Orat. ad Graecos*, xiii. Note the Fig. *Parechesis* (Ap. 6) in the Aramaic (not in the Greek or English), "darkness comprehended". Aram. *k'bēl kabel*. **not.** Gr. *ou*. Ap. 105. I. **6 There was**=There arose. Not the same word as in *v.* 1. **sent.** Cp. Mal. 3. 1. Gr. *apostello* (Ap. 174. 1), whence we have our "Apostle"=one sent. John not only came, but was "sent". **from**=from beside. Gr. *para*. Ap. 104. xii. 1. Not "by", but from. Cp 15. 26. **God.** No Art. Cp. *v.* -1. Ap. 98. I. i. 1. **John**: i. e. John the Baptist; the John of the narrative, not of the Gospel. Occ. twenty times, and is never distinguished by the title "Baptist", as in Matt., Mark, and Luke. **7 for a witness**: i. e. with a view to bearing witness; not merely to be a witness. That would be *martur* (*martus*, as in Acts 1. 8. 22, &c). This is *marturia* = a bearing witness. Gr. *eis*. Ap. 104. vi. Not the same word as in *v.* 16. **to bear witness** = in order that (Gr. *hina* he might bear witness. Gr. *martureō*, a characteristic word of this Gospel. See note on p. 1511 **witness.** Gr. *marturia*, a characteristic word of this Gospel. **of**=concerning. Gr. *peri*. Ap. 104. xiii. 1. **that**=in order that. Gr. *hina*. Often found in John. **all**: i. e. all, without distinction. **through.** Gr. *dia*. Ap. 104. v. 1. **him.** John the Baptist. Cp. 5. 33. Acts 10. 37; 13. 24. **believe.** See Ap. 150. I. 1. i. A characteristic word of this Gospel. See note on p. 1511. **8** ὁ That one. Cp. 2. 21. **that Light**=the Light. Cp. 9. 5; 12. 35. **was sent.** Supply "came" from *v.* 7.

D² E² ... D. 26

9 °*That* [1]was the °true [4]Light, Which lighteth °every man that cometh °into the °world.

F²

10 He was [1]in the [9]world, and the [9]world °was made [3]by Him, and the [9]world °knew Him [5]not.

11 °He came °unto °His own, and °His own °received Him [5]not.

12 But °as many as °received Him, to them gave He °power to become °the sons of [6]God, *even* to them that °believe °on °His name:

13 °Which were °born, [5]not °of °blood, °nor °of the °will of the °flesh, °nor of the °will of °man, but of [6]God.

C²

14 °And [1]the Word °was made °flesh, and °dwelt °among us, °(and we °beheld His °glory, °the glory °as of °the only begotten °of the °Father,) °full of °grace and °truth.

B² H²

15 John [7]bare witness [7]of Him, and °cried, saying,

G²

"This °was He of Whom I spake, He That cometh °after me °is preferred before me: °for He [1]was °before me."

D³ E³

16 °And [13]of His °fulness

F³

have °all we received, and °grace °for grace.

17 [15]For the law was given [3]by °Moses, *but* °grace and [14]truth came [3]by ° Jesus Christ.

9 That, &c. Render: [He] was the true (or very) Light, that which, coming into the world, lighteneth every man (without distinction). We should connect this "coming" with "the Light" (with R.V.): because "coming into the world" is continually associated with the Lord. See 3. 19; 6. 14; 9. 39; 11. 27; 12. 46; 16. 28; 18. 37. Note esp. 3. 19 and 12. 46. Many lamps found in the tombs at Gezer (1 Kings 9. 15–17) have inscribed on them "The light of Messiah shines for all".

true = very. Gr. *alēthinos.* Ap. 175. 2. A characteristic word of this Gospel. See note on p. 1511.

every man: i.e. without distinction, as the sun shines on all (Matt. 5. 45, &c.). Gr. *panta anthrōpon.* Not collectively, but individually and personally. For centuries Israel only had this light, and Gentiles were the exception. Henceforth there was to be no distinction. Gentiles were to be blessed with Abraham's seed in the days of Messiah. Cp. Gen. 12. 3. Rom. 15. 8–12.

into. Gr. *eis.* Ap. 104. vi.

world. Gr. *kosmos.* Ap. 129. 1. A characteristic word in this Gospel. See note on p. 1511.

10 was made = came into being.

knew. Gr. *ginōskō.* Ap. 132. I. ii. One of the characteristic words of this Gospel. See p. 1511.

11 He came. Denoting the definite historical fact.

unto. Gr. *eis.* Ap. 104. vi.

His own. Neut. pl.: i.e. His own things, or possessions. Supply *ktēmata* (possessions), as in Matt. 19. 22. Cp. Matt. 21. 33–41. What these "possessions" were must be supplied from Matt. 1. 1, viz. the land of Abraham, and the throne of David.

His own. Masc. pl.: i.e. His own People (Israel).

received = received (to themselves).

12 as many as: *v.* 9 is collective; *v.* 12 is individual.

received = accepted (from a giver). Not the same word as in *v.* 11.

power = authority. Ap. 172. 5.

the sons = children. Gr. pl. of *teknon.* Not "sons". In John the word *huios* = son, is mostly reserved for the Lord Himself. See note 2, p. 1511. In John *teknon* occ. only here, 8. 39, and 11. 52. Ap. 108. i. Paul uses both "children" and "sons," of believers, but John uses the former only. See note 2 on p. 1511.

believe = [are] believing. Ap. 150. I. 1. v. (i). See note on *v.* 7.

on. Gr. *eis.* Ap. 104. vi.

His name: i.e. Himself. See note on Ps. 20. 1.

13 Which = Who: i.e. those who believe on His name. But antecedent to any ancient MSS., Irenaeus (A.D. 178), Tertullian (A.D. 208), Augustine (A.D. 395), and other Fathers, read "Who was begotten" (Sing., not Pl.). The "*hos*" (= Who) agreeing with "*autou*" (His name. Gr. *onoma autou*, name of Him). Verse 14 goes on to speak of the incarnation of Him Who was not begotten by human generation. The Latin Codex *Veronensis* (before Jerome's Vulgate) reads, "*Qui . . . natus est*". Tertullian (*De carne Christi*, c. 19) says that "believers" could not be intended in this verse, "since all who believe are born of blood", &c. He ascribes the reading of the Received text to the artifice of the Valentinian Gnostics of the second and third cents.). See *Encyl. Brit.*, eleventh (Camb.) edn., vol. 27, pp. 852–7.

born = begotten. See note on Matt. 1. 2, and Ap. 179.

of = out of, or from. Gr. *ek.* Ap. 104. vii. Not the same word as in *vv.* 7, 8, 14, 15, 22, 44, 47.

blood. It is pl. (bloods) for emphasis, acc. to Heb. idiom, as in 2 Sam. 16. 7, 8. Ps. 26. 9.

nor = nor yet. Gr. *oude.*

will. Gr. *thelēma.* Ap. 102. 2.

flesh. A characteristic word of this Gospel. See p. 1511.

man. Gr. *anēr.* Ap. 123. 2.

14 And, &c. Continuing *v.* 13, and showing that *v.* 13 also relates to the Word.

was made = became, as in *v.* 3.

flesh. See note on *v.* 13. The new mode of His being. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for His humanity.

dwelt = tabernacled. Occ. only here, Rev. 7. 15; 12. 12; 13. 6; 21. 3. See Ap. 179.

among. Gr. *en.* Ap. 104. viii. 2.

and we, &c. For other similar parenthetical remarks characteristic of this Gospel, see *vv.* 38, 41, 42, 44; 2. 9; 4. 8, 9, 44, 45; 5. 2; 6. 10, 23; 7. 2, 39, 50; 9. 7; 11. 2; 19. 31; 21. 7, 8.

beheld. Gr. *theaomai.* Ap. 133. I. 12. Not the same word as in *vv.* 29, 36, 42, 47. Cp. Luke 9. 32. 2 Pet. 1. 16. 1 John 1. 1; 4. 14.

glory. The Shekinah. See Luke 9. 32. 2 Pet. 1. 17. Gr. *doxa.* One of the characteristic words of this Gospel.

the glory = glory. No Art. Note the Fig. *Anadiplōsis*, Ap. 6.

as of = exactly like.

the only begotten = an only begotten [Son]. As applied to Christ it occ. only here, *v.* 18; 3. 16, 18. 1 John 4. 9. But it is used of an earthly relationship in Luke 7. 12; 8. 42; 9. 38. Heb. 11. 17. Sept. for "only One", Ps. 25. 16. See note there.

of = from beside: i.e. (sent) from beside. Gr. *para.* Ap. 104. xii. 1. Not the same word as in *vv.* 13, 15, 16, 22, 34, 35, 40, 44, 47.

Father. See Ap. 98. III. A characteristic word of this Gospel. Occ. 121 times.

full = abounding in.

grace and truth. A Hebraism for the sum of Divine revelation. Heb. *chesed vᵉemeth.* See Gen. 24. 27; 32. 10. Ex. 34. 6. Ps. 40. 10, 11; 61. 7.

truth. A characteristic word of this Gospel.

15 cried = hath cried aloud.

was. As in *v.* 1.

after me. In the order of ministry.

is preferred before me = had being before me (as to time).

for = because.

before me = first: i.e. (already) before me.

16 And. The texts read "For", but not the Syr.

fulness. Gr. *plērōma.*

all we. The Evangelist speaks here, not the Baptist.

grace for grace = grace in place of grace; new grace, continuous, and uninterrmitted. Ever fresh grace according to the need.

for = over against. Gr. *anti.* Ap. 104. ii.

17 Moses. The first of 13 occ. in John (1. 17, 45; 3. 14; 5. 45, 46; 6. 32; 7. 19, 22, 22, 23; 8. 5; 9. 28, 29).

grace and truth. In the days of Moses there was grace (Ex. 34. 6, 7), and the law itself was an exhibition of truth; but when Jesus Christ came, He was Himself the Truth, i.e. the very personification of truth (14. 6), and His life and death were the supreme manifestation of grace.

Jesus Christ. See Ap. 98. XI.

C³ A.D. 26

18 °No man °hath seen [6]God at any time; °the only begotten Son, °Which is °in the °bosom [14]of the Father, °ℌe °hath declared *Him.*

B³ G³

19 And this is the ° record of John,

H³ J

when °the Jews °sent priests and Levites °from Jerusalem to °ask him, "Who art thou?"

20 And he confessed, °and °denied [5]not; °but confessed, "ℑ am [5]not °the Christ."

21 And they [19]asked him, °"What then? Art thou °Elias?" And he saith, "I am [5]not." "Art thou °that prophet?" And he answered, °"No."

22 Then said they unto him, "Who art thou? [7]that we may give an answer to them that °sent us. What sayest thou [7]of thyself?"

23 He said, °"ℑ *am* **the voice of one crying [1]in the wilderness, [4]Make straight the way of °the LORD,'** as said the prophet °Esaias."

K

24 And they which ° were [6]sent were [13]of the ° Pharisees.

J

25 And they [19]asked him, and said unto him, "Why °baptizest thou then, °if thou be [5]not [21]that Christ, nor [21]Elias, neither [21]that prophet?"

26 John answered them, saying, "ℑ °baptize with water: but there standeth One among you, Whom ye °know [8]not;

27 ℌe it is, Who coming [15]after me [15]is preferred before me, °Whose °shoe's °latchet ℑ am [5]not worthy to unloose."

K

28 These things were done [1]in °Bethabara beyond Jordan, where John was [25]baptizing.

B L¹

29 The next day John °seeth °Jesus coming °unto him, and saith, °"Behold °the °Lamb °of [1]God, Which °taketh away the °sin of the [9]world.

30 This is He °of Whom °ℑ said, After me cometh a [13]Man Which is preferred before me: [15]for He was before me.

M a

31 And ℑ [26]knew Him [5]not:

b

but [7]that He should be °made manifest to Israel,

c

°therefore am ℑ come [26]baptizing with water."

18 No man: i.e. no human eye. Gr. *oudeis.* Compound of *ou.* Ap. 105. I.

hath seen. Gr. *horaō.* Ap. 133. 8.

the only begotten Son. Lm. Tr. WH. Rm., with the Syr., read "God (i.e. Christ) only begotten". The readings vary between ϒC and ΘC.

Which is = He Who is: like "was" in *v.* 1.

in = into. Gr. *eis.* Ap. 104. vi. This expresses a continued relationship.

bosom. Fig. *Anthropopatheia.* Ap. 6. Cp. 13. 23; 21. 20.

ℌe = That One.

hath declared = revealed. Gr. *exēgeomai* = to lead the way, make known by expounding. Hence Eng. "exegesis". Only here, Luke 24. 35. Acts 10. 8; 15. 12, 14; 21. 19.

1. -19-28 (H³, p. 1512). JOHN'S RECORD. (*Alternation.*)

H³ | J | -19-23. Inquiries and Answers. "Who?"
| K | 24. Evangelist's parenthesis.
| J | 25-27. Inquiries and Answers. "Why?"
| K | 28. Evangelist's parenthesis.

19 record = witness. Gr. *marturia.* See note on *v.* 7.

the Jews. A characteristic expression of this Gospel see note on p. 1511), pointing to the consequences of their rejection of Messiah, when they would be *Lo Ammī* (= not My People): no longer regarded as "Israel", but as "Jews", the name given them by Gentiles.

sent = deputed. Ap. 174. 1.

from = out of. Gr. *ek.* Ap. 104. vii.

ask. Gr. *erōtaō.* Ap. 134. 5.

20 and denied not. Fig. *Pleonasm* (Ap. 6), for emphasis.

denied. Gr. *arneomai.* In John only here, and 18. 25, 27.

but = and. **the Christ** = the Messiah. Ap. 98. IX.

21 What then? = What then [are we to say]?

Elias = Elijah. Referring to Mal. 4. 5.

that prophet = the prophet. Referring to Deut. 18. 18. Cp. Acts 3. 22, 23.

No. Gr. *ou.* Ap. 105. I.

22 sent. Gr. *pempō.* See Ap. 174. 4. A characteristic word in this Gospel. See note on p. 1511.

23 ℑ am, &c. Quoting from Isa. 40. 3. See Ap. 107.

the = a. **the LORD.** Ap. 98. VI. i. *a.* 1. B. a.

Esaias = Isaiah. The first of four occ. of his name in John; and this from the latter part of Isaiah, which modern critics say Isaiah did not write. But see the Structure, p. 930, and Ap. 79. I.

24 were = had been. **Pharisees.** Ap. 120. II.

25 baptizest . . . ? See Ap. 115. I. i. They expected baptism, from Ezek. 36. 25. **if.** Ap. 118. 2. a.

26 baptize with. Ap. 115. I. iii. 1. a.

know. Gr. *oida.* Ap. 132. I. i. A characteristic word of this Gospel. See p. 1511. **27 Whose latchet** = a little lace, or thong. O.Fr. *lacet*, a lace; dim. of *lags*, from Lat. *laqueus.* **28 Bethabara.** All the texts read *Bethania* (with the Syr.). Identified by Conder and Wilson with *Makht-Ababarah*, near Jericho. Not uncommon then or now for two or more places to have the same name. See on 11. 3.

1. 29-34 (**B**, p. 1510). BAPTISM: WITH WATER. (*Repeated and Extended Alternations.*)

B | L¹ | 29, 30. John's witness. "The Lamb of God".
| M | a | 31-. "I knew Him not".
| | b | -31-. John's baptism. Purpose stated.
| | c | -31. Nature of it. "Water".
| L² | 32. John's witness. "The Spirit".
| M | a | 33-. "I knew Him not".
| | b | -33-. Christ's baptism. Sign given.
| | c | -33. Nature of it. "Spirit"
| L³ | 34. John's witness. "The Son of God".

29 seeth. Gr. *blepō.* Ap. 133. I. 5. **Jesus.** Ap. 98. X. **unto.** Gr. *pros.* Ap. 104. xv. 8. **Behold.** Gr. *ide.* Ap 133. I. 8. Sing. Addressed to the whole company. **the Lamb of God.** Referring to "the Lamb" spoken of in Isa 53. 7, with possible reference to the approaching Passover. This was the title of our Lord for that dispensation. **Lamb.** Gr. *amnos.* Occurs only here, *v.* 36; Acts 8 32; 1 Pet. 1. 19. See 21. 15, where it is *arnion*, which occurs in Revelation twenty-eight times of the Lord, once of the false prophet (13. 11). **of** = provided by. See Gen. 22. 8 and Ap. 17. 2. **taketh away** = taketh [on Himself to bear] away. Gr. *airō.* Cp. Matt. 4. 6 (first occ.). **sin.** Sing. Ap. 128. I. ii. 1. **30 of.** All the texts read *huper* (Ap. 104. xvii. 1), instead of *peri* (xiii. 1). ℑ **said.** See *vv.* 15, 27. **31 made manifest.** Gr. *phaneroō.* Ap. 106. I. v. **therefore** = on account of this. Gr. *dia* (Ap. 104. v. 1). The purpose should be well noted. Cp. Rom. 15. 8.

L² A.D. 26 32 And John °bare record, saying, "I °saw °the Spirit descending [19]from °heaven °like a dove, and it °abode °upon Him.

M a 33 And ℑ [26]knew Him [5]not:

b but He That [22]sent me to [26]baptize with water, the same said unto me, [32]'Upon whom thou shalt °see [32]the Spirit descending, and °remaining °on Him,

c the same is He Which [26]baptizeth with °the Holy Ghost.'

L³ 34 And °ℑ saw, and °bare record that This is °the Son [13]of God."

P¹ Qd¹ 35 Again the next day after John °stood, and °two [13]of his disciples;

36 And °looking upon [29]Jesus as He °walked, he saith, [29]"Behold [29]the Lamb of [1]God!"

37 And the two disciples heard him °speak, and they followed [29]Jesus.

38 Then [17]Jesus °turned, and [32]saw them following, and saith unto them, "What seek ye?" They said unto Him, °"Rabbi," (which is to say, being °interpreted, °Master,) "where °dwellest Thou?"

39 He saith unto them, "Come and °see." They came and [33]saw where He [38]dwelt, and abode °with Him that day: for it was about °the tenth hour.

e¹ 40 One [13]of the [35]two which °heard John *speak*, and followed Him, was °Andrew, °Simon Peter's brother.

d² 41 °He °first findeth his own brother Simon, and saith unto him, "We have found °the Messias," (which is, being [38]interpreted, the Christ.

42 And he °brought him °to [29]Jesus. And when [29]Jesus [36]beheld him, He said, "Thou art Simon the son of °Jona:

R thou shalt be called °Cephas," (which is by [38]interpretation, °A stone.)

Q d³ 43 °The day following [29]Jesus °would go forth [9]into °Galilee, and findeth °Philip, and saith unto him, "Follow Me."

e² 44 (Now [43]Philip was °of Bethsaida, °the city of [40]Andrew and Peter.)

d⁴ 45 [43]Philip findeth °Nathanael, and saith unto him, "We have found Him, of Whom [17]Moses [1]in the °Law, and the Prophets, °did write, [29]Jesus of °Nazareth, °the son of Joseph."

46 And [45]Nathanael said unto him, °"Can there any good thing come °out of [45]Nazareth?" [43]Philip saith unto him, "Come and [33]see."

32 bare record = bare witness. Cp. *v.* 19, and see note on 1. 7.
saw = have beheld. Gr. *theaomai.* Ap. 133. I. 12.
the Spirit. See Ap. 101. II. 3.
heaven. Sing., without Art. See note on Matt. 6. 9, 10. **like** = as it were.
abode. One of the characteristic words of John's Gospel and Epistles. See list and note 1 on page 1511.
upon. Gr. *epi.* Ap. 104. ix. 3.
33 see. Gr. *eidon.* Ap. 133. I. 1.
remaining. Gr. *menō*, *v.* 32.
on = upon, as in *v.* 32.
the Holy Ghost = holy spirit. Gr. *pneuma hagion.* No articles. See Ap. 101. II. 14.
34 ℑ saw = I have seen. Gr. *horaō.* Ap. 133. I. 8.
bare record = have borne witness.
the Son of God. Ap. 98. XV.

1. 35—4. 54 (**D**, p. 1510). THE FIRST PERIOD OF THE LORD'S MINISTRY. SUBJECT: THE PROCLAMATION OF THE KINGDOM. (*Introversion.*)

D | N | 1. 35—2. 12. Galilee.
O | 2. 13—3. 21. Jerusalem.
O | 3. 22—4. 3. Judea.
N | 4. 3–54. Samaria and Galilee.

1. 35—2. 12 (N, above). GALILEE. (*Division.*)

N | P¹ | 1. 35–51. The first Call. Manifestation of the Lord's grace.
P² | 2. 1–12. The first Sign. Manifestation of the Lord's glory.

1. 35–51 (P¹, above). THE FIRST CALL. MANIFESTATION OF THE LORD'S GRACE. (*Alternations.*)

P¹ | Q | d¹ | 35–39. Call of Andrew. "The next day".
e¹ | 40. Parenthetic explanation.
d² | 41, 42–. Call of Simon.
R | –42. Characteristic.
Q | d³ | 43. Call of Philip. "The next day".
e² | 44. Parenthetic explanation.
d⁴ | 45, 46. Call of Nathanael.
R | 47–51. Characteristic.

35 stood = was standing.
two. One being Andrew (*v.* 40), the other probably John (the Evangelist), as he never mentions himself.
36 looking upon = having fixed his gaze on. Gr. *emblepō.* Ap. 133. I. 7. Occurs in John only here, and *v.* 42.
walked = was walking about.
37 speak = speaking. Gr. *laleō.*
38 turned, and = having turned.
Rabbi. Ap. 98. XIV. vii.
interpreted. Gr. *hermēneuō.* Occ. only here, *v.* 42; 9. 7. Heb. 7. 2. **Master** = Teacher. Ap. 98. XIV. v. 1.
dwellest = abidest. Gr. *menō*, as in *v.* 32.
39 see. Gr. *eidon.* Ap. 133. I. 1, but all the texts read "Ye shall see". Gr. *horaō.* Ap. 133. I. 8 (a).
with. Gr. *para.* Ap. 104. xii. 2.
the tenth hour: i.e. of the day, according to Hebrew reckoning. The context must decide whether of the night or day. Here, therefore, 4 p.m. (cp. the other hours in John: here; 4. 6, 52; 11. 9; 19. 14. See Ap. 165).
40 heard John speak = heard (this) from (Gr. *para.* Ap. 104. xii. 1) John. **Andrew, Simon.** See Ap. 141. **41 He** = This one. **first findeth.** Andrew is the first to find his brother, and afterwards John finds his. The Latin Version (Cod. Vercellensis, Cent. 4) must have read Gr. *prōi* = early [in the morning]; not *prōtos*, as in the Rec. text. Not *primum* = first, as in the Vulgate. **the Messias** = the Messiah. Ap. 98. VIII. Occurs only here, and 4. 25. **42 brought** = led. Gr. *agō.* **to.** Gr. *pros.* Ap. 104. xv. 3. **Jona.** Aramaic for John. Ap. 94. III. 3. **Cephas.** Aramaic. Occurs only in 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5. Gal. 2. 9. **A stone** = Peter = Gr. *Petros.* See note on Matt. 16. 18. **43 The day following.** The last of these four days of John's ministry. (Cp. *vv.* 19, 29, 35, 43.) **would** = desired to. Gr. *thelō.* Ap. 102. 1. **Galilee.** See Ap. 169. **Philip.** Ap. 141. **44 of** = from. Gr. *apo.* Ap. 104. iv. **the city.** Gr. out of (Gr. *ek.* Ap. 104. vii) the city. **45 Nathanael** = the gift of God. Heb. *Nᵉthanᵉ'el*: as in Num. 1. 8. 1 Chron. 2. 14. Generally identified with Bartholomew (Aramaic. Ap. 94. III. 3). **Law . . . Prophets.** See notes on Luke 24. 44. **did write** = wrote. See Ap. 47. **Nazareth.** Ap. 169. **the son of Joseph.** The words are Philip's, and expressed the popular belief. Cp. Ap. 99. **46 Can there any, &c.** Fig. *Paræmia.* **out of.** Gr. *ek.* Ap. 104. vii.

R D. 26

47 [29]Jesus [33]saw [45]Nathanael coming [42]to Him, and saith [7]of him, [29]"Behold an °Israelite °indeed, [1]in whom is [21]no guile!"

48 [45]Nathanael saith unto Him, "Whence [10]knowest Thou me?" [29]Jesus °answered and said unto him, "°Before that [43]Philip called thee, when thou wast °under the fig tree, I [33]saw thee."

49 [45]Nathanael [48]answered and saith unto Him, [38]"Rabbi, Thou art [34]the Son of God; Thou art °the King of Israel."

50 [29]Jesus [48]answered and said unto him, "Because I said unto thee, I [33]saw thee °under the fig tree, °believest thou? thou shalt °see greater things than these."

51 And He saith unto him, °"Verily, verily, I say unto you, °Hereafter ye shall [50]see °heaven open, and the angels of [1]God ascending and descending [32]upon °the Son of man."

P² S

2 And °the third day there °was a °marriage °in °Cana of Galilee; and the mother of °Jesus °was there:

2 And both [1]Jesus was °called and His °disciples, °to the [1]marriage.

T f

3 And °when they wanted °wine, °the mother of [1]Jesus saith °unto Him, "They have no °wine."

4 [1]Jesus saith unto her, °"Woman, °what have I to do with thee? °Mine hour is not yet come."

g

5 His mother saith unto the °servants, °"Whatsoever He saith unto you, do *it*."

U

6 And there were set there °six °waterpots of stone, °after the manner of the purifying of °the Jews, containing two or three °firkins apiece.

T g

7 [1]Jesus saith unto them, °"Fill the [6]waterpots °with water." And they filled them up to the brim.

8 And He saith unto them, °"Draw out now, and bear unto the °governor of the feast." And they bare *it*.

f

9 When the °ruler of the feast had tasted the water that °was made [3]wine, and °knew °not whence it was: °(but the [5]servants which °drew the water °knew;) the [3]governor of the feast called the bridegroom,

10 And saith unto him, °"Every °man at the beginning doth set forth good [3]wine; and when men have ˇwell drunk, then that which is °worse: *but* thou hast kept the good wine until now."

47 Israelite: i.e. not a "Jacob". See notes on Gen. 32. 28.

indeed = truly. Gr. *alēthōs*. Adv. of No. 1, Ap. 175.

48 answered and said. Heb. idiom. See Deut. 1. 41, Ap. 122. 3. Before. Gr. *pro*. Ap. 104. xiv.

under. Gr. *hupo*. Ap. 104. xviii. 2.

49 the King of Israel. Thus proclaiming the Person of the Lord, in connexion with the Kingdom.

50 under = down beneath. Not the same word as in *v.* 48.

believest. Ap. 150. I. 1. i. See 1. 7.

see. Ap. 133. I. 8 (a).

51 Verily, verily. See note on Matt. 5. 18. In John always double. Fig. *Epizeuxis* (Ap. 6), for emphasis, twenty-five times (here, 3. 3, 5, 11; 5. 19, 24, 25; 6. 26, 32, 47, 53; 8. 34, 51, 58; 10. 1, 7; 12. 24; 13. 16, 20, 21, 38; 14. 12; 16. 20, 23; 21. 18). See note 3 on page 1511.

Hereafter = From henceforth. But omitted by all the texts (not the Syr.). It was conditional on the repentance of the nation, and will yet be seen.

heaven = the heaven. Sing., with Art. See note on Matt. 6. 9, 10.

the Son of man. The first occ. in John. Ap. 98. XVI and 99.

2. 1–12 (P², p. 1515). THE FIRST SIGN. MANIFESTATION OF THE LORD'S GLORY.
(*Introversions.*)

P² | S | 1, 2. The Sign. Occasion.
T | f | 3, 4. Need. Manifested.
g | 5. Servants. Mary's direction.
U | 6. The vessels.
T | g | 7, 8. Servants. The Lord's command.
f | 9, 10. Need. Supplied.
S | 11, 12. The Sign. Explanation.

1 the third day. Of this first week: i.e. the third day after the last event (1. 43–51), i.e. the seventh day. Cp. the 1st (1. 19–28); 2nd (29–34); 3rd (1. 35–42); 4th (1. 43–51). In Genesis, after six days there comes a marriage.

was = took place.

marriage = marriage feast, as in Matt. 22. 2, &c. Sometimes lasting a week.

in. Gr. *en*. Ap. 104. viii.

Cana of Galilee. Now *Kefr Kenna*, on the road from Nazareth to Tiberias. So called to distinguish it from Cana in Asher.

Jesus. Ap. 98. X.

was there: i.e. was already there when the Lord arrived.

2 called = invited.

disciples. Probably six in number: viz. Andrew, Simon, Philip, Nathanael (1. 40–51), with James and John (Mark 1. 16–20). See Ap. 141.

to. Gr. *eis*. Ap. 104. vi.

3 when, &c. = when wine failed. Quite a serious calamity.

wine. Gr. *oinos*. The only word for wine in the N.T. Sept. for Heb. *yayin*. Ap. 27. I. (Also for *Tirosh* (Ap. 27. II) in Gen. 27. 28. Judg. 9. 13. Joel 1. 10).

the mother of Jesus. Never called Mary in this Gospel. She became John's "mother" (19. 26, 27).

unto. Gr. *pros*. Ap. 104. xv. 3.

4 Woman. Quite a respectful form of address. Not as in Eng. In Greek authors = Madam.

what, &c. A Hebraism (2 Sam. 16. 10).

Mine hour, &c. Marking a crisis, which is noted in *v.* 11. A characteristic expression in this Gospel. See note on 7. 6.

5 servants = free servants. Gr. *diakonos*. Cp. Matt. 20. 26. Mark 9. 35.

Whatsoever, &c. Mary's last-recorded words.

6 six waterpots. See Ap. 176.

waterpots = jars. Occ. only here, *v.* 7, and 4. 28.

after the manner, &c. Proportioned to the number of the guests.

after = according to. Gr. *kata*. Ap. 104. x. 2.

the Jews. See note on 1. 19.

firkins. See Ap. 51. III. 3. (6).

7 Fill. The first sign. Note "Cast", 21. 6, and see the Structure in Ap. 176.

with. Gr. idiom. See note [1], on Ap. 101. II. 14.

8 Draw out. Gr. *antleō*. Occ. only here, *v.* 9; 4. 7, 15.

governor, &c. Occ. only here, and *v.* 9. See Gen. 24. 13, 20.

9 ruler, &c. Same word as "governor", &c.

was made = had become.

knew. Gr. *oida*. Ap. 132. I. 1. See note on 1. 26. Not the same word as in *vv.* 24, 25.

not. Gr. *ou*. Ap. 105. I.

but, &c. See note on "and we", &c., 1. 14.

drew = had drawn.

10 Every man, &c. This is man's way: i.e. to give the good thing first, and the worse thing after. God's way is always the opposite. See note on Ex. 15. 1 man. Gr. *anthrōpos*. Ap. 123. 1.

well drunk = drunk freely.

worse = inferior.

S
A.D. 26
11 This °beginning of °miracles did [1] Jesus [1]in [1]Cana of Galilee, and °manifested forth °His glory; and His °disciples °believed on Him.

12 °After this He went °down [2]to °Capernaum, He, °and His mother, and His brethren, °and His disciples: °and they °continued there [2]not many days.

O V
13 And °the Jews' °passover was at hand, and [1] Jesus °went up [2]to Jerusalem,

W h
14 And found [1]in the °temple °those that sold oxen [12]and sheep and doves, and the °changers of money sitting:

15 And when He had °made a scourge °of °small cords, He °drove °them all out °of the [14]temple, °and the sheep, and the oxen; and poured out the °changers' °money, and overthrew the tables;

16 And said unto them that sold doves, "Take these things hence; make °not °My °Father's house an house of °merchandise."

i
17 And His disciples remembered that °it was written, °"**The zeal °of Thine house hath eaten me up.**"

h
18 Then °answered the Jews and said unto Him, "What °sign shewest Thou unto us, °seeing that Thou doest these things?"

19 [1] Jesus [18]answered and said unto them, °"Destroy °this °Temple, and [1]in three days I will °raise it up."

20 Then said the Jews, °"Forty and six years was this [19]Temple in building, and wilt Thou °rear it up [1]in three days?"

21 °But °He °spake °of the [19]Temple °of His body.

i
22 When therefore He was [19]risen °from °the dead, His disciples °remembered that He had °said this unto them; and they °believed °the scripture, and the °word which [1] Jesus had °said.

V
23 °Now when He was [1]in Jerusalem °at the [13]passover, [1]in the feast *day*, many °believed

11 beginning, &c. Our attention is thus called to the order.
miracles = the signs. A characteristic word in this Gospel. See p. 1511, and Ap. 176. 3.
manifested forth. See Ap. 106. I. v. Cp. 21. 1, 14.
His glory. This is the key to the signification of the eight signs of this Gospel (Ap. 176). See note on 1. 14.
disciples believed, &c. Cp. *vv.* 17, 22. Four hundred and fifty years since the Jews had seen a miracle. The last was in Dan. 6.
believed on. See Ap. 150. I. 1. v (i). See note on 1. 7.
12 After. Gr. *meta*. Ap. 104. xi. 2.
down. True geographically. Cp. "up", *v.* 13.
Capernaum. Now *Tell Hûm*.
and. Note the Fig. *Polysyndeton*. Ap. 6.
continued. Gr. *menō*. See note on 1. 32, and p. 1511.

2. 13—3. 21 (O, p. 1515). JERUSALEM. (*Alternation*).

O | V | 2. 13. Passover at hand.
  | W | 2. 14–22. Event. Cleansing of the Temple.
  | *V* | 2. 23–25. Passover arrived.
  | *W* | 3. 1–21. Event. Colloquy with Nicodemus.

13. the Jews' passover. After the revival under Ezra and Nehemiah corruption proceeded apace (see notes on p. 1296), and the Lord found the nation as described in Malachi. Hence, what were once "the feasts of Jehovah" are spoken of as what they had then become, "feasts of the Jews" (5. 1; 6. 4; 7. 2; 11. 55; 19. 42). See note on 1. 19.
passover. Gr. *pascha*, Aramaic. See Ap. 94. III, p. 135.
went up. Gr. *anabainō*, same word as "ascending", 1. 51. Cp. "down", *v.* 12.

2. 14–22 (W, above). EVENT. CLEANSING OF THE TEMPLE. (*Alternation.*)

W | h | 14–16. Driving out. Action.
  | i | 17. Disciples. Remembrance of Scripture.
  | *h* | 18–21. Driving out. Questioned.
  | *i* | 22. Disciples. Remembrance of Scripture.

14 temple. Gr. *hieron*. See note on Matt. 23. 16.
those. Denoting a class.
changers of money. Gr. pl. of *kermatistēs*. Occ. only here.
15 made a scourge = plaited a whip. Occ. only here.
of = from. Gr. *ek*. Ap. 104. vii. Not the same word as in *vv.* 21, 25.
small cords = rush-ropes. Gr. *schoinion*. Only here and in Acts 27. 32.
drove . . . out = cast out. Not the same event as in Matt. 21. 12, 13. Mark 11. 15, 16. Luke 19. 45, 46.
them all = all: i. e. the animals, both the sheep and **changers.** Gr. *kollubistēs* (from *kollubos*, a small coin).
the oxen, which was lawful. **and** = both. Occ. only here. **money** = small coin. Gr. pl. of *kerma*. Occ. only here. **16 not.** Gr. *mē*. Ap. 105. II. Not the same word as in *vv.* 9, 12, 24, 25. **My Father's house.** This was at the beginning of His ministry. At the end He called it "your house" (Matt. 23. 38). **My Father's.** A characteristic expression in this gospel. Occ. thirty-five times. See p. 1511. **merchandise.** Gr. *emporion* = market-place (not *emporia*, which = the traffic itself). On the later occasion the words naturally differ. Cp. Matt. 22. 5. **17 it was written** = it is (or standeth) written. Cp. 6. 31, 45; 8. 17; 10. 34; 12. 14. **The zeal, &c.** Quoted from Ps. 69. 9. See the rest of the verse in Rom. 15. 3, and other parts of the Ps. in 15. 25 (*v.* 4); 19. 28 (*v.* 21). Rom. 11. 9, 10 (*v.* 22). Acts 1. 20 (*v.* 25). See Ap. 107. **of.** Gen. of Relation. Ap. 17. 5. Cp. 3. 3. **18 answered . . . said.** See note on Deut. 1. 41 and Ap. 122. 3. **sign.** Same as "miracle", *v.* 11. **seeing, &c.** Supply the *Ellipsis* (Ap. 6) = "What sign shewest thou to us [that Thou art the Messiah], seeing that Thou doest these things?" **19 Destroy, &c.** The Lord's enemies remembered His words, and perverted them: saying, "I will destroy", &c. See Matt. 26. 61; Mark 14. 58. **this.** See on Matt. 16. 18. **Temple.** Gr. *naos*. See note on Matt. 23. 16. **raise . . . up.** Gr. *egeirō*. Ap. 178. 4. Begun B.C. 20. See Josephus, *Wars*, I. xxi. 1. **rear** = raise. **20 Forty and six years.** *Epitrechon* (Ap. 6). For other examples, see 7. 39; 12. 33; 21. 19. **21 But He spake, &c.** Fig. He. Gr. *ekeinos*. Emph. in contrast with "thou" in *v.* 20. See note on 1. 18. **spake** = was speaking. Gr. *legō*. **of** = concerning. Gr. *peri*. Ap. 104. xiii. 1. **of** = that is to say. Gen. of Apposition. Ap. 17. 4. **22 from** = out from. Gr. *ek*. Ap. 104. vii. **the dead.** No Article = dead people. See note on Matt. 17. 9, and Ap. 139. 3. **remembered.** Cp *v.* 17. They remembered it after His resurrection, and believed it. Contrast His enemies. See note on *v.* 19. **said** = spake. Gr. *legō*, as in *v.* 21. **believed.** Ap. 150. I. 1. ii. See note on 1. 7. **the scripture:** i. e. that the scripture was true. Here, probably, Ps. 16. 10. The word *graphē* occ. twelve times in John: here; 5. 39; 7. 38, 42; 10. 35; 13. 18; 17. 12; 19. 24, 28, 36, 37; 20. 9. **word.** Gr. *logos*. See on Mark 9. 32. **said.** Gr. *epō*. **23 Now when, &c.** Note the Fig. *Pleonasm* (Ap. 6) in the triple definitions (for emph.). **at** = in. Gr. *en*. Ap. 104. viii. **believed in.** See Ap. 150. I. 1. v (i). Same as *v.* 11, denoting a definite act.

A.D. 26 °in ° His name, ° when they saw the [11] miracles which He ° did.

24 ° But [1] Jesus did [9] not ° commit Himself unto them, ° because ° He ° knew all *men*,

25 And needed [3] not that any should testify [21] of [10] man: for [2] [24] knew ° what was [1] in [10] man.

W X¹ **3** ° There was ° a ° man ° of the ° Pharisees, named Nicodemus, a ° ruler of the Jews:

2 The same came ° to ° Jesus ° by night, and said unto Him, ° "Rabbi, we know that Thou art a ° teacher ° come ° from ° God: for no man can do these ° miracles that Thou ° doest, ° except ° God be ° with him."

Y¹ 3 [2] Jesus ° answered and said unto him, ° "Verily, verily, I say unto thee, [2] Except ° a man be ° born ° again, he ° cannot ° see ° the kingdom of [2] God."

X² 4 [1] Nicodemus saith ° unto Him, ° "How can a [1] man ° be born when he is ° old? can he enter the second time ° into his mother's womb, and ° be born?"

Y² j 5 [2] Jesus answered, [3] "Verily, verily, I say unto thee, [2] Except [3] a man be [3] born ° of water and *of* the spirit, he [3] cannot ° enter [4] into [3] the kingdom of [2] God.

k 6 ° That which is [3] born [1] of the ° flesh is flesh; and that which is [3] born [1] of ° the Spirit ° is spirit.

j 7 Marvel ° not that I said unto thee, Ye must be [3] born [3] again.

k 8 ° The wind ° bloweth where ° it listeth, and thou hearest ° the sound thereof, but ° canst ° not ° tell whence it cometh, and whither it goeth: so is every one that ° is born [5] of ° the Spirit."

X³ 9 [1] Nicodemus [3] answered and said unto Him, [4] "How can ° these things ° be?"

in. Gr. *eis.* Ap. 104. vi.

His name = Him (emph.). See note on Ps. 20. 1.

when they saw = beholding. Gr. *theōrēō.* Ap. 133. I. 11.

did = was doing.

24 But Jesus: i.e. But Jesus [for His part].

commit = trust. Same word as "believed" in *v.* 23, but not the same tense. Here it denotes a continual action or habit. Gr. *pisteuō.* Ap. 150. I. 1. iv. See note on 1. 7.

because. Gr. *dia.* Ap. 104. v. 2. **He** = He Himself.

knew. Gr. *ginōskō.* Ap. 132. I. ii. See note on 1. 10.

25 testify = bear witness. See note on 1. 7.

what was in man. This attribute elsewhere attributed only to Jehovah (Jer. 17. 10; 20 12). Here this knowledge was *universal* ("all", *v.* 24), and *individual* ("man").

3. 1-21 (*W*, p. 1517). EVENT. COLLOQUY WITH NICODEMUS. (*Repeated Alternation.*)

W | X¹ | 1, 2. Nicodemus. Admission.
| Y¹ | 3. The Lord. Answer. Stated.
| X² | 4. Nicodemus. Question. "How?"
| Y² | 5–8. The Lord. Answer. Repeated.
| X³ | 9. Nicodemus. Question. "How?".
| Y³ | 10–21. The Lord. Answer. Confirmed.

1 There was = Now there was.

a man. With special reference to the last word of ch. 2. **man.** Gr. *anthrōpos.* Ap. 123. I.

of. Gr. *ek.* Ap. 104. vii. **Pharisees.** Ap. 120. 2.

Nicodemus. Mentioned three times there, 1, 4, 9: 7. 50; 19. 39). Rabbinical tradition makes him one of the three richest men in Jerusalem. See Lightfoot, vol. xii, p. 252.

ruler. A member of the Sanhedrin, or National Council. See on Matt. 5. 22.

2 to. Gr. *pros.* Ap. 104. xv. 3.

Jesus. Ap. 98. X. **by night.** See 7. 50; 19. 39.

Rabbi. Ap. 98. XIV. vii. 1.

know. Gr. *oida.* Ap. 132. I. i.

teacher. Cp. *v.* 10. Gr. *didaskalos.* Ap. 98. XIV. v. 4.

come from God. Render: "Thou art come from God as Teacher". **from.** Gr. *apo.* Ap. 104. iv.

God. Ap. 98. I. i. 1.

no man = no one. Compound of *ou.* Ap. 105. I.

miracles = signs. See note on 2. 11.

doest = art doing.

except = if . . . not. Gr. *ean mē.* Ap. 118. 1. b. and 105. II. **with.** Gr. *meta.* Ap. 104. xi.

3 answered and said. A Hebraism. See note on Deut. 1. 41. Ap. 122. 3. **Verily, verily.** See note on 1. 51. **a man** = any one. **born** = begotten. See note on Matt. 1. 2. **again** = from above. Gr. *anōthen* = from above: i.e. by Divine power, as in *v.* 31; 19. 11, 23. Matt. 27. 51. Mark 15. 38. Luke 1. 3. Jas. 1. 17; 3. 15, 17. The Talmud uses this figure, as applied to proselytes. **cannot** = is not (Gr. *ou.* Ap. 105. I.) able to. **see.** Gr. *eidon.* Ap. 133. I. 1. **the kingdom of God.** Ap. 114. Occ. in John only here and in *v.* 5. **4 unto.** Gr. *pros.* Ap. 104. xv. 3. **How . . . ?** Note other such questions (4, 9. 1 Cor. 15. 35. All answered by "the gift of God" (3, 16; 4. 10, 1 Cor. 15. 38). The question implies a negative answer. **be born.** Nicodemus misunderstands, and uses the Verb *gennaō* of the mother. The Lord uses it of the Father, as meaning *begetting.* **old.** Applying it to his own case. **into.** Gr. *eis.* Ap. 104. vi.

3. 5-8 (Y², above). THE LORD. ANSWER. REPETITION. (*Alternation.*)

Y² | j | 5. Reference to question.
| k | 6. Explanation.
| *j* | 7. Reference to question.
| *k* | 8. Illustration.

5 of water, &c. of water and spirit. No Art. Fig. *Hendiadys* (Ap. 6). Not two things, but one, by which the latter Noun becomes a superlative and emphatic Adjective, determining the meaning and nature of the former Noun, showing that one to be spiritual water: i.e. not water but spirit. It is to be rendered "of water—yea, spiritual water". Cp. Eph. 5. 26, and *see* 7. 38, 39 and Ezek. 36. 25-27 for the "earthly things" of *v.* 12. **enter.** Showing what the Lord meant by "see", in *v.* 3. **6 That which is born** That Neuter which has been begotten. Note the difference between this Perfect here and in *v.* 8, and the Aorists in *vv.* 3, 4, 5, 7. **flesh.** See note on 1. 13. **the Spirit:** the Holy Spirit (with Art.). See Ap. 101. II. 3. **is spirit.** This is a fundamental law, both in nature and grace. **7 not.** Gr. *mē.* Ap. 105. II. **8 The wind** = The Spirit. The word *pneuma*, occ. 385 times, and is rendered "wind" only here. It should be trans. Spirit, as at end of verse. "Wind" is *anemos*, occ. 31 times, and is always so rendered. **bloweth** = breatheth. **it listeth** = He willeth. Ap. 102. 1. The Eng. "listeth" is Old Eng. for Anglo-Saxon *lusteth*; i.e. pleaseth or desireth. **the sound thereof** His voice. **canst not tell** = knowest not. Gr. *oida.* Ap. 132. I. i. **not.** Gr. *ou.* Ap. 105. I. **is born** has been begotten, as in *v.* 6. **the Spirit:** completing the Fig. *Epanadiplosis* (Ap. 6), converting this verse into a most solemn and independent statement of facts. **9 these things.** See Jer. 31. 33, 32. 39. Ezek. 11. 19; 18. 31; 36. 25-27. Ps. 51. 10. **be** = come to pass. Ref. to *v.* 4.

Y³ A A.D. 26

10 [2] Jesus [3] answered and said unto him, °"Art thou °a master of Israel, and °knowest [8] not these things?

B

11 [3] Verily, verily, I say unto thee, We speak that we do [2] know, and °testify that °we have °seen; and °ye receive [8] not our °witness.

A

12 °If I have told you °earthly things, and ye °believe [8] not, how shall ye °believe, °if I tell you *of* °heavenly things?

B C¹ D l

13 °And [2] no man °hath °ascended up °to °heaven, °but He That °came down °from °heaven, *even* °the Son of man °Which is °in °heaven.

m

14 [13] And °as °Moses lifted up the serpent [13] in the wilderness, even so °must [13] the Son of man °be lifted up:

n

15 That °whosoever °believeth in Him should [7] not perish, °but have °eternal °life.

D l

16 For [2] God so °loved the °world, that He gave His °only begotten °Son, that [15] whosoever [15] believeth in Him should [7] not perish, [15] but have °everlasting [15] life.

m

17 For [2] God °sent [8] not His [16] Son [4] into the [16] world °to condemn the [16] world;

n

but that the [16] world °through Him might be saved.

C² o¹

18 He that [15] believeth on Him is [8] not [17] condemned: but he that [12] believeth [7] not is [17] condemned already,

p¹

because he hath [7] not [15] believed in °the name of °the [16] only begotten °Son of [2] God.

3. 10-21 (Y³, p. 1518). THE LORD. ANSWER. CONFIRMED. (*Alternation*).

Y³ | A | 10. Expostulation. Ignorance.
B | 11. Testimony. The Lord's.
A | 12. Expostulation. Unbelief.
B | 13-21. Testimony. The Evangelist's.

10 Art thou . . . ? or Thou art, &c. Not irony.
a master = the (famous) teacher; referring to his official position. Gr. *didaskalos*. See Ap. 98. XIV. v. 4.
knowest not = hast not got to know; or perceivest not. Gr. *ginōskō*. Ap. 132. I. ii. See note on 1. 10.
11 testify = bear witness to. Gr. *martureō*. See notes on 1. 7 and p. 1511.
seen. Gr. *horaō*. Ap. 133. I. 8. Cp. 1. 18; 14. 7, 9.
ye: i.e. ye teachers of Israel.
witness. See note on 1. 7.
12 If I have. Assuming it as a fact. Ap. 118. 2. a.
earthly things. Ezek. 36. 25-27. 1 Cor. 15. 40. Col. 3. 2. 2 Cor. 5. 1. Phil. 2. 10; 3. 19.
believe. Ap. 150. I. 1. i. See note on 1. 7.
if I tell. Supposing I tell. Ap. 118. 1. b.
heavenly = Pl. of *epouranios*. Occ. only here and Matt. 18. 35 in the Gospels. See Eph. 1, 3, 20; 2. 6; 3. 10; 6. 12. Phil. 2. 10, &c.

3. 13-21 (*B*, above). TESTIMONY. THE EVANGELIST'S. (*Division*.)

B | C¹ | 13-17. Salvation.
C² | 18-21. Condemnation.

3. 13-17 (C¹, above). SALVATION. (*Extended Alternation*.)

C¹ | D | l | 13. The Son of Man. His Person.
m | 14. His lifting up. His death.
n | 15. Belief. Life through Him.
D | *l* | 16. The only-begotten Son.
m | 17-. His mission.
n | -17. Belief. Salvation through Him.

13 And, &c. The *kai* (=And) here is a Hebraism, and does not mark the actual transition. There is nothing whatever in the context to show where the Paragraph breaks should be in this chapter; either in the MSS., or in the Versions. The A.V. varies in its different editions. The A.V. text in the R.V. *Parallel Bible* has a ¶ at *vv.* 14 and 16. The Camb. Paragraph Bible (Dr. Scrivener) has no break either at *vv.* 14 or 16. The R.V. has a break only at *v.* 16, with WH and Scrivener's Greek Text. *The Companion Bible* makes the important break at *v.* 13: (1) because the Past Tenses which follow indicate completed events; (2) because the expression "only begotten Son" is not used by the Lord of Himself, but only by the Evangelist (1. 14, 18; 3. 16, 18; 1 John 4. 9); (3) because "in the name of" (*v.* 18) is not used by the Lord, but by the Evangelist (1. 12; 2. 23. 1 John 5. 13); (4) because to do the truth (*v.* 21) occ. elsewhere only in 1 John 1. 6; (5) because "Who is in heaven" (*v.* 13) points to the fact that the Lord had already ascended at the time John wrote; (6) because the word "lifted up" refers both to the "sufferings" (*v.* 14; 8. 28; 12. 32, 34) and to "the glory which should follow" (8. 28; 12. 32. Acts 2. 33; 5. 31); and (7) because the break at *v.* 13 accords best with the context, as shown by the Structure B, above. **hath ascended** = hath gone up (of himself). It does not say: "hath been taken up by God," as Enoch and Elijah. But Christ had "gone up" when the Evangelist wrote these words. **ascended.** Gr. *anabainō*. As in 1. 51; 2. 13; 5. 1; 7. 8, &c. Matt. 20. 17. Mark 6. 51. Rom. 10. 6. **to** = into. Gr. *eis*. Ap. 104. vi. Cp. Deut. 30. 12. Prov. 30. 4. Acts 2. 34. Rom. 10. 6. Eph. 4. 10. **heaven** = the heaven. See note on Matt. 6. 9, 10. **but** = except, lit. if not. Gr. *ei mē*. **came down.** Gr. *katabainō*. The opposite of "gone up". **from** = out of. Gr. *ek*. Ap. 104. vii. Not the same word as in *v.* 2. **the Son of Man.** See Ap. 98. XVI. **Which is, &c** = Who is, &c., and was there when John wrote. This clause is in the Syr., but is omitted by WH, and put by R.V. in the margin. Omit "even". **in.** Gr. *en*. Ap. 104. viii. **14 as** = even as. Ref. to Num. 21. 9. **Moses.** See note on 1. 17 and Matt. 8. 4. **must** = it behoved to, in order to fulfil the prophetic Scripture. See Luke 24. 26, 46. Acts 3. 18; 17. 3, and cp. Heb. 2. 9, 10. **be lifted up.** See note on *v.* 13. **15 whosoever** = every one who. As here defined. **believeth in.** See Ap. 150. I. 1. v (i). (See note on 1. 7.) L reads *epi*; Lm T Tr. A WH and R read *en*. **but have.** Fig. *Pleonasm* (Ap. 6), for emph. The phrases "hath", "have eternal life", are the usual expressions in this Gospel for "live for ever" (Ap. 151. II. A. ii. 4. a). Cp. *vv.* 16, 36; 5. 24; 6. 40, 47, 54. 1 John 3. 15; 5. 11. **eternal.** Gr. *aiōnios*. Ap. 151. II. B. i: i.e. in Him. Cp. 1 John 5. 12. **life.** See note on 1. 4. Ap. 170. 1. **16 loved.** Gr. *agapaō*. Ap. 135. I. 1. A word characteristic of this Gospel. See p. 1511. **world.** Gr. *kosmos*. Ap. 129. 1. See note on 1. 9. **only, &c.** See 1. 14. **Son.** Ap. 108. iii. **everlasting.** Same as "eternal" in *v.* 15. See Ap. 151. II. B. ii. **17 sent.** Gr. *apostellō*. Ap. 174. 1. **to condemn** = to judge. Gr. *krinō*. Ap. 122. 1. A characteristic word of this Gospel. See note on p. 1511. **through.** Gr. *dia*. Ap. 104. v. 1.

3. 18-21 [For Structure see next page].

18 the name: i.e. Him. See note on Ps. 20. 1. **Son of God.** See Ap. 98. XV.

o^2 A.D. 26 **19** And °this is the °condemnation, that °light is come [4]into the [16]world, and °men [16]loved °darkness rather than °light, because their °deeds were °evil.

p^2 **20** For every one that °doeth °evil hateth the [19]light, °neither cometh [2]to the [19]light, lest his [10]deeds should be °reproved.

o^3 **21** But he that °doeth °truth cometh [2]to [19]the light, that [Gk]his [19]deeds may be °made manifest, that they °are °wrought [13]in [2]God."

O E **22** °After these things came [2]Jesus and His disciples [4]into °the °land of Judæa;

F and there He tarried [2]with them, and °baptized.

G **23** And John also was [12]baptizing [13]in °Ænon near to °Salim, because there was °much water there: and they came, and were [22]baptized.

24 For John °was °not yet cast [4]into °prison.

G H^1 **25** °Then there arose a °question °between *some* of John's disciples °and °the Jews °about °purifying.

26 And they came [4]unto John, and said unto him "Rabbi, He That was [2]with thee beyond Jordan, to Whom thou °barest witness, °behold, the same baptizeth, and °all *men* come [2]to Him."

H^2 J **27** John [3]answered and said, "A [1]man can °receive °nothing, except it °be given him [13]from [13]heaven.

K q **28** Ye yourselves [26]bear me witness, that I said, I am [8]not °the Christ, but that I am °sent before Him.

r **29** He that hath the bride is the bridegroom: but °the friend of the bridegroom, which standeth and heareth him, °rejoiceth greatly °because of the bridegroom's voice: this my joy therefore is fulfilled.

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3. 18-21 (C^2, 1519). CONDEMNATION. (*Repeated Alternation.*)

C^2 | o^1 | 18–. Believeth. Positive.
| p^1 | –18. Believeth not. Negative.
| o^2 | 19. Loving darkness. Positive and reason.
| p^2 | 20. Not coming to the Light. Negative and reason.
| o^3 | 21. Doing truth. Positive and reason.

19 this is = this is what it consists in; viz: **condemnation** = judging: i.e. the process rather than the result. Gr. *krisis*. Ap. 177. 7. **light** = the light. Ap. 130. 1. See note on 1. 4. **men** = the men. As a class. Ap. 123. 1. **darkness** = the darkness. **deeds** = works. Pl. of *ergon*. A characteristic word of this Gospel. See note on p. 1511. **evil**, Gr. *ponēros* = active evil. Ap. 128. III. 1.

20 doeth = practises, or (habitually) does. Gr. *prassō*. **evil**. Gr. *phaulos* = worthless, base. Occ. only here; 5. 29. Titus 2. 8. Jas. 3. 16, in Rec. Text, but in Rom. 9. 11. 2 Cor. 5. 10, in most texts for *kakos*. Here, pl. = worthless things. **neither** = and . . . not. Gr. *ou*. Ap. 105. I. **reproved** = brought home to him. Cp. 16. 8 (convince).

21 doeth. Actively produces, having regard to the object and end of the action. Gr. *poieō*. Cp. the two verbs, *prassō* and *poieō*, in a similar connexion in 5. 29. **truth** = the truth. Gr. *alētheia*. Ap. 175. 1. A characteristic word of this Gospel. See note on 1. 14. **made manifest**. Gr. *phanerōō*. Ap. 106. I. v. **are** = have been, and still continue to be. **wrought in God**: i.e. in His fear, or in His strength.

3. 22—4. 2 (*O*, p. 1515). JUDÆA. (*Introversion.*)

O | E | 3. 22–. Coming into Judæa.
| F | 3. –22. The Lord. Baptizing.
| G | 3. 23, 24. John. Baptizing.
| *G* | 3. 25–36. John's disciples. Controversy.
| *F* | 4. 1, 2. The Lord. Baptizing.
| *E* | 4. 3–. Departing from Judæa.

22 After = After (Gr. *meta*. Ap. 104. xi. 2) these things. A note of time, frequent in John. See 21. 1. **the land of Judæa**: lit. the Judæan land. Phrase only here. **land**. Gr. *gē*. Ap. 129. 4. **baptized** = was (engaged in) baptizing. See 4. 2 and Ap. 115. I. i. **23 Ænon** = Springs. Now *Fār'ah*. The springs near *Umm al 'Amdān*, 7½ miles below *Beisan*. **Salim**. Still so called; east of Shechem. **much water** = many waters (i.e. springs). **24 was** = had been. **not yet**. Gr. *oupō*, compound of *ou*. **prison** = the prison. Cp. Matt. 4. 12.

3. 25-36 (*G*, above). JOHN BAPTIST'S DISCIPLES. CONTROVERSY. (*Division.*)

G | H^1 | 25, 26. The questioning.
| H^2 | 27–36. The answer.

25 Then = Therefore: i.e. on account of the facts stated in *vv.* 22–24. **question** = questioning. **between some of** = [on the part] of. Gr. *ek*. Ap. 104. vii. **and** = with. Gr. *meta*. Ap. 104. xi. 1. **the Jews**. All the texts read "a Jew". Gr. *Ioudaion*, with Syr. But it has been suggested that *Iou* was the primitive abbreviation for *Iēsou* (= of Jesus), and being repeated (by inadvertence) led to the reading *Iou*[*daion*] (= a Jew). This would agree better with *vv.* 22–24; with "Therefore" in *v.* 25, and with the action of John's disciples, and John's answer. See the Structure H^2, above. **about** = concerning. Gr. *peri*. Ap. 104. xiii. 1. **purifying** = purification. Cp. 2. 6. Luke 2. 22; 5. 14. **26 barest witness** = hast borne witness. See note on 1. 7. **behold**. Gr. *idē*. Ap. 133. 3. Fig. *Asterismos*. Ap. 6. **all**. This was the gravamen.

3. 27-36 (H^2, above). JOHN'S ANSWER. (*Alternations.*)

H^2 | J | 27. God the Giver of all to men.
| K | q | 28. Contrast.
| | r | 29. His voice.
| | *q* | 30. Contrast.
| | *r* | 31–34. His words.
| *J* | 35. God the Giver of all to Messiah.
| *K* | s | 36–. Belief on the Son.
| | t | –36–. Consequence. Everlasting life.
| | *s* | –36–. Rebellion against the Son.
| | *t* | –36. Consequence. Abiding wrath.

27 receive = take [upon himself]. **nothing**. Gr. *ou ouden*. A double negative. **be given** = have been given. **28 the Christ** = the Messiah. Ap. 98. IX. **sent**. Ap. 174. 1. **29 the friend**, &c. He played a very important part in the wedding ceremonies. **rejoiceth greatly**. Fig. *Polyptōton* (Ap. 6). Gr. *chara chairei* = joyeth with joy. **because of**. Gr. *dia*. Ap. 104. v. 2.

q 30 He [14] must increase, but I *must* decrease.

r 31 He That cometh ° from above is above all: he that is [1] of the ° earth is ° earthly, and speaketh [1] of the ° earth: He That cometh [13] from heaven is above all.

A.D. 26 32 And what He hath [11] seen and ° heard, that He [11] testifieth; and [2] no man receiveth His ° testimony.

33 He that hath received His [32] testimony hath set to his seal that [2] God is ° true.

34 For He Whom [2] God hath [17] sent speaketh the ° words of [2] God: ° for ° God giveth [8] not ° the Spirit ° by measure *unto Him.*

J 35 ° The Father [16] loveth the Son, and hath given all things ° into His hand.

K s 36 He that [15] believeth on the Son

t hath [16] everlasting [15] life:

s and he that ° believeth [8] not the Son

t ° shall [8] not ° see [15] life; but the ° wrath of [2] God ° abideth ° on him."

F 4 When ° therefore ° the Lord ° knew how the ° Pharisees had heard that ° Jesus ° made and ° baptized more disciples than John,

2 °(Though [1] Jesus Himself ° baptized ° not, but His disciples,)

E 3 He left Judæa,

N L[1] M[1] and departed ° again ° into ° Galilee.

4 And ° He must needs ° go ° through Samaria.

5 ° Then cometh He ° to a city of Samaria, which is called Sychar, near to the ° parcel of ground ° that Jacob gave to his son Joseph.

6 Now ° Jacob's ° well was there. [1] Jesus therefore, being wearied ° with *His* journey, ° sat thus ° on the ° well: *and* it was about ° the sixth hour.

7 There cometh a woman ° of Samaria to draw water:

M[2] N u [1] Jesus saith unto her, ° "Give Me to drink."

31 from above. Gr. *anōthen*, same as "again" in *v.* 3. **earth.** Gr. *gē.* Ap. 129. 4.
earthly = of the earth.
32 heard. Not "hath heard".
testimony. Gr. *marturia.* See note on "witness", 1. 7.
33 true. Ap. 175. 1. A characteristic word of this Gospel. See p. 1511.
34 words. Gr. pl. of *rhēma.* See note on Mark 9. 32.
for God, &c. Or "for the Spirit giveth not [the words of God] by measure [unto Him]".
God. [L] T [Tr.] A WH R., not Syr., omit "God" here.
the Spirit. With Art. = the Giver, not the gift. Ap. 101. II. 3. This was by measure unto John, but not unto the Lord. Cp. 15. 26; Matt. 11. 27. What John saw and heard was limited (*vv.* 27–30).
by. Gr. *ek.* Ap. 104. vii.
35 The Father. See note on 1. 14.
into. Gr. *en.* Ap. 104. viii.
36 believeth not = obeyeth not. Gr. *apeitheō.* Cp. Ap. 150. I. 2. See note on 1. 7. Only here in John.
shall not see = will not see. Note the future here, in contrast with "hath"
see. Ap. 133. I. 8. a.
wrath = [permanent] wrath. Gr. *orgē*; as in Matt. 3. 7. Luke 3. 7. 1 Thess. 2. 16, &c. Not *thumos*, which = [temporary] wrath.
abideth. Present tense. See note on 1. 32.
on = upon. Gr. *epi.* Ap. 104. ix. 3.

4. 1 therefore. See 3. 22.
the Lord. Ap. 98. VI. i. *a.* 3. B. c. For the occ. of this absolute title in John, see 6. 23; 11. 2; 20. 20; and cp. 20. 2, 13, 18, 25; 21. 7.
knew = came to know. Gr. *ginōskō.* Ap. 132. I. ii. See note on 1. 10. Cp. 2. 24.
Pharisees. Ap. 120. II (John never refers to the Sadducees by name). **Jesus.** Ap. 98. X.
made, &c. = is making and baptizing.
baptized. Ap. 115. I. i.
2 Though = And yet.
baptized. It was not the practice of Jesus to baptize. Imperf. Tense.
not. Gr. *ou.* Ap. 105. I. Cp. 3. 22.

4. -3-54 (*N*, p. 1515). GALILEE. (*Division.*)
N | L[1] | -3-27-. The woman of Samaria.
L[2] | -27-42. The Disciples and the Samaritans.
L[3] | 43-54. The second sign.

4. -3-27- (L[1], above). THE WOMAN OF SAMARIA. (*Division.*)
L[1] | M[1] | -3-7-. The Circumstances.
M[2] | -7-27-. The Colloquy.

3 again. See 1. 43. **into.** Gr. *eis.* Ap. 104. vi. **Galilee.** See Ap. 169. **4 He must needs** = it was necessary [for] Him. See Josephus, *Life*, § 52. *Ant.* xx. vi. 1. A necessity not only geographical, but including the Divine counsels. **go** = pass. Gr. *dierchomai.* Cp. 8. 59. **through.** Gr. *dia.* Ap. 104. v. 1. **5 Then** = Therefore. **to.** Gr. *eis.* Ap. 104. vi. **Sychar.** Now *'Askar.* A village on the slope of Mount Ebal and north of Jacob's well. **parcel of ground** = field or land. **that Jacob gave.** Cp. Gen. 33. 19; 48. 22. Josh. 24. 32. **6 Jacob's well.** Cp. Gen. 49. 22. **well** = spring. Gr. *pēgē.* Not the same word as in *vv.* 11, 12, but as in *v.* 14. **with** = from. Gr. *ek.* Ap. 104. vii. **sat** = was sitting. **on**: or by. Gr. *epi.* Ap. 104. ix. 2. Cp. 5. 2. **the sixth hour.** Of the day, i. e. noon. See on 1. 39, and Ap. 165. **7 of** = out of. Gr. *ek.* Ap. 104. vii.

4. -7-27- (M[2], above). THE COLLOQUY. (*Introversion and Repeated Alternation.*)
M[2] | N | u | -7. The Lord. Request. I.
v | 8. Disciples. Gone away.
O | w[1] | 9. The woman. "How?"
x[1] | 10. The Lord. "If thou knewest." II.
w[2] | 11, 12. The woman. "Whence?"
x[2] | 13, 14. The Lord. "I will give." III.
w[3] | 15. The woman. "Give me."
x[3] | 16. The Lord. "Go, call." IV.
w[4] | 17-. The woman. "I have no husband.'
x[4] | -17, 18. The Lord. "Well said." V.
w[5] | 19, 20. The woman. "Where to worship."
x[5] | 21-24. The Lord. "Believe Me." VI.
w[6] | 25. The woman. "Messiah cometh."
N | *u* | 26 The Lord. Declaration. "I am He." VII.
v | 27-. Disciples. Come back.

-7 Give Me, &c. The first word. Note the *seven* (Ap. 10) times the Lord spoke to the woman, and the gradual ascent to the final declaration in *v.* -26.

v A.D. 26 8 °(For His disciples were gone away °unto the city °to buy °meat.)

O w1 9 Then saith the woman of Samaria unto Him, °"How is it that Thou, being a Jew, °askest drink °of me, °which am a woman of Samaria? 8(for °the Jews °have °no dealings with the Samaritans.)"

x1 10 1Jesus °answered and said unto her, °"If thou °knewest °the gift of God, and Who it is That saith to thee, 'Give Me to drink;' thou wouldest have 9asked of Him, and He would have given thee °living water."

w2 11 The woman saith unto Him, °"Sir, Thou hast nothing to draw with, and the °well is °deep: from whence then hast Thou that 10living water?

12 °Art Thou greater than our father Jacob, which gave us the 11well, and drank °thereof himself, °and his °children, and his °cattle?"

x2 13 1Jesus 10answered and said unto her, °"Whosoever drinketh 7of this water °shall thirst again:

14 But °whosoever drinketh 7of the water that I shall give him shall °never thirst; but the water that I shall give him shall °be °in him a °well of water °springing up 3into °everlasting °life."

w3 15 The woman saith °unto Him, 11"Sir, give me this water, °that I thirst °not, neither °come hither to draw."

x3 16 1Jesus saith unto her, "Go, call thy °husband, and come hither."

w4 17 The woman 10answered and said, "I have 9no husband."

x4 1Jesus said unto her, "Thou hast °well said, 'I have 9no 16husband':

18 For thou hast had five 16husbands; and he whom thou now hast is 2not thy 16husband: °in that saidst thou °truly."

w5 19 The woman saith unto Him, 11"Sir, °I °perceive that Thou art a °prophet.

20 Our fathers °worshipped 14in °this mountain; and ye say, that 14in Jerusalem is the place where °men ought to °worship."

x5 21 1Jesus saith unto her, °"Woman, °believe Me, the hour cometh, when ye shall °neither 14in this mountain, °nor yet °at Jerusalem, 20worship °the Father.

22 °Ye worship ye 10know 2not °what: we 10know what we 20worship: for °salvation is 7of the Jews.

23 But the hour °cometh, and now is, when the °true °worshippers shall 20worship 21the Father 14in °spirit and °in °truth: for 21the Father seeketh such to 20worship Him.

24 °God *is* °a Spirit: and they that 20worship Him °must worship *Him* 14in spirit and 23in 23truth."

w6 25 The woman saith unto Him, "I 10know

8 For, &c. See note on *v.* 34.
unto. Gr. *eis*. Ap. 104. vi.
to = in order that (Gr. *hina*) they might.
meat. Put by Fig. *Synecdochē* (of the Species), Ap. 6, for all kinds of food.

9 How, &c. See note on 3. 4.
askest. Gr. *aiteō*. Ap. 134. I. 4, as in *v.* 10.
of = from. Gr. *para*. Ap. 104. xii. 1.
which am = being.
the Jews . . . the. No articles.
have . . . dealings = have . . . familiar intercourse. Gr. *sunchraomai*. Occ. only here.
no. Gr. *ou*. Ap. 105. I.

10 answered and said. A Hebraism. See Deut. 1. 41 and Ap. 122. 3.
If thou, &c. Assuming the hypothesis as a fact. Ap. 118. 2 *a*.
knewest = hadst known. Gr. *oida*. Ap. 132. I. i. See note on 1. 26.
the gift. See note on "How", 3. 4. Gr. *dōrea*. Occ. only here in the Gospels, elsewhere only in Acts 2. 38; 8. 20; 10. 45; 11. 17. Rom. 5. 15, 17. 2 Cor. 9. 15. Eph. 3. 7; 4. 7. Heb. 6. 4. Note the eight gifts in this Gospel (4. 10; 10. 11; 13. 15; 14. 16, 27; 17. 8, 14, 22).
living: i.e. perennial, unfailing. Understood by all Jews, from Jer. 2. 13; 17. 13. Zech. 14. 8. Gr. *zaō*, a word characteristic of this Gospel. See note on p. 1511.

11 Sir. Ap. 98. VI. i. *a*. 3. B. b.
well = a well dug out. Not the same word as in *vv.* 6, 14.
deep. In 1869 it was 105 feet, and had 15 feet of water.

12 Art Thou, &c., or Surely Thou art not (Ap. 105. II).
thereof = out of (Gr. *ek*. Ap. 104. vii) it.
and. Fig. *Polysyndeton*. Ap. 6.
children = sons. Ap. 108. iii.
cattle. Gr. pl. of *thremma*. Occ. only here.

13 Whosoever drinketh = Every one who is in the habit of drinking. shall = will.

14 whosoever drinketh = he who may have drunk (Gr. *an*, with Subj. Aor.).
never thirst = by no means (Gr. *ou mē*. Ap. 105. III) thirst for ever (Ap. 151. II. A. ii. 4. b).
be = become. in. Gr. *en*. Ap. 104. viii.
well = fountain, as in *v.* 6. Not as in *vv.* 11, 12.
springing up = welling up.
everlasting. Ap. 151. II. B. ii.
life. See note on 1. 4, and Ap. 170. 1.

15 unto. Gr. *pros*. Ap. 104. xv. 3.
that. Gr. *hina*. See 1. 7.
not. Gr. *mē*. Ap. 105. II.
come hither. Some texts read *dierchomai* (as in *v.* 4) = come all the way hither (through, or across the plain).

16 husband. Gr. *anēr*. Ap. 123. 2.

17 well. Cp. 8. 48; 13. 13. Matt. 15. 7. Mark 12. 32. Luke 20. 39. **18** in. Omit.
truly = true. See note on 3. 33 and Ap. 175. 1.

19 I perceive. Gr. *theōreō*. Ap. 133. I. 11. See *The Didachē* xi. 4. 5; and cp. *v.* 42 here.
prophet. See Ap. 49.

20 worshipped. Ap. 137. 1.
this mountain. Gerizim. The well was at its foot. (See Deut. 27. 12.) men ought = it is necessary.

21 Woman. See on 2. 4.
believe Me. Ap. 150. I. 1. ii. See note on 1. 7. This formula occurs only here and 14. 11.
neither . . . nor. Gr. *oute* . . . *oute*.
at. Gr. *en*. Ap. 104. viii.
the Father. See Ap. 98. III, and note on 1. 14.

22 Ye worship . . . what. See 2 Kings 17. 24–34, esp. *v.* 33.
salvation = the salvation [which the prophets foretold]. Cp. Luke 2. 30.

23 cometh, and now is = is coming, and is now on its way. Its coming depended on the repentance of the nation, when all the prophecies would have been fulfilled. See Acts 3. 18–26. true = real. See note on 1. 9. Ap. 175. 2. worshippers. Gr. *proskunētēs*. Only here. spirit. Ap. 101. II. 8. in. No Preposition with the second "in". truth. Ap. 175. 1. See note on 1. 14.

24 God. See Ap. 98. I. i. 1, with Art. Contrast 1. 1. a Spirit = spirit: i.e. not flesh, or material substance. Not "a" Spirit. must. Note this absolute condition. Cp. *v.* 4; 3. 7, 14, 30; 9. 4; 10. 16; 12. 34; 20. 9, &c.

A.D. 26 that °Messias [23]cometh, Which is called °Christ: when ℌe °is come, He will °tell us all things."

N u 26 [1]Jesus saith unto her, °"ℑ That °speak unto thee am *He*."

v 27 And °upon this came His disciples,

L² P and °marvelled that He °talked °with °the woman: yet no man said, "What seekest Thou?" or, "Why talkest Thou °with her?"

Q 28 The woman then left her waterpot, and went her way [3]into the city, and saith to the °men,

R 29 "Come, °see [28]a Man, Which told me all things °that ever I did:

S *y* °is not this the [25]Christ?"

z 30 °Then they went °out of the city, and °came [15]unto Him.

P 31 [14]In the mean while His disciples °prayed Him, saying, °"Master, eat."

32 But He said unto them, "ℑ have °meat to eat that ye [10]know [2]not °of."

33 Therefore said the disciples one °to another, "Hath any man brought Him *ought* to eat?"

34 [1]Jesus saith unto them, "My °meat is °to do the °will of Him That °sent me, and to °finish His °work.

35 °Say [2]not ye, 'There are yet four months, and *then* cometh harvest?' °behold, I say unto you, Lift up your eyes, and °look on the fields; for they are white °already [33]to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit [8]unto [14]life °eternal: [15]that both he that soweth and he that reapeth may rejoice together.

37 And °herein °is that °saying [23]true, °'One soweth, and °another reapeth.'

38 ℑ °sent you to reap that whereon ye bestowed °no labour: °other men °laboured, and ye °are entered [3]into °their labours."

Q 39 And many of the Samaritans [7]of that city °believed on Him

R °for the [37]saying of the woman, which °testified, "He told me all [29]that ever I did."

S z 40 So when the Samaritans were come [15]unto Him, they °besought Him that He would °tarry °with them: and He °abode there °two days.

41 And many more °believed °because of His own °word;

y 42 And °said unto the woman, "Now we [41]believe, °not [41]because of thy saying: for we have heard *Him* ourselves, and [10]know that this is °indeed [29]the °Christ, the °Saviour of °the world."

25 Messias=Messiah. Ap. 98. VIII.
Christ. See Ap. 98. IX.
is come=comes, or shall have come.
tell. Gr. *anangellō*. See 5. 15; 16. 13, 14, 15, 25 (shew). Cp. Ap. 121. 5, 6.
26 ℑ **That speak, &c.**=I am [He] Who am speaking, &c. This is the seventh and last of the Lord's seven utterances, and marks the climax. See note on *v.* 7, and Ap. 176. **speak**=am talking.
27- upon. Gr. *epi*. Ap. 104. ix. 2.

4. -27-42 (L² p. 1521). THE DISCIPLES AND THE SAMARITANS.
(*Extended Alternation and Introversion.*)

L² | P | -27. The disciples. Marvelling. Silent.
Q | 28. The city. The woman.
R | 29-. Her testimony.
S | y | -29. "Is not this the Messiah?"
z | 30. Samaritans. Coming.
P | 31-38. The disciples. Instructed. Silenced.
Q | 39-. The city. The men.
R | -39. Her testimony.
S | z | 40, 41. Samaritans. Believing
y | 42. This is indeed the Messiah.

-27 marvelled. All the texts read "were wondering". Gr. *thaumazō*. First occ. Matt. 8. 10.
talked=was talking.
with. Gr. *meta*. Ap. 104. xi. 1.
the woman=a woman. One of six things forbidden to a Rabbi by the Talmud; and she being a Samaritan caused the greater wonder.
28 men. Gr. pl. of *anthrōpos*. Ap. 123. 1.
29 see. Ap. 133. I. 1.
that ever=whatsoever.
is not this?=can this be?
30 Then. All the texts omit.
out of. Gr. *ek*. Ap. 104. vii.
came=were coming.
31 prayed=were asking. Gr. *erōtaō*. Ap. 134. I. 3.
Master. Gr. *Rabbi*. Ap. 98. XIV. vii. 1.
32 meat. Gr. *brōsis*=eating. Not the same word as in *v.* 34. **of.** Omit "of".
33 to. Gr. *pros*. Ap. 104. xv. 3.
34 meat. Put by Fig. *Metonymy* (of Species), Ap. 6, for all kinds of food. Gr. *brōma*. Not the same word as in *v.* 33.
to do=in order to do. Emphasizing the object and end, not the act. Cp. Luke 2. 49; 4. 4.
will. Ap. 102. 2.
sent. Gr. *pempō*. Ap. 174. 4. See note on 1. 22.
finish. Gr. *teleioō*. A characteristic word of this Gospel; here, 5. 36; 17. 4, 23; 19. 28. See p. 1511.
work. A characteristic word of this Gospel, most frequently in pl. See p. 1511.
35 Say not ye. Fig. *Paroemia*. Ap. 6.
behold. Gr. *idou*. Ap. 133. I. 2. Fig. *Asterismos*. Ap. 6.
look on. Gr. *theaomai*. Ap. 133. I. 12.
already. This does not refer to the present mission field, but to the then present expectation of national repentance (on which the glorious harvest was conditional) by the proclamation of the kingdom. See Ap. 119.
36 eternal. Ap. 151. II. B. i.
37 herein=in (Gr. *en*) this.
is=i. e. is [exemplified] the true saying.
saying. Gr. *logos*. See note on Mark 9. 32.
38 sent. Ap. 174. 1. **other men.** Gr. pl.
are entered=have entered. **their:**
39 believed on. Ap. 150. I. 1. v (i). See note on 1. 7.
testified=bore witness. See note on 1. 7.
tarry. Gr. *menō*. See note on "abode", 1. 32.
abode. Gr. *menō*, as above. **two days.** See note on *v.* 43. **41 believed.** Ap. 150. I. 1. i.
because of. Gr. *dia*. Ap. 104. v. 2.
word. Gr. *logos*. See note on Mark 9. 32.
42 said=were saying: i. e. as one and another
spoke. **not**=no longer. Gr. *ouketi*. **indeed**=truly. Cp. Ap. 175. 1, and p. 1511.
Christ=All the texts omit "the Christ", but not the Syr. See Ap. 94. V, note 3. **Saviour.** In John only here, and 1 John 4. 14. See note on Matt. 1. 21. **the world.** Gr. *kosmos*. Ap. 129. 1, i. e. of the Gentiles as well as the Jews. See note on 1. 9.

One ... another. Gr. *allos*. Ap. 124. 1.
of *allos*. **laboured**=have laboured.
i. e. John the Baptist and the Lord.
for=on account of. Gr. *dia*. Ap. 104. v. 2.
40 besought=asked. Gr. *erōtaō*. Ap. 134. I. 3.
with. Gr. *para*. Ap. 104. xii. 2.

L³ T A. D. 26

43 Now °after °two days He departed thence, and went ³into ³Galilee.

44 (°For ¹Jesus Himself ³⁹testified, that °a prophet hath ⁹no honour ¹⁴in °his own country.)

45 Then when He was come ³into ³Galilee, the Galilæans °received Him, having °seen all the things that He did ²¹at Jerusalem ²¹at the feast: ⁴⁴(for they also went ⁸unto the feast).

46 So ¹Jesus came °again ³into °Cana of ³Galilee, where He °made the water wine.

U V a

And there was a certain °nobleman, whose son was sick ²¹at °Capernaum.

47 When he heard that ¹Jesus was come ³⁰out of Judæa ³into ³Galilee, he went ¹⁵unto Him, and ⁴⁰besought Him ¹⁶that He would come down, and heal his son: for he was °at the point of death.

b

48 Then said ¹Jesus ¹⁵unto him, °"Except ye ²⁰see °signs and wonders, ye will °not ⁴¹believe."

a

49 The ⁴⁶nobleman saith ¹⁵unto Him, ¹¹"Sir, come down °ere my °child die."

b

50 ¹Jesus saith unto him, "Go thy way; thy son °liveth."

W

And the ²⁸man ⁴¹believed the ⁴¹word that ¹Jesus had spoken unto him, and he went his way.

U V c

51 °And as he was now going down, his °servants °met him,

d

and told *him*, saying, "Thy °son ⁵⁰liveth."

c

52 °Then enquired he ⁹of them the hour °when he began to °amend.

d

And they said unto him, "Yesterday at °the seventh hour the fever left him."

W

53 So the father ¹knew that *it was* ²¹at the same hour, ¹⁴in the which ¹Jesus said unto him, "Thy ⁵¹son ⁵⁰liveth:" and himself ⁴¹believed, and his whole house.

T

54 This *is* again °the second miracle *that* ¹Jesus did, when He was come ³⁰out of Judæa ³into ³Galilee.

X¹Y¹Z¹e¹ A. D. 27 e²

5 °After °this there was °a feast of °the Jews; and °Jesus went up °to Jerusalem.

2 Now there is °at Jerusalem °by the sheep

4. 43-54 (L³, p. 1521). THE SECOND SIGN. (*Introversion and Alternation.*)

L³ T | 43-46a. Departure from Judæa to Galilee.
U | V | a | -46b, 47. The father. Request.
b | 48. The Lord. Answer.
a | 49. The father. Request.
b | 50-. The Lord. Answer.
W | -50. Belief.
U | V | c | 51-. The father. Return.
d | -51. Servants' report.
c | 52-. The father. Inquiry
d | -52. Servants' reply.
W | 53. Belief.
T | 54. Departure from Judæa to Galilee.

43 after two days. See 11. 6, and cp. with the Seventh Sign. Ap. 176. **after.** Gr. *meta.* Ap. 104. xi. 2. **two** = the two; viz. those mentioned in *v.* 40.

44 For Jesus, &c. Note the parenthetical explanation, and see note on "and we beheld", 1. 14.
a prophet. Fig. *Paræmia.* Ap. 6.
his own country = his native place. See 7. 41, 42. Which was Galilee (Ap. 169). The Lord had proved the truth of this proverb before He went to Cana (from Nazareth), as recorded in Luke 4. 16-30. See Ap. 97. The Lord went and returned thither, notwithstanding that experience.

45 received. Gr. *dechomai.* Only occ. here in John.
seen. Gr. *horaō.* Ap. 133. I. 8.
46 again . . . Cana, &c. Referring to 2. 1.
made. Not the same word as "made" in 2. 9.
nobleman = a royal officer. Prob. belonging to the court of Herod Antipas (Ap. 109). Gr. *basilikos.* Occ. only here; *v.* 49. Acts 12. 20, 21; and Jas. 2. 8.
Capernaum. Ap. 169.
47 at the point of death = about to die. Not the same miracle as that of the centurion's servant recorded in Matt. 8. 5-12 and Luke 7. 1-10. The two miracles differ as to time, place, person, pleading, plea, disease, the Lord's answer, and the man's faith, as may be easily seen by comparing the two as to these details.
48 Except = If not. Gr. *ean mē.* Ap. 118. 1. b. and 105. II.
signs. See note on 2. 11.
signs and wonders. See Ap. 176.
not = in no wise. Gr. *ou mē.* Ap. 105. III.
49 ere = before. See note on Matt. 1. 18.
child. Gr. *paidion.* Ap. 108. v.
50 liveth. Gr. *zaō.* A word characteristic of this Gospel. See p. 1511, and cp. Ap. 170. 1.
51 And = But already. **servants** = bond-servants.
met. Gr. *apantaō*, but all the texts read *hupantaō.*
son = boy. Gr. *pais.* Ap. 108. iv.
52 Then = Therefore.
when = in (Gr. *en.* Ap. 104. viii) which.
amend = get better. Gr. *kompsoteron echō.* Occ. only here in N.T. **the seventh hour** = 1 o'clock p.m.

Cp. Ap. 165. **54 the second miracle** = a second sign. Having thus begun to number the signs in this Gospel, we may continue to do so, and complete the whole (eight). See Ap. 176. See note on 2. 11.

5. 1—6. 71 (**E**, p. 1510). THE SECOND PERIOD OF THE LORD'S MINISTRY. SUBJECT: THE PROCLAMATION OF THE KING. (*Division.*)

E | X¹ | 5. 1-47. In Jerusalem.
X² | 6. 1-71. In Galilee.

5. 1-47 (X¹, above). IN JERUSALEM. (*Division.*)

X¹ | Y¹ | 1-15. The THIRD Sign. The impotent Man.
Y² | 16-47. Consequent Conspiracy of, and Colloquy with, the Jews.

5. 1-15 (Y¹, above). THE THIRD SIGN. THE IMPOTENT MAN. (*Division.*)

Y¹ | Z¹ | 1-7. The occasion.
Z² | 8-15. The sign.

5. 1-7 (Z¹, above). THE OCCASION. (*Division.*)

Z¹ | e¹ | 1. The time.
e² | 2. The place.
e³ | 3, 4. The people.
e⁴ | 5-7. The man.

1 After, &c. A phrase common in John. See 21. 1. Ten times in the Revelation. **After.** Gr. *meta.* Ap. 104. xi. 2. **this** = these things. **a feast.** Perhaps Purim, but uncertain. **the Jews.** See note on 2. 13. **Jesus.** See Ap. 98. X. **to.** Gr. *eis.* Ap. 104. vi. **2 at** = in. Gr. *en* Ap. 104. viii. **by** = upon, or at. Gr. *epi.* Ap. 104. ix. 2.

A.D. 27 *market* a pool, °(which is called in the Hebrew tongue °Bethesda, having five °porches).

e³ 3 °In these lay a great multitude of impotent folk, of blind, °halt, withered, °waiting for the moving of the water.

4 °For an angel went down °at a certain season °into the pool, and °troubled the water: whosoever then first [1] after the °troubling of the water stepped [3] in was made ° whole of whatsoever disease °he had.

e⁴ 5 °And a certain °man was there, which had an infirmity °thirty and eight years.

6 When [1] Jesus °saw him lie, and °knew that he had been now °a long time *in that case*, He saith unto him, °"Wilt thou be made [4] whole?"

7 The impotent [5] man answered him, °"Sir, I have °no [5] man, when the water is [4] troubled, °to put me °into the pool: but °while I am coming, °another steppeth down °before me."

Z² A f 8 [1] Jesus saith unto him, °"Rise, take up thy °bed, and walk."

g 9 And immediately the [5] man was made [4] whole,

h and took up his [8] bed, and walked:

i and °on °the same day was °the sabbath.

i 10 The Jews therefore said unto him that °was cured, "It is °the sabbath day:

h °it is °not lawful for thee to °carry *thy* [8] bed."

g 11 He answered them, "He That made me [4] whole, °the same said unto me,

f 'Take up thy bed, and walk.'"

B 12 Then °asked they him, °"What [5] man is that Which said unto thee, 'Take up thy [8] bed, and walk?'"

13 °And he that °was healed °wist [10] not who it was: for [1] Jesus had °conveyed Himself away, a °multitude being [3] in ° *that* place.

A 14 °Afterward [1] Jesus °findeth him [3] in the °temple, and said unto him, °"Behold, thou °art made [4] whole: °sin no more, °lest a worse thing °come unto thee."

B 15 The [5] man departed, and told the Jews that it was [1] Jesus, Which had made him [4] whole.

Y² C 16 And °therefore °did the Jews °persecute [1] Jesus, and °sought to slay Him, because He had done these things [9] on [9] the sabbath day.

market, or gate. Cp. Neh. 3. 1, 32; 12. 39, and Ap. 68, p. 100. [15. 40.

which is called. Gr. *epilegomai*. Only here and Acts

Bethesda. Aramaic. Ap. 93. III. 3. Cp. Siloam in the sixth sign, Ap. 176.

porches = arches, i. e. a colonnade, or cloister. Gr. *stoa*. Occ. only here, 10. 23. Acts 3. 11; 5. 12. The Eng. "porch" is from the French *porche*, Lat. *porticum* = a gallery or door. All from Lat. *portare* = to carry—the wall being *carried over* by an arch. **3** In. Gr. *en*. Ap. 104. viii.

halt = lame. Eng. from Anglo-Saxon *healt* = stop, because of having to stop frequently from lameness.

waiting. From this word to the end of *v.* 4 is omitted by T Tr. A WH R, but not the Syriac (see Ap. 94. V. ii note 3). If it be an addition it must have been a marginal note to explain the "troubling" of *v.* 7, which gradually got into the text.

4 For an angel. The water was intermittent from the upper springs of the waters of Gihon (see Ap. 68, and 2 Chron. 32. 33, R.V.). The common belief of the man expressed in *v.* 7 is hereby described. All will be clear, if we insert a parenthesis, thus: "For [it was said that] an angel", &c.

at a certain season = from time to time. Gr. *kata* (Ap. 104. x. 2) *kairon*. into. Gr. *en*. Ap. 104. viii

troubled. Gr. *tarassō*. Cp. 11. 33; 12. 27; 13. 21; 14. 1, 27.

whole = well or sound. Gr. *hugiēs*. Seven times in John. Cp. 7. 23.

he had = held him fast. See note on "withholdeth", 2 Thess. 2. 6. **5** And, &c. See Ap. 176.

man. Gr. *anthrōpos*. Ap. 123. 1.

thirty and eight years. The period of the wanderings. Cp. "from birth", 9. 1.

6 saw = seeing. Ap. 133. I. 1. The Lord, in this and the sixth sign, takes the initiative (9. 1).

knew = knowing. Ap. 132. I. iii. See note on 1. 10. Not the same word as in *v.* 32. a long time. Cp. 9. 2.

Wilt thou = Desirest thou to. Gr. *thelō*. Ap. 102. 1.

7 Sir. Gr. *kurios*. Ap. 98. VI. i. a. 3. B. b. Supply the *Ellipsis* thus: "Sir [I am indeed willing, but] I have," &c. no. Gr. *ou*. Ap. 105. I.

to = in order that (Gr. *hina*) he may. [time when.

into. Gr. *eis*. Ap. 104. vi. while = in (Gr. *en*) the

another. Ap. 124. 1. before. Gr. *pro*. Ap. 104. xiv.

5. 8–15 (Z², p. 1524). THE SIGN. (*Alternation.*)

Z² A | 8–11. The Lord: seeking, and healing.
B | 12, 13. The Jews. Question asked.
A | 14. The Lord: finding, and saving.
B | 15. The Jews. Question answered.

5. 8–11 (A, above). THE LORD: SEEKING AND HEALING. (*Introversion.*)

A | f | 8. "Take up thy bed and walk" (saith).
g | 9–. "The man was made whole."
h | –9–. "And took up his bed and walked."
i | –9. "On the same day was the sabbath."
i | 10–. "It is the sabbath day."
h | –10. "Not lawful to carry thy bed."
g | 11–. "He that made me whole" (said).
f | –11. "Take up thy bed and walk."

8 Rise. Ap. 178. I. 4. The third sign. See Ap. 176. bed. A rough cottonwool quilt called to-day *khaf*, the poor man's bed. The Gr. *krabbaton* is a Latin word meaning a "pallet". **9** on. Gr. *en*. Ap. 104. viii.

the same day . . . sabbath = that day a Sabbath. Cp. 9. 14 and Ap. 176. This seems to imply that it was not the weekly sabbath, but the same as 19. 31. See Ap. 156. **10** was cured = had been healed.

the sabbath day = a sabbath. it is not lawful. A forced interpretation of Jer. 17. 21, &c., by the Rabbis, made the carrying of anything from a public place into a private place, or vice versa, unlawful (Talmud, *Sabb.* 6. a). not. Gr. *ou*. Ap. 105. I. Not the same word as in *vv.* 23–, 28, 45. carry = take up, as in *v.* 8. **11** the same = that one there. Gr. *ekeinos*, emph. **12** asked. Gr. *erōtaō*. Ap. 134. 3. What man . . . ? = Who is the man . . . ? **13** And = But. was healed = had been healed.

wist = knew. Ap. 132. I. i. Anglo-Saxon *witan* = to know. conveyed Himself away = turned aside, as if to avoid a blow. Gr. *ekneuō*. Occ. only here. multitude = crowd. that = the. **14** Afterward = After these things. See note on *v.* 1. findeth. Cp. 9. 35. See Ap. 176. temple = the temple courts. See note on Matt. 23. 16. Behold. Fig. *Asterismos*. Ap. 6. art made = hast become. sin, &c. = continue no longer (Gr. *mēketi*) in sin. sin. Gr. *hamartanō*. Ap. 128. I. i. See 9. 24, 25, 31, 34. Ap. 176. lest = in order that . . . not Gr. *mē*. Ap. 105. II. come unto thee = happen to thee, or befall thee.

5. 16–47 [For Structure see next page].

16 therefore = on account of (Gr. *dia*. Ap. 104. v. 2) this. did . . . persecute = began to persecute. Beginning of open hostility. sought = were seeking. Most texts, not Syr., omit this clause.

D A.D. 27 17 But [1] Jesus answered them, °"My Father °worketh ᵛhitherto, °and ℨ work."

C 18 [16] Therefore the Jews sought the more °to kill Him, °because He [10]not only °had broken the sabbath, but °said also that °God was ᵛHis Father, making Himself equal with °God.

D E 19 °Then answered [1] Jesus and said unto them, °"Verily, verily, I say unto you, The Son can °do °nothing °of Himself, °but what He °seeth °the Father °do: for what things soever ℌe doeth, °these also doeth the Son ᵛlikewise.

20 For [19]the Father °loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater °works than these, °that ℘e may marvel.

F G 21 For as [19]the Father °raiseth up °the dead, and °quickeneth ᵛ*them;* even so °the Son °quickeneth whom He [6]will.

H 22 °For [19]the Father °judgeth °no man, but hath °committed all °judgment unto the Son:

23 [20]That all *men* should honour the Son, °even as they honour [19]the Father. He that honoureth °not the Son honoureth [10]not [19]the Father Which hath °sent Him.

H 24 [19]Verily, verily, I say unto you, He that heareth My °word, and °believeth on Him That [23]sent Me, hath °everlasting °life, and shall [10]not come [7]into °condemnation; but °is passed °from death °unto °life.

G j 25 [19]Verily, verily, I say unto you, °The hour is coming, and °now is, when [21]the dead shall hear the voice of °the Son of God: and they that hear °shall live.

26 For °as [19]the Father hath [24]life [3]in Himself; so °hath He given to [21]the Son to have [24]life [3]in Himself;

k 27 And [26]hath given Him °authority to execute [22]judgment also, because He is °the Son of man.

j 28 Marvel [23]not at this: for [25]the hour is coming, [3]in the which all that are [3]in °the graves shall hear His voice,

5. 16-47 (Y², p. 1524). CONSEQUENCES. CONSPIRACY OF, AND COLLOQUY WITH, THE JEWS. (*Alternation.*)

Y² | C | 16. Conspiracy. Made.
D | 17. Defence. The Father and the Son.
C | 18. Conspiracy. Increased.
D | 19-47. Defence. The Father and the Son.

17 My Father. See note on 2. 16.
worketh. Cp. 9. 4, and see Ap. 176.
hitherto = until now; referring to the O.T. Dispensation. Now Jehovah was speaking "by His Son" (Heb. 1. 2).
and ℨ work = I also am working [now].
18 to kill Him. Note three attempts on the Lord's life, all connected with His claim to Deity, here; 8. 58, 59; 10. 30, 31.
because He not only. The 1611 edition of the A.V. reads "not only because He".
had broken = was breaking.
said also that God was His Father = also called God His own Father.
God. Ap. 98. I. i. 1. **His** = His own.

5. 19-47 (*D*, above). DEFENCE. THE FATHER AND THE SON. (*Alternation.*)

D | E | 19, 20. The Son's works are the Father's.
F | 21-29. Proof. Communication.
E | 30. The Son's works are the Father's.
F | 31-47. Proof. Witnesses.

19 Then = Therefore.
Verily, verily. The fifth occ. See note on 1. 51.
do. His works were like His words. See note on 7. 16.
nothing. Gr. *ou ouden.* A double negative.
of = from. Gr. *apo.* Ap. 104. iv.
but = if not. Gr. *ean mē.*
seeth. Gr. *blepō.* Ap. 133. I. 5.
the Father. See note on 1. 14. **do** = doing.
these also. Read "also" after "Son".
likewise = in like manner.
20 loveth. Gr. *phileō.* One of the characteristic words of this Gospel. See page 1511, and Ap. 135. I. 2.
works. See note on 4. 34.
that = in order that. Gr. *hina.*

5. 21-29 (F, above). PROOF. COMMUNICATION. (*Introversion.*)

F | G | 21. Concerning quickening and resurrection.
H | 22, 23. Concerning judgment.
H | 24. Concerning judgment.
G | 25-29. Concerning quickening and resurrection.

21 raiseth = awaketh. Gr. *egeirō.* Ap. 178. I. 4.
quickeneth = giveth life to. Occ. in John only here, twice, and 6. 63. Then universally believed by the Jews. **them.** Supply the *Ellipsis* (complex, Ap. 6. III. 2), thus: "quickeneth [whom He will]; so the Son also [raiseth the dead, and] quickeneth whom He will." **the Son** = the Son also. **22 For . . . no man** = For not even . . . any one. Gr. *oude oudeis.* A double negative. **judgeth.** One of the characteristic words of this Gospel. See Ap. 122. I and p. 1511. **committed** given. **judgment.** Gr. *krisis.* Ap. 177. 7. **23 even as.** Gr. *kathōs.* **not.** Gr. *mē.* Ap. 105. II. **sent.** Gr. *pempō.* Ap. 174. 4. One of the characteristic words of this Gospel. See note on 1. 22 and p. 1511. **24 word.** Gr. *logos.* See note on Mark 9. 32. **believeth on.** See Ap. 150. I. ii. **everlasting.** Gr. *aiōnios.* Ap. 151. II. B. ii. **life.** See note on 1. 4. **condemnation** = judgment, as in *v.* 22. **is** = has. **from** = out of. Gr. *ek.* Ap. 104. vii. **unto.** Same as "into", above.

the dead = corpses. See Ap. 139. 1.

5. 25-29 (*G*, above). CONCERNING QUICKENING AND RESURRECTION. (*Alternation.*)

G | j | 25, 26. Resurrection.
k | 27. Judgment.
j | 28, 29-. Resurrection.
k | -29. Judgment.

25 The hour = An hour. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for a definite and special time. **now is.** Because, had the nation repented, "all that the prophets had spoken" would have been fulfilled according to Acts 3. 21, including the resurrection foretold in Ezek. 37, and Isa. 26. 19, &c. **the Son of God.** Ap. 98. XV. This title is associated with *resurrection*, as in *v.* 27 *judgment* is with the Son of man. **shall live.** See note on 4. 50. **26 as** = even as. Gr. *hōsper.* **hath He given** = He gave (in eternity past). **27 authority.** Gr. *exousia.* See Ap. 172. 5. **the Son of man** (see Ap. 98. XVI). The only occ. in John without the Article (except Rev. 1. 13; 14. 14). Cp. Dan. 7. 13. **28 the graves** = the tombs. Therefore they are not in heaven or hell.

A.D. 27 **29** And shall come forth; they that have °done °good, [24]unto °the °resurrection of [24]life;

k and they that have °done °evil, [24]unto °the °resurrection of ° damnation.

E **30** ℑ can [19]of Mine own Self do [19]nothing: [26]as I hear, I [22]judge: and My [22]judgment is just; because I seek [10]not Mine own ° will, but the ° will of ° the Father Which hath [23]sent Me.

F J **31** ° If ° ℑ °bear witness ° of Myself, My ° witness is [10]not ° true.

32 ° There is [7]another that [31]beareth witness [31]of Me; and I ° know that the [31]witness which he [31]witnesseth [31]of Me is [31]true.

33 Ye °sent °unto John, and °he [31]bare witness unto the ° truth.

34 But ℑ receive [10]not testimony °from [5]man: but these things I say, ° that ye might be saved.

35 He was °a burning and a shining °light: and ye [6]were willing ° for a ° season to rejoice [3]in his ° light.

K **36** But ℑ have °greater [31]witness than *that* of John: for the [20]works which [19]the Father [26]hath given Me ° to finish, the same [20]works that ℑ do, [31]bear witness [31]of Me, that [19]the Father hath [33]sent Me.

37 And [19]the Father Himself, Which °hath [23]sent Me, ° hath [31]borne witness [31]of Me. Ye have ° neither heard His voice at any time, °nor °seen His ° shape.

38 And ye have [10]not His [24]word °abiding [3]in you: for Whom He °hath [33]sent, Him ye [24]believe [10]not.

L **39** ° Search °the scriptures; for [3]in them ye think ye have ° eternal life: and they are they which ° testify [31]of Me.

40 And ye ° will [10]not come ° to Me, [20]that ye ° might have [24]life.

K **41** I receive [10]not ° honour [34]from [5]men.

42 But I [6]know you, that ye have [10]not the ° love of God [3]in ° you.

43 ℑ am come [3]in [17]My Father's name, and ye receive Me [10]not: [31]if [7]another shall come [3]in his own name, ° him ye will receive.

44 How can ye °believe, which receive [41]honour ° one of another, and seek [10]not ° the [41]honour that *cometh* [34]from ° God only?

J **45** Do [28]not think that ℑ will accuse you [40]to [19]the Father: there is *one* that accuseth you, *even* ° Moses, ° in whom ° ye trust.

46 For ° had ye [24]believed [45]Moses, ye would have [24]believed ° Me: for he ° wrote [31]of ° Me.

47 But ° if ye [24]believe [10]not his ° writings, how shall ye [24]believe My ° words?"

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29 done = wrought. Gr. *poieō* = accomplished (referring to the object, aim or end of the act), and generally associated with *good*.
good = good things (Pl.). the = a.
resurrection. Gr. *anastasis*. Ap. 178. II. 1.
done (Gr. *prassō*. Cp. 3. 20, 21) = practised (referring to the means by which the object is obtained) and is associated with evil, as are four out of six occurrences of the noun *praxis* (= deed), Matt. 16. 27. Luke 23. 51. Acts 19. 18. Rom. 8. 13; 12. 4. Col. 3. 9.
evil = evil things (pl.). Same word as in 3. 20.
damnation = judgment. Gr. *krisis*, as in *v.* 22.
30 will. Gr. *thelēma*. Ap. 102. 2.
the Father. All the texts read "Him".

5. 31-47 (*F*, p. 1526). PROOF, WITNESSES. (*Introversion.*)

F | J | 31–35. The witness of John.
K | 36–38. The Father's witness.
L | 39, 40. The testimony of Scripture.
K | 41–44. The Father's witness.
J | 45–47. The witness of Moses.

31 If. Assuming the condition, where experience will decide. Ap. 118. 1. b.
ℑ. Emphatic = I alone.
bear witness. See note on 1. 7.
of = concerning. Gr. *peri*. Ap. 104. xiii. 1. The emphasis being on "Myself". Gr. *emautou*.
witness. See note on 1. 7.
true. Ap. 175. 1. Referring to Deut. 19. 15. Cp. 8. 14. See p. 1511.
32 There is. See *v.* 31 and 7. 28; 8. 26.
know. Gr. *oida*. Ap. 132. I. i.
33 sent = have sent. Gr. *apostellō*. Ap. 174. 1.
unto. Gr. *pros*. Ap. 104. xv. 3.
he bare = he hath borne.
truth. See note on 1. 14.
34 from. Gr. *para*. Ap. 104. xii. 1.
35 a . . . light = the . . . lamp. Gr. *luchnos*. Ap. 130. 4. A common Rabbinic idiom for a famous man. In contrast with Christ (8. 12).
for. Gr. *pros*. Ap. 104. xv. 3.
season. Gr. hour, put by Fig. *Metonymy* (of Subject), Ap. 6, for a brief period. Cp. 12. 23.
light. Gr. *phōs*. Ap. 130. 1.
36 greater witness = the witness, greater.
to finish = in order that I should complete them.
37 hath sent = sent (at a definite time).
hath borne. And still bears.
neither . . . nor. Gr. *oute* . . . *oute*.
seen. Gr. *horaō*. Ap. 133. I. 8.
shape = form. Gr. *eidos*. Cp. Luke 3. 22; 9. 29.
38 abiding. See note on 1. 32. hath sent = sent.
39 Search. Gr. *ereunaō* = to search as a lion or hound tracks by the scent. Not the same word as in Acts 17. 11. Here the Verb may be the imperative or indicative mood; but the indicative never commences a sentence without the pronoun or some other word, while the imperative is so used. See 7. 52; 14. 11 (Believe); 15. 20 (Remember).
the scriptures = the (sacred) writings.
eternal. Ap. 151. II. B. i, as in *v.* 24.
testify. See note on 1. 7.
to. Gr. *pros*. Ap. 104. xv. 3. might = may.
41 honour. Gr. *doxa* = approval, here, as in *v.* 44; or "praise", as in 9. 24; 12. 43. 1 Pet. 4. 11. See p. 1511.
42 love of God = love toward God. Gen. of Relation. Ap. 17. 5. Occ. in the Gospels elsewhere only in Luke 11. 42.
you = yourselves, as in 6. 53. Mark 4. 17. 1 John 5. 10.
43 him, &c. Cp. 2 Thess. 2. 4.
44 believe. Ap. 150. I. 1. i. one of another = from (Gr. *para*. Ap. 104. xii. 1) one another. the. Note the Art. here, and not in the preceding clause. God only = the only God (Ap. 98. I. i. 1). Cp. 1 Tim. 1. 17.
45 Moses. See note on 1. 17. in = on. Gr. *eis*. Ap. 104. vi. ye trust = ye have set your hope.
46 had ye = if (Ap. 118. 2. a) ye had. wrote. See Ap. 47. Me. See note on Luke 24. 27.
47 if. Ap. 118. 2. a. writings. Gr. Pl. of *gramma* = letters, used of *written characters*, or of a *document*. For the former, see Luke 23. 38. 2 Cor. 3. 7; or the *letter* of Scripture contrasted with its *spirit* (Rom. 2. 27, 29; 7. 6. 2 Cor. 3. 6). For the latter see Luke 16. 6, 7 (where it is a debtor's account), and Acts 28. 21 (where it is an ordinary letter). In 7. 15 and Acts 26. 24, it is used for learning (cp. Isa. 29. 11, 12. Acts 4. 13). In 2 Tim. 3. 15 it is used for the sacred writings as a whole. Hence the Scribes were called *grammateis*. words. Gr. *rhēma* (pl.). See note on Mark 9. 32.

X²M¹NPf A.D. 27

6 °After these things °Jesus went over the sea °of Galilee, °which is *the sea* °of °Tiberias.

2 And a great °multitude °followed Him,

g because they °saw °His °miracles which He °did °on them that were diseased.

Q 3 And [1] Jesus went up °into °a mountain, and there He °sat °with His disciples.

A.D. 28 4 °And the °passover, °a °feast of the °Jews, was nigh.

O R 5 °When [1] Jesus °then °lifted up *His* eyes, and °saw °a great °company °come °unto Him, He saith °unto °Philip, "Whence shall we buy °bread, °that these may eat?"

S 6 And this He said °to prove him: for He Himself °knew what He °would do.

R 7 [5] Philip answered Him, "Two hundred °pennyworth of [5] bread is °not sufficient for them, [5] that °every one of them may take a little."

8 One °of His disciples, °Andrew, °Simon Peter's brother, saith unto Him,

9 "There is °a lad here, which hath °five °barley loaves, and two °small fishes: °but what are they °among so many?"

S T 10 And [1] Jesus said, "Make the °men °sit down." (Now there was much grass °in the place.) So the men °sat down, in number about five thousand.

U 11 And [1] Jesus took the loaves; and when He had given thanks, He distributed °to the disciples, and the disciples to them that were [10] set down; °and likewise of the [9] fishes °as much as they °would.

T 12 °When they were °filled, He said unto His disciples, "Gather up the fragments that °remain, [5] that nothing be lost."

U 13 Therefore they gathered *them* together,

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6. 1-71 (X², p. 1524). IN GALILEE. (*Division.*)

X² | M¹ | 1–15. The Fourth Sign. (The Feeding of the 5,000.)
X² | M² | 16–25. The Fifth Sign. (The Walking on the Sea.)
X² | M³ | 26–71. The Signification of the Fourth and Fifth Signs.

6. 1-15 (M¹, above). THE FOURTH SIGN. (*Introversions and Alternation.*)

M¹ | N | P | f | 1, 2–. Crowd. Following.
M¹ | N | P | g | –2. Signs seen.
M¹ | Q | 3, 4. Departure to the mountain.
M¹ | O | 5–13. The Fourth Sign. (The Feeding of the 5,000.)
M¹ | N | P | g | 14–. Sign seen.
M¹ | N | P | f | –14. Crowd. Confession.
M¹ | Q | 15. Departure to the mountain.

1 After these things. This expression occurs seven times in John's Gospel; and "after this" three times.
After. Gr. *meta.* Ap. 104. xi. 2. Cp. 5. 1.
Jesus. See Ap. 98. X. went = went away.
of. The Gen. of Relation. See Ap. 17. 5.
which is the sea of. This is the rendering of the Gen. "of" Tiberias.
Tiberias. The city is still in existence. It was not visited by the Lord, and therefore not guilty of rejecting Him. All the cities which did reject Him have perished.
2 multitude = crowd. followed = was following.
saw = beheld. Gr. *horaō.* Ap. 133. I. 8. Not the same word as in *vv.* 5, 14, 19, 22, 24, 26, 30, 40, 62, but same as in *vv.* 36, 46, 46. L Tr. A WH R. read *theōreō*, Ap. 133. I. 11, as in *v.* 19.
His. All the texts omit "His".
miracles = signs. See note on 2. 11. Ap. 176. 3.
did = was doing, or working.
on. Gr. *epi.* Ap. 104. ix. 1.
3 into. Gr. *eis.* Ap. 104. vi.
a mountain = the mountain, i.e. the one overlooking the lake.
sat = was sitting [when He saw the crowds approaching]. with = amid. Gr. *meta.* Ap. 104. xi. 1.
4 And = Now.
passover. Gr. *pascha.* Aramaic. Ap. 94. III. 3.
a = the.
feast of the Jews. See note on 2. 13.
Jews. See note on 1. 19.

6. 5-13 (O, above). THE FOURTH SIGN. (The feeding of the 5,000.) (*Alternation.*)

O | R | 5. Question to Philip.
O | S | 6. Sign purposed.
O | R | 7–9. Answer of Philip.
O | S | 10–13. Sign performed.

5 When ... lifted up = having lifted up. then = therefore. Cp. *v.* 15, and see Ap. 176. saw = having seen. Gr. *theaomai*, Ap. 133. I. 12. a great ... come = that a great ... is coming. company = crowd, as in *v.* 2. unto = toward. Gr. *pros.* Ap. 104. xv. 3. Not the same word as in *vv.* 16, 27. Philip. Because Bethsaida (Ap. 169) was a neighbouring town. Cp. 1. 44; 12. 21. See Ap. 141. bread = loaves. that = in order that. Gr. *hina.* **6** to prove = proving, i.e. putting him to the test. knew. Gr. *oida.* Ap. 132. I. i. See note on 1. 26. would do = was about to do. **7** pennyworth. See Ap. 51. I. 4. not. Gr. *ou.* Ap. 105. 1. every ... little. Recorded only in John. **8** of. Gr. *ek.* Ap. 104. vii. Andrew. Ap. 141. He appears with Philip in 1. 44; 12. 22. Simon Peter. Ap. 141. **9** a lad = a little boy. Gr. *paidarion.* Ap. 108. vi. The "baker boy", with his basket of barley-loaves, is still to be seen where people congregate. five. See Ap. 10. barley. Gr. *krithinos.* Occ. only here and *v.* 13. Cp. Judg. 7. 13. 2 Kings 4. 42. Ezek. 13. 19. small fishes. Gr. *opsarion.* Occ. only here, *v.* 11, and 21. 9, 10, 13. among = for. Gr *eis.* Ap. 104. vi.

6. 10-13 (*S*, above). SIGN PERFORMED (*Alternation.*)

S | T | 10. Command to sit down.
S | U | 11. Distribution.
S | T | 12. Command to gather.
S | U | 13. Gathering.

10 men. Ap. 123. 1. sit down = recline. Now, &c. See note on "and we", 1. 14. in. Gr. *en.* Ap. 104. viii. **11** to the disciples, and the disciples. Om. by all the texts and Syr and likewise = likewise also. as much as they would. Recorded only in John. would = wished. Ap. 102. 1. **12** When = But when. filled. Not the same word as in *v.* 26. remain = remain over, as in *v.* 13.

A. D. 28 and filled °twelve °baskets with the fragments [8]of the [9]five [9]barley loaves, which [12]remained over and above °unto them that had °eaten.

N P g 14 °Then °those [10]men, when they had °seen the [2]miracle that [1]Jesus did, said,

f "This is °of a truth °that prophet that should come [3]into the °world."

Q 15 When [1]Jesus therefore °perceived that they °would come and take Him by force, °to make Him a king, He °departed again [3]into [3]a mountain Himself alone.

M² V j 16 And when °even was *now* come, His disciples went down °unto the sea,

k 17 And entered [3]into °a ship, and °went over the sea °toward °Capernaum.

W l And it °was °now dark, and [1]Jesus was °not come °to them.

m 18 And the sea °arose by reason of a great °wind °that blew.

X n 19 So when they had rowed about °five and twenty or thirty °furlongs, they °see [1]Jesus walking [2]on the sea, and drawing nigh unto the [17]ship:

o and they were afraid.

X n 20 But He saith unto them, °"It is ℑ;

o be °not afraid."

W l 21 [5]Then they °willingly received Him [3]into the ship:

m °and immediately the [17]ship °was °at the °land °whither they °went.

V j 22 The day following, when the °people which stood on °the other side of the sea [14]saw that there was °none °other °boat there, save that one °whereinto His disciples were entered, and that [1]Jesus went [7]not with His disciples [3]into the °boat, but *that* His disciples °were gone away alone;

23 °(Howbeit there came [22]other [22]boats °from [1]Tiberias nigh unto the place where they did [5]eat bread, after that °the Lord had given thanks:)

24 When the [22]people therefore [14]saw that [1]Jesus was [7]not there, neither His disciples,

k °they also °took shipping, and came °to [17]Capernaum, seeking for [1]Jesus.

25 And when they had found Him on °the other side of the sea, they said unto Him, °"Rabbi, when °camest Thou hither?"

I³ Z¹ A 26 [1]Jesus answered them and said, °"Verily, verily, I say unto you, Ye seek Me, [7]not because ye [14]saw °the [2]miracles, but because ye did [5]eat [8]of the loaves, and °were filled.

13 twelve, one for each of the apostles.
baskets. Gr. *kophinos* = a wicker hand-basket, not the same as in Matt. 15. 37. Mark 8. 8.
unto them that had eaten. Recorded only by John.
eaten = fed. Gr. *bibrōskō*. Occ. only here. Root of our "browse", to feed in the open.
14 Then = Therefore. A supplementary note by John.
those = the. **seen.** Gr. *eidon*. Ap. 133. I. 1.
of a truth = truly.
that prophet that should come = the prophet who is coming. See 1. 21. **world.** See note on 1. 9.
15 perceived. See note on 1. 10. Ap. 132. I. ii.
would come = were about to come.
to = in order that (Gr. *hina*) they might.
departed = withdrew. Gr. *anachōreō*. Only here in John.

6. 16-25 (M², p. 1528). THE FIFTH SIGN.
(*Introversion and Alternations.*)

M² | V | j | 16. At the sea. Disciples.
k | 17–. A boat (*ploion*).
W | l | –17. The Lord absent.
m | 18. Sudden danger.
X | n | 19–. The Lord seen.
o | –19. "They were afraid."
X | n | 20–. The Lord heard.
o | –20. "Be not afraid."
W | l | 21–. The Lord present.
m | –21. The sudden safety.
V | j | 22–24–. At the sea. Crowd.
k | –24, 25. The boats (*ploiaria*).

16 even . . . come = it became late.
unto. Gr. *epi*. Ap. 104. ix. 3. Not the same word as in *vv.* 5, 27, 34, 45, –65.
17 a ship = a fishing-smack. Gr. *ploion*. Not *ploiarion*, as in *v.* 22. **went** = were going.
toward. Gr. *eis*. Ap. 104. vi.
Capernaum. See Ap. 169.
was = had become. **now** = already.
not. Gr. *ou*, but all the texts read *oupō*, "not yet".
to. Gr. *pros*. Ap. 104. xv. 3.
18 arose = was rising.
wind. Gr. *anemos*. Only here in John.
that blew = [that was] blowing.
19 five and twenty . . . furlongs (Ap. 51. III. 1 (2)). About half-way.
see. Gr. *theōreō*. Ap. 133. I. 11.
20 It is ℑ = I am [He]. Cp. 4. 26; 8. 24, 28, 58; 13. 19; 18. 5, 6, 8. Mark 13. 6. Luke 21. 8.
not. Gr. *mē*. Ap. 105. II. Same word as in *vv.* 27, 43. Not the same as in *vv.* 7, 17, 22, 24, 26, 32, 36, 38, 42, 46, 56, 64–, 70.
21 willingly received = were willing to receive.
and . . . went. Recorded only by John.
was = became. **at.** Gr. *epi*. Ap. 104. ix. 1.
land, or shore. Gr. *gē*. Ap. 129. 4.
whither = to (Gr. *eis*) which.
went = were bound.
22 people = crowd.
the other side. The eastern. In *v.* 25 the western; cp. *v.* 59. **none.** Gr. *ouk*. Ap. 105. I.
other. Ap. 124. 1.
boat = dinghy. Gr. *ploiarion*. The one belonging to the *ploion* of *v.* 17 (which had gone away). *Ploiarion* occurs only here, *vv.* 23, 24; 21. 8. Mark 3. 9; 4. 36. *Ploion*, here = smack, is the usual word for "ship"; *ploiarion* = the dinghy belonging to it.
whereinto = into (Gr. *eis*. As in *v.* 3) which. See note on "and we beheld", 1. 14. **were gone** = went away. **23 Howbeit.** See Ap. 98. VI. i. *a.* 3. B. c. **from** = out from. Gr. *ek*. Ap. 104. vii. **the Lord. 24 they** = themselves. Emphatic. **took shipping** = entered into (Gr. *eis*, *v.* 3) the boats (*ploia*), but all the texts read *ploiaria*. **to** = unto. Gr. *eis*, as in *v.* 3. **25 the other side.** The western. In *v.* 22, the eastern. **Rabbi.** See Ap. 98. XIV. vii. **camest Thou hither** = hast Thou got here.

6. 26-71 [For Structure see next page].

26 Verily, verily. The eighth occ. See note on 1. 51 **the miracles** = signs. No Art. **were filled** = satisfied. Not the same word as in *v.* 12.

A.D. 28 27 °Labour [20]not for the °meat which perisheth, °but for that °meat which °endureth °unto °everlasting °life, which °the Son of man shall give unto you: for °Him hath °God °the Father °sealed."

B 28 [5]Then said they [5]unto Him, °"What shall we do, [5]that we might °work the °works of [27]God?"
29 [1]Jesus °answered and said unto them, "This is the [28]work of [27]God, [5]that ye °believe on Him Whom He hath °sent."

A C 30 They said °therefore unto Him, °"What °sign shewest Thou then, [5]that we may [14]see, and °believe Thee? °what dost Thou work?
31 °Our fathers did [5]eat °manna [10]in the desert; °as it is written, °'**He gave them bread [21]from °heaven to [5]eat.**'"

D 32 [5]Then [1]Jesus said unto them, [26]"Verily, verily, I say unto you, °Moses gave you [7]not °that bread [23]from [31]heaven; but °My Father giveth you the °true bread [23]from [31]heaven.
33 For the bread of [27]God is °He Which cometh down [23]from [31]heaven, and giveth [27]life unto °the [14]world."

C 34 [5]Then said they [5]unto Him, °"Lord, °evermore give us this bread."

D 35 And [1]Jesus said unto them, °"I am the bread of [27]life: he that cometh [17]to Me shall °never hunger; and he that [29]believeth on Me shall °never thirst.

B 36 But I said unto you, That °ye also have °seen Me, °and °believe [7]not.

Z² E 37 °All that [27]the Father giveth Me shall °come [17]to Me; and him that °cometh [17]to Me I will °in no wise °cast °out.

6. 26-71 (M³, p. 1528). THE SIGNIFICATION OF THE FOURTH AND FIFTH SIGNS. COLLOQUIES. (*Division.*)

M³ | Z¹ | 26-36. With unbelievers.
Z² | 37-59. With believers.
Z³ | 60-71. With disciples.

6. 26-36 (Z¹, above). COLLOQUY WITH UNBELIEVERS. (*Alternation.*)

Z¹ | A | 26, 27. Bread: earthly.
B | 28, 29. Belief.
A | 30-35. Bread: heavenly.
B | 36. Unbelief.

27 Labour not . . . but = Labour for the latter rather than for the former. Fig. *Heterōsis* (of Degree). Ap. 6.
meat. Gr. *brōsis*, the act of eating (Matt. 6. 19, 20 = "rust"). Not *brōma* = food (4. 34). Cp. also 1 Cor. 8. 4.
endureth. Gr. *menō*. Same as "dwelleth", *v.* 56. See note on "abode", 1. 32. [16, 28, 34, 45, -65.
unto. Gr. *eis*. Ap. 104. vi. Not the same as in *vv.* 5,
everlasting. Gr. *aiōnios*. See Ap. 151. II. B. ii.
life. Gr. *zōē*. See note on 1. 4, and Ap. 170. 1.
the Son of man. See Ap. 98. XVI.
Him hath God the Father sealed = for Him (= this One) the Father, even God, sealed.
God. See Ap. 98. I. i. 1.
the Father. See note on 1. 14.
sealed. The Jews discussed "the seal of God", e. g. "What is the seal of the Holy, Blessed God? Rabbi Bibai answered, 'Truth'. But what is 'truth'? Rabbi Bon saith, 'the living God and King eternal'. Rabbi Chaninah saith . . . 'truth is the seal of God'." *Bab. Talmud*, Sanhedr., quoted by Lightfoot, vol. xii, p. 291 (Pitman's ed.).
28 What shall we do . . .? = What are we to do . . .?
work the works. Fig. *Polyptōton*. Ap. 6.
works. See note on 4. 34.
29 answered and said. See Ap. 122. 3, and note on Deut. 1. 41.
believe on. See Ap. 150. I. 1. v (i), and note on 1. 7.
sent. Gr. *apostellō*. Ap. 174. 1.

6. 30-35 (*A*, above). BREAD: HEAVENLY. (*Alternation.*)

A | C | 30, 31. Request of Jews for sign.
D | 32, 33. Answer. Bread from heaven.
C | 34. Request of Disciples for thing signified.
D | 35. Answer. Bread of life.

30 therefore. In consequence of the Lord's claim.
What sign, &c. The emphasis is on "Thou".
sign See note on 2. 18.
believe Thee. See Ap. 150. I. 1. ii, and note on 1. 7.
what . . .? = what [sign], &c.?
31 Our fathers, &c. See Ex. 16. 15. Over half a million able for war; probably three millions in all. Num. 2. 32.
manna = the manna.
as = according as.
He gave, &c. Quoted from Ps. 78. 24. This was their hope and belief; and this was the "sign" looked for in "the days of Messiah". So the *Midrash* (a Commentary on Ecc.): "The former Redeemer [Moses] caused manna to descend for them; in like manner shall our latter Redeemer [Messiah] cause manna to come down, as it is written: 'There shall be a handful of corn in the earth' (Ps. 72. 16)." See *Lightfoot*, vol. xii, p. 293.
heaven. Singular. See note on Matt. 6. 9, 10.
32 Moses. The fifth of seven refs. to Moses. See note on 1. 17. The Gemarists affirm that "manna was given for 'the merits of Moses'".
that bread = the [true] bread.
My Father. See note on 2. 16.
true. Gr. *alēthinos*. See note on 1. 9, and Ap. 175. 2.
33 He, or "That".
the world. Put by Fig. *Metonymy* (of Subject), Ap. 6, for its inhabitants. Used in John to show that Gentiles will be included in Israel's blessing.
34 Lord. See Ap. 98. VI. i. a. 3. B. a.
evermore. Gr. *pantote*, see notes on *v.* 35.
35 I am the bread of life. A form of expression peculiar to this Gospel. The Fig. *Metaphor* (Ap. 6), which carries over, and asserts that one thing is, i. e. *represents* the other; thus differing from *Simile*, and *Hypocatastasis* (Ap. 6). See Ap. 159, par. 1. Note the seven (Ap. 10) examples in this Gospel: I am the Bread of Life (6. 35, 41, 48, 51; the Light of the world (8. 12; 9. 5); the Door of the sheep (10. 7, 9); the Good Shepherd (10. 11, 14); the Resurrection and the Life (11. 25); the true and living Way (14. 6); the true Vine (15. 1, 5).
never = in no wise. Gr. *ou mē*. Ap. 105. III.
never thirst = in no wise at any time (Gr. *ou mē . . . pōpote*) thirst. Or supply the *Ellipsis* by repeating "*pōpote*" after "hunger". Both A.V. and R.V. renderings are inadequate. The A.V. includes the Gr. *popote* in the second "never". The R.V. weakens the first "never" by rendering it "not". Neither A.V. nor R.V. give the force of the strong negative *ou mē*.
36 ye also have seen Me = ye have seen Me also; with emphasis on "seen".
and = yet.
believe. Ap. 150. I. 1. i.

6. 37-59 [For Structure see next page].

37 All = Whatever (Neut. sing.).
come . . . cometh. "come" = reach, denoting arrival; "cometh" denotes the act and process.
in no wise. Gr. *ou mē*. Ap. 105. III. As "never" in *v.* 35.
cast out. Referring to the Divine Supplement "send away" in Matt. 14. 15. Put by Fig. *Tapeinōsis* (Ap. 6) for giving blessing to such.
out = without.

A.D. 28

38 For °I came down [23] from [31] heaven, [7] not [15] to do Mine own °will, but the °will of Him That °sent Me.

39 And this is [27] the Father's [38] will Which hath [38] sent Me, [5] that °of all which He hath given me I should °lose nothing, but should °raise it up again °at the last day.

40 And this is the [38] will of Him That [38] sent Me, [5] that every one which [19] seeth °the Son, and [29] believeth on Him, °may have [27] everlasting [27] life: °and ℐ will [39] raise him up [39] at the last day."

F 41 [4] The Jews [5] then °murmured °at Him, because He said, [35] "ℐ am the bread which came down [23] from [31] heaven."

42 And °they said, "Is [7] not this [1] Jesus, the son of Joseph, whose father and mother we [6] know? how is it [5] then that ℌe saith, [38] 'I came down [23] from [31] heaven?'"

E 43 [1] Jesus therefore answered and said unto them, [41] "Murmur [20] not °among yourselves.

44 °No man °can [37] come [17] to Me, °except [27] the Father, Which hath [38] sent Me °draw him: and ℐ will [39] raise him up [39] at the last day.

45 °It is written [10] in °the prophets, '**And they shall be °all °taught of** [27] **God.**' Every man therefore that hath heard, and hath learned °of [27] the Father, [37] cometh [5] unto Me.

46 [7] Not that °any man hath [2] seen [27] the Father, °save He Which is °of [27] God, ℌe hath [2] seen [27] the Father.

47 [26] Verily, verily, I say unto you, He that [29] believeth on Me °hath [27] everlasting [27] life.

F p 48 [35] ℐ am °that bread of [27] life.

49 Your fathers °did [5] eat manna [10] in the wilderness, and °are dead.

50 This is the bread which cometh down [23] from [31] heaven, [5] that °a man may eat °thereof, and [20] not die.

51 [35] ℐ am the °living bread which came [23] down from heaven:

q °if [46] any man [5] eat [8] of °this bread, °he shall live ° for ever: °and the bread that ℐ will give is °My °flesh, which °ℐ will give °for the [27] life of [33] the world."

r 52 [4] The Jews therefore °strove °among themselves, saying, "How [44] can this Man give us *His* [51] flesh to [5] eat?"

q 53 [5] Then [1] Jesus said unto them, [26] "Verily,

6. 37-59 (Z^2, p. 1530). COLLOQUY WITH BELIEVERS. (*Alternation.*)

Z^2 | E | 37–40. The Father. His will.
F | 41, 42. The Lord. Bread from heaven. Jews murmuring. } The Signification of the Fourth Sign.
E | 43–47. The Father. His action.
F | 48–59. The Lord. Bread of life. Jews murmuring.

38 I came down = I am come down.
will. Gr. *thelēma.* Ap. 102. 2.
sent. See note on 1. 22.
39 of all = whatever, as in *v.* 37. Cp. *v.* 44, and 12. 32.
lose nothing = not (Ap. 105. II) lose any of (Gr. *ek.* Ap. 104. vii) it. **raise.** Ap. 178. I. 1.
at the last day. An expression found only in John (five times): here; *vv.* 44, 54; 11. 24; 12. 48. Cp. 1 John 2. 18. It refers to the coming of Messiah, and was used idiomatically for "the age to come", at the end of that dispensation (see *Lightfoot*, vol. xii, p. 294. Pitman's ed.). It would then have taken place had Israel repented. See Acts 3. 19–21. **at** = in. Gr. *en.* Ap. 104. viii.
40 the Son. Cp. 3. 36. **may** = should.
and ℐ will = and (that) I should.
41 murmured = were murmuring. Gr. *gonguzō*, the Sept. word for Israel's murmuring in the wilderness. See 1 Cor. 10. 10. Cp. Jude 16.
at = concerning. Gr. *peri.* Ap. 104. xiii. 1.
42 they said = were saying.
43 among yourselves = with (Gr. *meta.* Ap. 104. xi. 1) one another.
44 No man = No (Ap. 105. I) one.
can come = is able to come (two verbs).
except. Gr. *ean mē.* Ap. 118. 1. b and 105. II.
draw him. Those thus *drawn* are defined in *v.* 37 as "all" those who are *given* (without *exception*). In 12. 32 the "all" are not thus defined, and denote "all" (without *distinction*).
45 It is written = It standeth written.
the prophets. See Isa. 54. 13. Jer. 31. 34.
all. Here it denotes "all" without exception. See note on "draw him", *v.* 44.
taught of God. In 1 Thess. 4. 9 the words are compounded (*theodidaktos*).
of = from. Gr. *para.* Ap. 104. xii. 1, implying close intimacy. See *v.* 46.
46 any man = any one.
save. Gr. *ei mē* = if not. Ap. 118. 2. a and 105. II.
of = from (beside). Gr. *para.* Ap. 104. xii. 1. Implying past and present union. Cp. 7. 29; 9. 16, 33.
47 hath = possesseth. Not, of course, in himself (or he would never die), but by faith in Christ.

6. 48-59 (*F*, above). THE LORD. BREAD OF LIFE. (*Introversion.*)

F | p | 48–51–. The Sign.
q | –51. The Signification.
r | 52. The Jews. Contention.
q | 53–57. The Signification.
p | 58, 59. The Sign.

48 that = the. **49 did eat** = ate.
thereof = of (Gr. *ek.* Ap. 104. vii) it.
50 a man = any one: i.e. without distinction. **if.** For the condition, see Ap. 118. 1. b.
51 living. See note on 4. 10. **this bread** = this [One before you]. One of three passages in which "this" indicates the speaker. Cp. 2. 19. Matt. 16. 18. **he shall live**; in and by resurrection. See note on 4. 50, 51, 53. **for ever** = unto the age. See Ap. 151. II. A. ii. 4. a. **and the bread that ℐ will give** = but the bread, moreover, which I will give. The omission of the particle ("*de*") in A.V. hides the line of the discussion: (1) I will give this bread; (2) This bread is My flesh; (3) My flesh is My body which I will give up in death. **My flesh** = Myself. Put by the Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person, as in Gen. 17. 13. Ps. 16. 9 (Acts 2. 26–31). Prov. 14. 30. Matt. 19. 5. Rom. 3. 20. 1 Cor. 1. 29. 2 Cor. 7. 5; and for Christ's own person, 1. 14. 1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 10. 20. 1 John 4. 2. Just as "My soul" is also put for the whole person (Num. 23. 10. Judg. 16. 30. Ps. 3. 2; 16. 10; 33. 19; 103. 1. Isa. 58. 5. Acts 2. 31. Rom. 13. 1). In view of the Jews' unbelief, the Lord used the Fig. *Synecdochē* here. To take a figure of speech literally, and treat what is literal as a figure, is the most fruitful source of error. **flesh.** See note on 1. 13. **ℐ will give.** All the texts omit this, but not the Syr. See Ap. 94. V, note 3. **for.** *Gr. huper.* Ap. 104. xvii. 1.
52 strove = were contending. Gr. *machomai.* Only here, Acts 7. 26. 2 Tim. 2. 24. James 4. 2. An advance on "murmuring" in *v.* 41. **among themselves** = with (Gr. *pros.* Ap. 104. xv. 3) one another.

A.D. 28 verily, I say unto you, [44] Except ye °eat the °flesh of [27] the Son of man, and °drink His °blood, ye have °no [27] life [10] in you.

54 Whoso °eateth My [53] flesh, and [53] drinketh My [53] blood, hath °eternal [27] life; and ℌ will [39] raise him up [39] at the last day.

55 For My [51] flesh is meat °indeed, and My [53] blood is drink °indeed.

56 He that [54] eateth My [51] flesh, and [53] drinketh My [53] blood, °dwelleth [10] in Me, and ℌ [10] in him.

57 °As the [51] living [27] Father hath [29] sent Me, and ℌ °live °by [27] the Father: so he that [54] eateth Me, even he shall °live °by Me.

p 58 °This is that bread which came down [23] from [31] heaven: [7] not [31] as your fathers did [5] eat manna, and [49] are dead: he that [54] eateth of [51] this bread shall °live [51] for ever."

59 These things said He [10] in the °synagogue, as He taught [10] in [17] Capernaum.

Z³ G s 60 °Many therefore [8] of His disciples, when they had heard *this*, said, °"This is an hard °saying; who [44] can hear it?"

t 61 When [1] Jesus [6] knew [10] in Himself that His disciples [41] murmured [41] at °it, He said unto them, "Doth this °offend °you?

62 °*What* and [51] if ye shall [19] see [27] the Son of man °ascend up where He was before?

63 It is °the spirit that °quickeneth; °the [51] flesh profiteth °nothing: the° words that ℌ °speak unto you, *they* are °spirit, and *they* are [27] life.

u 64 But there are some [8] of you that [36] believe [7] not." For [1] Jesus [6] knew °from the beginning who they were that °believed [20] not, and who °should betray Him.

65 And He said, °"Therefore said I unto you, that [44] no man [44] can [37] come [5] unto Me, [44] except it were given unto him [8] of [32] My Father."

G s 66 [23] From °that *time* many of His disciples went °back, and °walked °no more [3] with Him.

t 67 [5] Then said [1] Jesus unto the twelve, °"Will ye also go away?"

68 [1] Then Simon Peter answered Him, [34] "Lord, [17] to whom shall we go? Thou hast the [63] words of [54] eternal [27] life.

69 And we °believe and °are sure that ℑhou art °that Christ, °the Son of °the living [28] God."

u 70 [1] Jesus answered them, °"Have [7] not ℌ °chosen you °twelve, and one [8] of you is a devil?"

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53 eat . . . drink, &c. The Hebrews used this expression with reference to *knowledge* by the Fig. *Metonomy* (of the Subject), Ap. 6, as in Ex. 24. 11, where it is put for being alive; so eating and drinking denoted the operation of the mind in receiving and "inwardly digesting" truth or the words of God. See Deut. 8. 3, and cp. Jer. 15. 16. Ezek. 2. 8. No idiom was more common in the days of our Lord. With them as with us, *eating* included the meaning of *enjoyment*, as in Ecc. 5. 19; 6. 2; for "riches" cannot be *eaten*; and the Talmud actually speaks of *eating* (i.e. enjoying) "the years of Messiah", and instead of finding any difficulty in the figure they said that the days of Hezekiah were so good that "Messiah will come no more to Israel; for they have already devoured Him in the days of Hezekiah" (Lightfoot, vol. xii, pp. 296, 297). Even where *eating* is used of the devouring of enemies, it is the enjoyment of victory that is included. The Lord's words could be understood thus by hearers, for they knew the idiom; but of "the eucharist" they knew nothing, and could not have thus understood them. By comparing *vv.* 47 and 48 with *vv.* 53 and 54, we see that believing on Christ was exactly the same thing as eating and drinking Him.

flesh . . . blood. By the Fig. *Synecdochē* (of the Part), Ap. 6, this idiom is put for the whole Person. See note on "flesh", 1. 13, and cp. Matt. 16. 17. 1 Cor. 15. 50. Gal. 1. 16. Eph. 6. 12. Heb. 2. 14. **no** = not. Ap. 105. I.

54 eateth = feedeth on (so as to enjoy). Gr. *trōgo*. as in *vv.* 56, 57 –58. Not the same word as in *vv.* 5, 13, 23, 26, 31, 49, 50, 53, 58–. See the two words in *v.* 58.

eternal. Gr. *aiōnios*. Ap. 151. II. B. i.

55 indeed = truly. Gr. *alēthōs*. All the texts read *alēthēs* (Ap. 175. 1); but not the Syr.

56 dwelleth = abideth. Same as "endureth" in *v.* 27. See note on "abode" in 1. 32.

57 As = According as See 13. 15. 1 John 2. 6; 4. 17.

live. See note on 4. 50.

by = through. Gr. *dia*. Ap. 104. v 2.

58 This, &c. Cp. *v.* 50, and see on Matt. 16. 18.

live for ever. This is the opposite of death (*v.* 49), and is to be only by and through resurrection (*vv.* 39, 40, 44).

59 synagogue. See Ap. 120. I.

6. 60–71 (Z³, p. 1530). COLLOQUY: WITH DISCIPLES.

Z³ G s | 60. Disciples. Murmuring.
t | 61–63. The Lord's expostulation.
u | 64, 65. Some unbelievers. One betrayer.
G s | 66. Disciples. Defection.
t | 67–69. The Lord's expostulation.
u | 70, 71. Twelve chosen. One betrayer.

60 Many. Other than the twelve (*v.* 70).

This is an hard saying. The emphasis is on "hard" by the Fig. *Hyperbaton* (Ap. 6).

saying. Gr. *logos*. See note on Mark 9. 32.

61 it = this. **offend** = cause to stumble.

you? Emph.; i.e. you, as well as those Jews.

62 What and if, &c.? The *Apodosis* which is wanting (by *Ellipsis*) must be supplied thus: "If (as in *v.* 61) therefore ye should behold the Son of man ascending up where He was before [will ye be offended then?" **ascend** = ascending. **63 the spirit.** Ap. 101. II. 6. **quickeneth** giveth life. Gr. *zoopoieo*. See note on 5. 21. **the flesh.** See note on 1. 13. **nothing.** Gr. *ouk ōphelei*. A double negative. **words.** Gr. *rhēma*. See note on Mark 9. 32. **speak** = have spoken, and do speak. **spirit.** See Ap. 101. II. 4. **64 from the beginning.** First occ. of "*ex archēs*" in John. As in 1. 1, the *Ellipsis* of dependent noun must be supplied here, and in the only other occurrence (16. 4): "from the beginning of the Lord's ministry]". For the occ. of *archē* with other prepositions, see notes on 1. 1; 8. 44, and Heb. 1. 10. **believed not** = would not believe. Note the subjective emphasis of *mē*. Ap. 105. II. See also Ap. 150. I. 1. ii. **should** = would. **65 Therefore** = For this cause. Gr. *dia* Ap. 104. v. 2 *touto*. **66 that time** this cause. It is the same cause to this day. **back.** Gr. *eis ta opisō*. **walked** = walked about. **no more.** Compound of *ou*. Ap. 105. I. **67 Will ye also go away?** = Surely ye also do not (Gr. *mē*. Ap. 105. II) wish (Ap. 102. 1) to go away? Implying a negative answer. **69 believe** have believed. Ap. 150. I. 1. i. **are sure** = have got to know. Gr. *ginōskō*. See Ap. 132. I. ii. See note on 1. 10. **that Christ** = the Messiah. Ap. 98. IX. **the Son of . . . God.** Thus the second portion of the Lord's ministry ends with a similar declaration on the part of Simon Peter, as in Matt. 16. 16: though not the same occasion. So the Syr reads, showing that the various readings of the Greek need not be heeded. See Ap. 94. V. note 3. **the living God.** This expression always implies the contrast with all other gods. **70 Have not ℌ chosen** Did I not choose. Cp 13. 18; 15. 16, 19. Luke 6. 13. **twelve** the twelve See Ap. 141.

A.D. 28

71 °He spake of °Judas °Iscariot °*the son* of Simon: for ℌe it was °that should betray Him, being one [8] of the [70] twelve.

E H[1] J

7 °After these things °Jesus °walked °in °Galilee: for He °would °not walk °in °Jewry, because °the Jews °sought °to kill Him.

K L

2 Now °the Jews' feast °of tabernacles was °at hand.

3 °His brethren therefore said °unto Him, "Depart hence, and go °into Judæa, °that Thy disciples also may °see the °works that Thou doest.

4 For *there is* °no man *that* doeth any thing [1] in secret, and he himself seeketh to be known °openly. °If Thou do these things, °shew Thyself to the °world."

M

5 (For °neither did [3] His brethren °believe in Him.)

L N v

6 °Then [1] Jesus said unto them, "My °time is °not yet come:

w

but °ℸour °time is alway ready.

O

7 The [4] world °cannot hate you;

o

but Me it hateth, because ℑ °testify °of it, that the [3] works thereof are °evil.

N w

8 °Go ℸe up °unto °this feast:

v

ℑ °go [6] not up yet °unto °this feast· for My [2] time °is [6] not yet full come."

J

9 When He had said these °words unto them, He °abode *still* [1] in [1] Galilee.

K

10 But °when [3] His brethren were gone up, then went ℌe also up [8] unto the feast, [1] not openly, but as it were [1] in secret.

H[2] P R[1]

11 [6] Then the Jews [1] sought Him °at the feast, and said, "Where is °ℌe?"

12 And there was much °murmuring °among

71 He spake = But, or Now He was speaking.
Judas. Ap. 141.
Iscariot = a man of Kerioth, which was in Judah (Josh. 15. 25). Kerioth now probably Khan Kureitin.
the son of Simon. So designated only here, 12. 4; 13. 2, 26. The only apostle not a Galilean. Cp. 12. 6.
that should betray Him = [who] was about to betray Him. Note the two verbs. Thus ends the second portion of the Lord's ministry (Ap. 119), and thus is ushered in the third.

7. 1—11. 54 · (*E*, p. 1510). THE THIRD PORTION OF THE LORD'S MINISTRY. SUBJECT: THE REJECTION OF THE KING. (*Division.*)

E | H[1] | 7. 1–10. In Galilee.
| H[2] | 7. 11—11. 54–. In Jerusalem.

7. 1–10 (H[1], above). IN GALILEE. (*Alternation.*)

H[1] | J | 1. Galilee. Walk in.
| K | 2–8. Feast of Tabernacles.
| *J* | 9. Galilee. Continuance in.
| *K* | 10. Feast of Tabernacles.

1 After these things. See note on 6. 1. Marking a new subject.
Jesus. See Ap. 98. X.
walked = was walking. Gr. *peripateō*. Cp. 6. 19.
in. Gr. *en*. Ap. 104. viii. **Galilee.** Ap. 169.
would not walk = did not desire (Ap. 102. 1) to walk. Note the two verbs.
not. Gr. *ou*. Ap. 105. I.
Jewry. Gr. *Ioudaia*. In Middle Eng. *Jewerie*, from the Old French *Juierie* = "Jewry", a Jews' district. Occ. elsewhere only in Dan. 5. 13.
the Jews, i. e. the hostile party. See note on 1. 19.
sought = were seeking to kill Him. Thus is introduced the third subject of the Lord's ministry. Ap. 119.

7. 2–8 (K, above). FEAST OF TABERNACLES. (*Introversion.*)

K | L | 2–4. The Lord's brethren. Their advice given.
| M | 5. Parenthetic remark concerning them.
| *L* | 6–8. The Lord's brethren. Their advice rejected.

2 the Jews' feast. See note on 2. 13.
of tabernacles = of booths. Not *skēnē*, as in Sept. (Lev. 23. 34. Deut. 16. 13. 2 Chron. 8. 13. Ezra 3. 4); but *skēnopēgia* = booth-making, as in Deut. 16. 16; 31. 10. Zech. 14. 16, 18, 19. Only direct reference to this feast in N.T. See Ap. 179. II. 4.

at hand = near. **3 His brethren.** Cp. 2. 12 and Mark 3. 21, 31. **unto.** Gr. *pros*. Ap. 104. xv. 3. **into.** Gr. *eis*. Ap. 104 vi. **that** = in order that. Gr. *hina*. **see** = be spectators of. Gr. *theōreō*. Ap. 133. I. 11. **works.** See note on 4. 34. **4 no man** = no one. Gr. *oudeis* (compound of Ap. 105. I). **openly.** Gr. *parrhēsia*, lit. in plain language. **If.** Assuming the fact. Ap. 118. 2. a. Not the same word as in *vv.* 17, 37. **shew.** Gr. *phaneroō*. Ap. 106. I. v. Cp. 1. 31; 2. 11. **world.** Put by Fig. *Metonymy* (of Subject), Ap. 6, for its inhabitants. See note on 1. 9, and Ap. 129. I. **5 neither** = not even. Gr. *oude*. Ap. 105. I. See note on "And we beheld", &c., 1. 14. **believe in.** Ap. 150. I. 1. v. (i). See note on 1. 12.

7. 6 8 (*L*, above). THE LORD'S BRETHREN: THEIR ADVICE REJECTED. (*Introversions.*)

L | N | v | 6–. Himself.
| w | –6. His brethren.
| O | 7–. Brethren: not hated.
| *O* | –7. Himself: hated.
| *N* | *w* | 8–. His brethren.
| *v* | –8. Himself.

6 Then = Therefore. Not the same word as in *v.* 10 **time** = seasonable moment. **not yet.** Gr. *oupō*. A compound of *ou* (Ap. 105, I). The Lord's death was accomplished by Himself. See 10. 17, 18. Luke 9. 31. Until that hour (the right hour) came, He was immune (*vv.* 8, 30; 8. 20). At length it was "at hand" (Matt. 26. 45); and came, according to His word (12. 23, 27; 13. 1; 17. 1. Cp. Mark 14. 41). **ℸour** = your own. Gr. *humeteros*. Emph. **7 cannot** = is not (Ap. 105. I) able to. **testify** = bear witness. See note on 1. 7. **of** = concerning. Gr. *peri*. Ap. 104. xiii. 1. **evil.** Gr. *ponēros*. Ap. 128. III. 1. **8 Go . . . up.** Gr. *anabainō*, the technical word for going up with others as in a caravan. See 11. 55. Matt. 20. 17, 18. Mark 10. 32, 33. Luke 2. 42; 18. 31 (cp. *v.* 35); 19 4, 28. John 11. 55. Acts 21. 15. **unto.** Gr. *eis*. Ap. 104. vi. **this** = the. **is not yet full come** = has not yet been fulfilled. Cp. Luke 21. 24. Acts 7. 23. **9 words** = things. **abode.** See note on 1. 32. **10 when.** Not a note of *time* but of *sequence*, as in 2. 9, 23; 4. 1, 40; 6. 12, 16; 11. 6, 32, 38.

7. 11—11. 54–[For Structure see next page].

11 at = in. Gr. *en*. Ap. 104. viii. **ℌe** = that man. Emphatic. **12 murmuring.** See note on 6. 41. **among.** Gr. *en*. Ap. 104. viii. 2.

A. D. 28 the °people °concerning Him: for some °said, "He is a good Man:" others °said, °"Nay; but He °deceiveth the °people."

13 Howbeit [4]no man spake [4]openly [7]of Him °for fear of [1]the Jews.

S[1] T[1] 14 Now °about the midst of the feast [1]Jesus went up [3]into the °temple, and °taught.

U[1] 15 And [1]the Jews °marvelled, saying, "How °knoweth this Man °letters, having °never learned?"

T[2] 16 [1]Jesus °answered them, °and said, °"My °doctrine is [1]not Mine, but His That °sent Me.

17 °If any man °will do His °will, he shall °know [7]of the [16]doctrine, whether it be °of God, or *whether* I speak °of Myself.

18 He that speaketh [−17]of himself seeketh his own °glory: but He That seeketh °His glory That [16]sent Him, °the same is °true, and no °unrighteousness is in Him.

19 Did [1]not °Moses give you the law, and *yet* none °of you °keepeth the law? Why °go ye about [1]to kill Me?"

U[2] 20 The [12]people [16]answered and said, "Thou hast a °devil: who [19]goeth about [1]to kill Thee?"

T[3] 21 [1]Jesus [16]answered and said unto them, "I °have done °one [3]work, and ye all [15]marvel.

22 [19]Moses °therefore gave unto you circumcision; (not because it is [19]of [22]Moses, but [19]of °the fathers;) and ye °on the sabbath day circumcise a °man.

23 [4]If a [22]man [22]on the sabbath day receive circumcision, that [19]the law of [22]Moses should not be broken: °are ye angry at Me, because I have made a [22]man °every whit °whole [22]on the sabbath day?

24 ° Judge °not °according to the °appearance, but °judge °righteous °judgment."

U[3] 25 [6]Then said some of them [19]of °Jerusalem, "Is [1]not this He, Whom they °seek [1]to kill?

26 °But, °lo, He speaketh °boldly, and they say °nothing unto Him. °Do the rulers [17]know °indeed that this is the °very °Christ?

27 °Howbeit we [15]know °this man whence He is: but °when [26]Christ °cometh, [4]no man [17]knoweth °whence He is."

7. 11—11. 54- (H[2], p. 1533). IN JERUSALEM. (*Alternation.*)

H[2] | P | 7. 11—8. 59. At the Feast of Tabernacles.
Q | 9. 1—10. 21. Subsequent events.
P | 10. 22-38. At the Feast of Dedication.
Q | 10. 39—11. 54-. Subsequent events.

7. 11—8. 59 (P, above). AT THE FEAST OF TABERNACLES. (*Repeated Alternations.*)

P | R[1] | 7. 11-13. The Lord. Immune.
S[1] | 7. 14-30-. Colloquy with Jews.
R[2] | 7. -30, 31. The Lord. Immune.
S[2] | 7. 32-43. Colloquy with Pharisees and others.
R[3] | 7. 44—8. 1. The Lord. Immune.
S[3] | 8. 2-20-. Colloquy with Scribes and Pharisees.
R[4] | 8. -20. The Lord. Immune.
S[4] | 8. 21-59-. Colloquy with Scribes and Pharisees.
R[5] | 8. -59. The Lord. Immune.

people = crowds.
concerning. Gr. *peri.* Ap. 104. xiii. 1.
said = were saying.
Nay. Gr. *ou.* Ap. 105. I.
deceiveth = leadeth astray. Cp. Mark 13 5 6. 1 Tim. 4. 1. Jude 13.
people = crowd.
13 for = on account of. Gr. *dia.* Ap. 104. v. 2.

7. 14-30- (S[1], above). COLLOQUY WITH JEWS. (*Repeated Alternation.*)

S[1] | T[1] | 14. The Lord. Teaching.
U[1] | 15. Jews. Marvel.
T[2] | 16-19. The Lord. Answer.
U[2] | 20. Jews. Accusation.
T[3] | 21-24. The Lord. Answer.
U[3] | 25-27. Jews. Objection.
T[4] | 28, 29. The Lord. Answer.
U[4] | 30-. Jews. Action.

14 about the midst, &c. Expression occ. only here.
temple. Gr. *hieron.* See note on Matt. 23. 16.
taught = began to teach (Imperf. tense).
15 marvelled = were wondering.
knoweth. Gr. *oida.* Ap. 132. I. i. See note on 1. 26.
letters. Gr. pl. of *gramma.* Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is written; e. g. an account (Luke 16. 6, 7); the Pentateuch (John 5. 47); Epistles (Acts 28. 21); the whole Scripture (2 Tim. 3. 15). Hence, used of general literature such as the Talmudical writings (here, and in Acts 26. 24). Cp. our term, "man of letters", and see Acts 4. 13.
never = not. Gr. *mē.* Ap. 105. II.
16 answered . . . and said. See note on Deut. 1. 41 and Ap. 122. 3. The 1611 edition of the A.V. omitted "and said".
My doctrine, &c. The first of seven declarations that the Lord spoke only the Father's words (see 8. 28, 47; 12. 49; 14. 10, 24; 17. 8).
doctrine = teaching.
sent. See note on 5. 23.
17 If, &c. For the condition, see Ap. 118. 1. b.
will do = desire (Ap. 102. 1) to do.
will. Gr. *thelēma.* Ap. 102. 2.
know = get to know. Gr. *ginōskō.* Ap. 132. I. ii. See note on 1. 10.
of. Gr. *ek.* Ap. 104. vii.
of = from. Gr. *apo.* Ap. 104. iv.
18 glory. See note on 1. 14.
His glory, &c. = the glory of Him that sent.
the same = He.
true. See note on 3. 33.
unrighteousness. See Ap. 128. VII. 1.
19 Moses. See note on 1. 17.
keepeth = doeth.
go . . . about = seek.
20 devil = demon. Cp. Matt. 11. 18.
21 have done = did.
one. A Heb. idiom for "a". See 1. 3.
22 therefore gave unto you = for this cause (*dia* [Ap. 104. v. 2] *touto*) has given you.
circumcision. Moses mentioned the precept only in Exod. 12. 44, 48. Lev. 12. 3. The Law not given by Moses, but based on Gen. 17. 9-14.
the fathers. That is, Abraham.
on. Gr. *en.* Ap. 104. viii.
man. Gr. *anthrōpos.* Ap. 123. 1.
23 are ye angry? Gr. *cholaō* (from *cholē* = bile). Occurs only here.
every whit = entirely (in contrast with one member).
whole = sound (in contrast with wound).
24 Judge. See note on 5. 22 and Ap. 122. 1.
not. Gr. *mē.* Ap. 105. II.
according to. Gr. *kata.* Ap. 104. x. 2.
appearance = sight; i. e. objective or outward appearance.
judge . . . judgment. Fig. *Polyptōton.* Ap. 6.
righteous = the righteous.
judgment. Ap. 177. 7.
25 Jerusalem. See note on Matt. 16. 1. Cp. Mark 1. 5.
seek = are seeking.
26 But = And.
lo. Fig. *Asterismos.* Ap. 6. Gr. *ide.* Ap. 133. I. 3.
boldly = openly, as in *v.* 4.
nothing. Gr. *ouden.* Compound of *ou.*
Do the rulers know indeed? = The rulers have not ascertained, have they?
indeed. Gr. *alēthōs* = truly or really.
very. Same as "indeed" above. All the texts omit "very", but not the Syr. See Ap. 94. V, note 3, p. 136.
Christ = the Messiah. See Ap. 98. IX.
27 Howbeit = But, or And yet.
this man = this one.
when = whenever.
cometh may come.
whence He is: i.e. how He may come. The Rabbis taught that He would come from Bethlehem and then be hid, but none knew where. See Lightfoot, vol. xii, pp. 303, 4.

T⁴ A.D. 28 **28** [6]Then °cried [1]Jesus [1]in the [14]temple as
He °taught, saying, "Ye both [15]know Me,
and ye [15]know whence I am: and I am [1]not
come [−17]of Myself, but He That [16]sent Me is
°true, Whom ye [15]know [1]not.
29 But I [15]know Him: for I am °from Him,
and He hath °sent Me."

U⁴ **30** °Then they °sought to °take Him:

R² but [4]no man laid hands on Him, because His
hour was [6]not yet come.
31 And many [19]of the [12]people [5]believed on
Him, and said, "When [26]Christ °cometh, °will
He do more °miracles than these which this
Man °hath done?"

S² V¹ **32** The °Pharisees heard that the [−12]people
°murmured such things [12]concerning Him;
and the °Pharisees and the chief priests [29]sent
°officers °to [30]take Him.

W¹ **33** [6]Then said [1]Jesus unto them, "Yet a little
while am I °with you, and *then* °I go [3]unto
Him That [16]sent Me.
34 Ye °shall seek Me, and shall [1]not find *Me:*
and where °I am, *thither* ye [7]cannot come."

V² **35** [6]Then said the Jews °among themselves,
"Whither °will He go, that we shall [1]not find
Him? °will He go [8]unto °the °dispersed
°among the °Gentiles, and teach the °Gentiles?
36 What *manner of* °saying is this that He
said, 'Ye shall seek Me, and shall [1]not find
Me: and where I am, *thither* ye [7]cannot
come?'"

W² **37** °In °the last day, °that great *day* of the
feast, [1]Jesus stood and cried, saying, [17]"If
any man thirst, let him come [3]unto Me, and
°drink.
38 °He that [5]believeth on Me, °as the scrip-
ture °hath said, **°out of °His °belly °shall flow**
°rivers of °living water."
39 °(But °this spake He [7]of °the Spirit,
Which they that [5]believe on Him should °re-
ceive: for °the Holy Ghost was not yet
given; because that [1]Jesus was not yet
°glorified.)

V³ **40** Many [19]of the [12]people therefore, when
they heard this [36]saying, said, °"Of a truth
this is the Prophet."

28 cried = cried aloud. **taught** = was teaching. **true.** Gr. *alēthinos* (Ap. 175. 2). See note on 1. 9.
29 from = from beside. Gr. *para.* Ap. 104. xii. 1.
sent. Gr. *apostellō.* Ap. 174. 1. Not the same word as in *vv.* 16, 18, 28–33; but the same word as in *v.* 32.
30 sought = were seeking.
take = arrest. See in *vv.* 32, 44, and Acts 12. 4. 2 Cor. 11. 32.
31 cometh = shall have come.
will He . . . ? = He will not (Gr. *mēti*), will He? The texts read *mē.*
miracles = signs. Gr. *sēmeion.* See note on 2. 11, and Ap. 176. 3.
hath done = did.

7. 32-43 (S², p. 1534). COLLOQUY WITH PHARISEES AND OTHERS. (*Repeated Alternation.*)

S² | V¹ | 32. Pharisees. Among themselves.
W¹ | 33, 34. The Lord. Answering their thoughts.
V² | 35, 36. Jews. Among themselves.
W² | 37–39. The Lord. Anticipating the people's thoughts.
V³ | 40–43. The people. Among themselves.

32 Pharisees. See Ap. 120. II.
that . . . murmured = murmuring. Gr. *gonguzō.* Occ. elsewhere in John only in 6. 41, 43, 61.
officers, or servants; as in 18. 36. Cp. 18. 3, 12, 18; 19. 6, and Matt. 26. 58. Mark 14. 54, 65.
to. See 6. 15.
33 with. Gr. *meta.* Ap. 104. xi. 1.
I go = I withdraw. Cp. 6. 21, 67.
34 shall = will.
I am. The formula of Divine and eternal existence. See note on 6. 35, and cp. 8. 58.
35 among = to. Gr. *pros.* Ap. 104. xv. 3.
will He go? = is He about to go? (Two verbs.)
the dispersed. Gr. *Diaspora* = the Dispersion. Occurs three times; here, 1 Pet. 1. 1 ("scattered"), and Jas. 1. 1 ("which are scattered abroad"; lit. "in the Dispersion").
among = of.
Gentiles. So called from the Latin *gentes* = nations (as distinguished by race); hence, used of nations, as distinct from the one nation Israel (Gen. 12. 2. Cp. 14. 1, 9); Heb. = *gōyim*: rendered in A.V. "nations" 371 times, "heathen" 143 times, "Gentiles" 30 times, and "people" 11 times. In N.T. days, Greece being the great dominating nation in arms, literature, and language, the word *Hellēnes* became the N.T. word for all non-Jews, *Hellēn*, the son of Deucalion, being the legendary ancestor of the Greek nation (Homer, *Iliad*, ii. 684). *Hellēn* had been already used in the Sept. Version, of the "Philistines" (Isa. 9. 12), and of "the sons of Javan" (Zech. 9. 13. 1 Macc. 8. 18. 2 Macc. 4. 36. Josephus (*Ant.* I. vi. 1). *Hellēnes* in the N.T. never means Jews, but is always distinguished from them. See 12. 20. Acts 14. 1; 16. 1, 3; 18. 4; 19. 10, 17; 20. 21. Rom. 1. 16; 2. 9, 10; 3. 9; 10. 12. 1 Cor. 1. 24; 10. 32. Gal. 2. 3; 3. 28. Col. 3. 11.

On the other hand, the Gr. *Hellēnistēs* = Hellenized, and speaking Greek, is used of those who were Jews by birth, but spoke Greek. It occurs three times, and is rendered "Grecians". See Acts 6. 1; 9. 29; 11. 20.
36 saying. Gr. *logos.* See note on Mark 9. 32.
37 In = Now on. Gr. *en,* as in *v.* 1.
the last day. See Lev. 23. 34–36.
that = the.
drink = let him drink.
38 He that = that. Read this in connection with the previous verse: "let him drink that believeth on Me".
as = according as.
hath said = hath said [concerning Me]. Ap. 107. II. 3. Not the same word as in *v.* 42.
out of. Gr. *ek.* Ap. 104. vii, as in *vv.* 41, 52.
His belly. Put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person, for emphasis = Himself. Here referring to Messiah (the Giver), not to the believer. He is, and will be, the Source of all spiritual blessing "as the Scripture hath said": Isa. 12. 3; 55. 1; 58. 11. Ezek. 47. 1. Joel 3. 18. Zech. 13. 1; 14. 8. See Ap. 107.
His. Referring not to the believer (the receiver), but to the Lord (the Giver).
shall flow. Gr. *rheō.* Occ. only here in N.T.
rivers. This is the emphatic word, by the Fig. *Hyperbaton* (Ap. 6), implying abundance. See Num. 20. 11. 1 Cor. 10. 4.
living. See note on 4. 10.
39 But this, &c. See note on "And we" (1. 14). Here the true interpretation is given.
this spake He of the Spirit. Not of the believer.
the Spirit. Referring to the gift of *pneuma hagion* (in the next clause), of which He was the Giver, and believers the recipients. See Ap. 101. II. 14.
receive. And which would be "in him" (the receiver) "springing up" *in him,* not flowing out as a river *from him,* for the supply of others. See the refs. on *v.* 38.
the Holy Ghost. Gr. *pneuma hagion.* Ap. 101. II. 14. There are no Articles. It denotes the gift given by the Giver and received by the believer, as promised in Acts 1. 5 and fulfilled in Acts 2. 4.
glorified: i.e. ascended. Cp. 16. 7, Ps. 68. 18, and Acts 2. 33. One of the characteristic words of this Gospel. See p. 1511.
40 Of a truth. Gr. *alēthōs.* See note on "indeed" (1. 47).

A.D. 28 41 °Others said, "This is the [26]Christ." But °some said, °"Shall [26]Christ come [38]out of [1]Galilee?
42 Hath [1]not the scripture said, That **[26]Christ cometh [19]of °the seed of David, and [28]out of the town of °Bethlehem, where David was?"**
43 °So there °was °a division [12]among the [12]people °because of Him.

R³ X 44 And some [19]of them °would have [30]taken Him; but [4]no man laid hands on Him.

Y¹ x¹ 45 [6]Then °came the [32]officers °to the chief priests and [32]Pharisees;

y¹ and they said unto them, "Why have ye [1]not brought Him?"

x² 46 The [32]officers answered, "Never [22]man spake °like this Man."

y² 47 [6]Then answered them the [32]Pharisees, °"Are ye also deceived?
48 °Have any [19]of the °rulers or [19]of the [32]Pharisees [5]believed on Him?
49 But this °[12]people who [17]knoweth [24]not the law are °cursed."

x³ 50 °Nicodemus saith [8]unto them, °(he that came [45]to Jesus by night, being one [19]of them,)
51 "Doth our [19]law [24]judge *any* man, °before °it hear him, and [17]know what he doeth?"

y³ 52 They [16]answered and said unto him, "Art thou also [19]of [1]Galilee? °Search, and °look: for [58]out of [1]Galilee ariseth no prophet."

X 53 °And every man went [8]unto his own house.

8 °Jesus went °unto the mount of Olives.

S³ A 2 And °early in the morning He came again °into the °temple, and all the °people came °unto Him; and He °sat down, and °taught them.

B C 3 And the scribes and °Pharisees °brought

41 Others. See Ap. 124. 1.
some = others. As before.
Shall . . . come = What, doth Christ come? (Present tense.)
42 the seed of David. Ps. 110; 132. Isa. 11. 1, 10. Jer. 23. 5, &c. **Bethlehem.** See Mic. 5. 2.
43 So = Therefore. **was** = arose.
a division. The first of three instances. See 9. 16; and 10. 19.
because of Him. Not only in the three cases noted above, but down to the present day.
because of = on account of. Gr. *dia*. Ap. 104. v. 2.

7. 44—8. 1 (R³, p. 1534). THE LORD. IMMUNE. (*Introversion and Repeated Alternation.*)

R³ | X | 44. The Lord. Immune.
Y¹ | x¹ | 45. Return of officers.
y¹ | 45. Pharisees' Question.
x² | 46. Answer of officers.
y² | 47–49. Pharisees' Question.
x³ | 50, 51. Protest of Nicodemus.
y³ | 52. Pharisees' Question.
X | 7. 53; 8. 1. The Lord. Immune.

44 would have taken Him = desired to take Him (two verbs). Luke 7. 17. See Ap. 102. 1.
45 came. "Sent", in *v.* 32.
to. Gr. *pros*. Ap. 104. xv. 3.
46 never. Gr. *oudepote*
like = thus, as. Some texts omit this last clause, but not Syr. See note 3, p. 1511. Cp. 4. 29.
47 Are ye, &c.? = Have ye also been led astray (*v.* 12)? Referring to *action* rather than to *thought*.
48 Have . . . ? Fig. *Erotēsis*. Ap. 6.
rulers. Members of the Sanhedrin.
49 cursed = laid under a curse. Gr. *epikataratos*. Only here and Gal. 3. 10, 13. Found often in the Sept. and in the *Papyri*. See Deissmann's *Light*, &c. p. 93.
50 Nicodemus. See 3. 2 and 19. 39.
he that came. See note on "and we" (1. 14). Some texts omit this clause, but not the Syr. Ap. 94, note 3, p. 136). **51 before** = except (Gr. *ean mē*) first.
it hear = it has heard.
52 Search [the Scriptures], as in 5. 39.
look see. Ap. 133. I. 3. If they had looked, they would have found that Jonah and Hosea arose out of Galilee, and perhaps Elijah, Elisha, and Amos.
53 And every man, &c. From 7. 53—8. 11 is omitted by L T Tr. [A] WH. The R.V. note questions it.

WH place it in double brackets at the end of the Gospel. As to ancient MSS., A (the Alexandrine, London) and C (Ephraemi, Paris), are defective here, so that the oldest omitting it are ℵ (Sinaitic, Cent. iv), B (Vatican, Cent. iv). The oldest containing it is D (Bezæ, Cent. vi). It is contained in the Vulgate (388), and Jerome (378–430) testifies (*adv. Pelag.* ii. p. 762) that it is found in many Greek and Latin Codices. It is also found in the Jerusalem Syr. (Cent. v), the Memphitic (Cent. iii or iv), Aethiopic (Cent. iv). Eusebius, Bishop of Cæsarea (315–320), quotes (*Hist. Ecc.* iii. 39. Papias, Bishop of Hierapolis (in Phrygia, 130), as referring to it. Ambrose (374–397) quotes it, as does Augustine (395–430), *de adult. conjugiis* (lib. ii, cap. 7). Though WH omit it, Dean Burgon (1883) quotes: "Drs. W. and H. remark that 'the argument which has always told most in its favour in modern times is its own internal character. The story itself has justly seemed to vouch for its own internal truth, and the words in which it is clothed to harmonize with other Gospel narratives'" (*The Revision Revised*, p. 311, note). We may ask: How is it that all the MSS. which do contain it (including 300 Cursives) agree in placing it here? It was another attempt following on 7. 32, and referred to in 8. 15.

8. 1 Jesus = But Jesus. Connecting 8. 1 with 7. 53. See Ap. 98. X. **unto.** Gr. *eis*. Ap. 104. vi.

8. 2-20 (S³, p. 1534). COLLOQUY WITH SCRIBES AND PHARISEES. (*Introversion.*)

S³ | A | 2. Place. The Temple.
B | 3–11. Scribes and Pharisees. Temptation.
B | 12–19. Scribes and Pharisees. Their rebuke.
A | –20. Place. The Temple.

2 early in the morning = at dawn. **into** = unto, as in *v.* 1. **temple.** Gr. *hieron*. See note on Matt. 23. 16. **people.** Gr. *laos*. In John's Gospel only here, 11. 50; 18. 14. Not *ochlos*, or *plēthos*.
unto. Gr. *pros*. Ap. 104. xv. 3. **sat down . . . and** = having sat down. **taught** = was teaching.

8. 3-11 (B, above). SCRIBES AND PHARISEES. TEMPTATION. (*Alternation.*)

B | C | 3. The woman brought.
D | 4–9–. Condemned.
C | –9. The woman left.
D | 10, 11. Uncondemned.

3 Pharisees. See Ap. 120. II. **brought** = bring.

A.D. 28 [2]unto Him a woman °taken °in adultery; and when they had set her °in the midst,

D E 4 They say unto Him, °"Master, this woman was taken [3]in adultery, °in the very act.

F a 5 Now °Moses [3]in the law °commanded us, **that such should be stoned:** °but what sayest Thou?"

6 This they said, °tempting Him, °that they might have to accuse Him.

b But [1]Jesus stooped down, and with *His* finger wrote °on the ground, °*as though He heard them not.*

F a 7 So when they continued °asking Him, He °lifted up Himself, and said [2]unto them, "He that is °without sin among you, let him first cast °a stone °at her."

b 8 And again He stooped down, and °wrote [6]on the ground.

E 9 And they which heard *it*, being °convicted °by *their own* conscience, went out one by one, beginning °at the °eldest, *even* °unto the last:

C and [1]Jesus was left alone, and the woman standing [3]in the midst.

D 10 When [1]Jesus had lifted up Himself, and °saw °none °but the woman, He said unto her, "Woman, where are those thine accusers? hath °no man °condemned thee?"

11 She said, [10]"No man, °Lord." And [1]Jesus said unto her, "Neither do ℑ [10]condemn °thee: go, and °sin no more."

B G[1] 12 °Then spake [1]Jesus °again unto them, saying, °"ℑ am the °light of the °world: he that followeth Me shall °not walk [3]in darkness, but °shall have the °light of °life."

H[1] 13 The [3]Pharisees therefore said unto Him, "Thou °bearest record °of Thyself; Thy °record is °not °true."

G[2] 14 [1]Jesus °answered and said unto them, °"Though ℑ [13]bear record [13]of Myself, *yet* My [13]record is [13]true: for I °know whence I came, and whither I go; but ye °cannot tell whence I come, °and whither I go.

15 Ye °judge °after the °flesh; ℑ °judge [10]no man.

16 And yet °if ℑ [15]judge, My °judgment is [13]true: for I am [13]not alone, but ℑ and °the Father That °sent Me.

17 °It is °also written [3]in °your law, that **the °testimony of °two men is [13]true.**

18 ℑ am one that °bear witness [13]of Myself, and [16]the Father That [16]sent Me °beareth witness [13]of Me."

taken = having been taken. in. Gr. *en*. Ap. 104. viii.

8. 4-9- (D, p. 1536). CONDEMNED.
(*Introversion and Alternation.*)

D | E | 4. Accusation.
F | a | 5, 6-. Question asked.
b | -6. The Lord. Inattention.
F | a | 7. Question answered.
b | 8. The Lord. Inattention.
E | 9-. Conviction.

4 Master = Teacher. Ap. 98. XIV. v. 1.
in the very act. Gr. *ep'* (Ap. 104. ix. 2) *autophōrō*. *Autophōros* means self-detected.
5 Moses. See note on 1. 17.
commanded . . . stoned. This law referred only to a "betrothed damsel" (Deut. 22. 24); and to show that the Lord knew their thoughts, and knew also that this was another man's "wife". He complied with the law prescribed in "such" a case (Num. 5. 11-31), and stooped down and wrote the curses (as required in *v.* 23) on the ground. but = therefore.
6 tempting = testing. The temptation was in the word "such", and of two cases they mention the punishment without defining what it was: for the one in Deut. 22. 23, 24 (a virgin) the death was stoning; but in the case of a "wife" the punishment was *not* stoning, but required a special procedure (Num. 5. 11-31) which left the punishment with God. that = in order that. Gr. *hina*.
on, &c. = into (Gr. *eis*. Ap. 104. vi) [the dust of] the earth (Ap. 129. 4).
as though, &c. This *Ellipsis* (Ap. 6) is wrongly supplied. It was not from inattention, but to call their attention to the fact that the case was "such" as required the fulfilment of Num. 5 and *not* Deut. 22.
7 asking. Ap. 134. I. 3.
lifted up. Gr. *anakuptō*. Only here, *v.* 10. Luke 13. 11; 21. 28.
without sin = sinless. Gr. *anamartētos*. Cp. Ap. 128. I. 1. ii. Occ. nowhere else in the N.T.
a stone = the stone, i.e. the heavy stone for execution. Cp. *v.* 59. at = upon. Gr. *epi*. Ap. 104. ix. 2.
8 wrote. The curses, as before.
9 convicted, &c. By the manifestation of the Lord's knowledge of what was in their hearts and of what they were concealing for the purpose of tempting Him. Gr. *elenchō*. Same word as in *v.* 46; 3. 20; 16. 8.
by. Gr. *hupo*. Ap. 104. xviii. 1.
at = from. Gr. *apo*. Ap. 104. iv.
eldest = elders. unto = as far as.
10 saw. Ap. 133. I. 12. none. Gr. *mēdeis*.
but = except. Gr. *plēn*. no man = no one. Gr. *oudeis*.
condemned. Ap. 122. 7.
11 Lord. See Ap. 98. VI. i. *a*. 3. B. a.
thee. He does not say "*thy sin*". He speaks judicially. sin. Ap. 128. I. i.

8. 12-19 (*B*, p. 1536). SCRIBES AND PHARISEES. THEIR REBUKE. (*Repeated Alternation.*)

B | G[1] | 12. The Lord. Declaration.
H[1] | 13. Pharisees. Objection.
G[2] | 14-18. The Lord. Refutation.
H[2] | 19-. Pharisees. Question.
G[3] | -19. The Lord. Rebuke.

12 Then = Therefore.
again. This section has no necessary connection with 7. 52, but refers to a subsequent occasion in "the Treasury" (*v.* 20). ℑ am. See note on 6. 35.
light. Gr. *phōs* (Ap. 130. 1). Not *luchnos* as in 5. 35 (Ap. 130. 4). One of the characteristic words of this Gospel. See note on 1. 4. world. Ap. 129. 1. See note on 1. 9. Put by Fig. *Metonymy* (of the Subject), Ap. 6, for its inhabitants without distinction, implying others than Jews. not = in no wise. Gr. *ou mē*. Ap. 105. III. shall have = not merely see it, but possess it. life = the life. Ap. 170. 1. See note on 1. 4.
13 bearest record. See note on 1. 32. of = concerning. Gr. *peri*. Ap. 104. xiii. i. record. See note on 1. 19. not. Gr. *ou* (Ap. 105. I). true. Gr. *alēthēs*. See Ap. 175. 1 and note on 8. 33.
14 answered and said. See Ap. 122. 3 and note on Deut. 1. 41. Though = Even if. Ap. 118. 1. b. know. Gr. *oida*. Ap. 132. I. i. See note on 1. 26. cannot tell = know (Gr. *oida*) not (Ap. 105. I). and. All the texts read "or". **15 judge.** See Ap. 122. 1 and note on 5. 22. after = according to. Gr. *kata*. Ap. 104. x. 2. flesh. See note on 1. 13. **16 if.** Assuming the condition. Ap. 118. 1. b. judgment. Ap. 177. 7. the Father. See note on 1. 14. sent. See Ap. 174. 4 and note on 1. 22.
17 It is . . . written = It has been (and standeth) written. also . . . law = law also, *your* law. your = your own. Gr. *humeteros*. Emphatic Cp. 7. 49. testimony. Gr. *marturia*. See note on "record", *v.* 13. two. See Deut. 19. 15. **18 bear witness.** Same as "bear record" in *v.* 13. See note on 1. 7.

H² A. D. 28 19 [12] Then said they unto Him, "Where is Thy [16] Father?"

G³ Jesus answered, "Ye °neither [14] know Me, °nor °My Father: °if ye had [14] known Me, ye °should have [14] known °My Father also."

A 20 These °words spake [1] Jesus [3] in °the treasury, °as He taught [3] in the [2] temple:

R⁴ and [10] no man °laid hands on Him; for His hour was °not yet come.

S⁴ c¹ 21 [12] Then said [1] Jesus again unto them, "ℑ °go My way, and ye °shall seek Me, and shall die [3] in your °sins: whither ℑ °go, ye °cannot come."

d¹ 22 [12] Then said the °Jews, °"Will He kill Himself? because He saith, 'Whither ℑ go, ye [21] cannot come.'"

c² 23 And He said unto them, °"Ye are °from beneath; ℑ am °from above: °ye are °of this [12] world; ℑ am [13] not °of this [12] world.

24 I said therefore unto you, that ye [21] shall die [3] in your [21] sins: for [16] if ye °believe [6] not that °ℑ am *He*, ye [21] shall die [3] in your °sins."

d² 25 [12] Then said they unto Him, "Who art Thou?"

c³ And [1] Jesus saith unto them, °"Even *the same* that I said unto you °from the beginning.

26 I have many things to say and to [15] judge [13] of you: but He That [16] sent Me is [13] true; and ℑ °speak °to the [12] world those things which I have heard °of Him."

d³ 27 They °understood [13] not that He °spake to them of [16] the °Father.

c⁴ 28 [12] Then said [1] Jesus unto them, °"When ye °have °lifted up the °Son of man, °then shall ye °know that [24] ℑ am *He*, and *that* °I do °nothing °of Myself; but as [19] My Father °hath taught Me, °I [27] speak these things.

29 And He That [16] sent Me is °with Me: [16] the Father hath [13] not left Me °alone; for °ℑ do always those things that please Him."

d⁴ 30 As He [27] spake these °words, many °believed [6] on Him.

c⁵ 31 [12] Then °said [1] Jesus °to those [22] Jews which °believed on Him, [16] "If ye °continue [3] in °My word, *then* °are ye My disciples °indeed;

32 And ye shall [28] know the °truth, and the °truth shall °make you free."

d⁵ 33 They answered Him, "We be Abraham's seed, and °were never in bondage to °any man: how sayest Thou, 'Ye shall be made free?'"

19 neither . . . nor. Gr. *oute*, compound of *ou*. Ap. 105. I. **My Father.** See note on 2. 16. **if.** A true hypothesis. Ap. 118. 2. a. **should** = would.

20 words. Gr. *rhēma*. See note on Mark 9. 32. **the treasury.** A part of the Temple, in the court of the women. Occ. in Mark 12. 41, 43. Luke 21. 1, and John only here. **as He taught** = teaching. **laid hands** = arrested. See 7. 30, 32, 44. **not yet come.** See note on 7. 6.

8. 21–59–(S⁴, p. 1534). COLLOQUY WITH SCRIBES AND PHARISEES. (*Repeated alternation.*)

S⁴ c¹ | 21. The Lord. Declaration. "I go".
d¹ | 22. The Jews. Misconception.
c² | 23, 24. The Lord. Declaration.
d² | 25–. The Jews. Question.
c³ | –25, 26. The Lord. Declaration.
d³ | 27. The Jews. Not understanding.
c⁴ | 28, 29. The Lord. Declaration.
d⁴ | 30. The Jews. Result. Many believing.
c⁵ | 31, 32. The Lord. Promise.
d⁵ | 33. The Jews. Assertion.
c⁶ | 34–38. The Lord. Denial.
d⁶ | 39–. The Jews. Assertion.
c⁷ | –39–41–. The Lord. Counter Assertion.
d⁷ | –41. The Jews. Denial.
c⁸ | 42–47. The Lord. Accusation.
d⁸ | 48. The Jews. Counter Accusation.
c⁹ | 49–51. The Lord. Denial and Declaration.
d⁹ | 52, 53. The Jews. Accusation and Question.
c¹⁰ | 54–56. The Lord. Counter Accusation.
d¹⁰ | 57. The Jews. Assertion and Question.
c¹¹ | 58. The Lord. Revelation.
d¹¹ | 59–. The Jews. Hostility.

21 go My way = withdraw Myself. **shall** – will. **sins** = sin. See Ap. 128. I. ii. 1. The sin of rejecting Him. **cannot** = are not (Gr. *ou*) able to.

22 Jews. See note on 1. 19. Will He kill Himself? = Surely He will not (Gr. *mēti*) kill Himself?

23 Ye are from beneath; i. e. of the earth. See 1 Cor. 15. 47. The phrase occurs only in this Gospel. **from** = out from. Gr. *ek*. Ap. 104. vii. Cp. 1. 46. **from above.** Gr. *ek tōn anō* (pl) = the heavens. See 3. 13, 31; 6. 33, 38, 42. Col. 3. 1. **of.** Gr. *ek*, as above.

24 believe. See note on 1. 7, and Ap. 150. I. 1. i. **ℑ am He** = I am. There is no "He" in the Gr. See note on 6. 35. **sins.** Pl. here. See *v* 21.

25 Even the same that . . . beginning – He Whom I say also to you at the beginning [of this colloquy, *vv.* 12–20]. Cp. Sept., Gen. 43. 18, 20 = at the beginning [of our coming down] – at the first. **from the beginning.** There is no "from" in the Gr. See note on *v.* 44.

26 speak. Gr. *legō*. All the texts read "say". Gr *laleō* **to** = unto. Gr. *eis*. Ap. 104. vi. **of** = from [beside] Gr *para*. Ap. 104. xii. 1.

27 understood not = did not get to know. Ap. 132 I. ii. See note on 1. 10. **spake** – was speaking. Not "saying", as in *v* 26 **Father.** See note on 1. 14.

28 When . . . then. Revealing that, after that, men would believe in the truth of His Deity. **have** = may, or shall have. **lifted up.** Cp. 3. 14; 12. 34. **Son of man.** Ap. 98. XVI. **know.** Ap. 132. I. ii, as in *v.* 27. **I do,** &c. Note the complex *Ellipsis* (Ap. 6) = "Of Myself I do nothing [nor speak]; but according as the Father taught Me, these things I speak [and do them]". **nothing.** Gr. *ouden*. **of** = from. Gr *apo*. Ap. 104. iv. **hath taught** = taught. **I speak,** &c. See note on "My doctrine", 7. 16. **29 with.** Gr. *meta*. Ap. 104. xi. 1. **alone.** Cp. *v.* 16. **ℑ do always,** &c. = I do the things pleasing to Him always. The last word in the sentence in the Greek emphasized by the Fig. *Hyperbaton* (Ap. 6) **30 words** – things. **believed on.** See note on 1. 7, and Ap. 150. I. 1. v (i). Cp. *v.* 31. **31 said** – spake, as in *v.* 27, –28. **to.** Gr. *pros*. Ap 104 xv. 3 **believed on** = had believed. Ap. 150. I. 1 ii Thus distinguishing these Jews from the true believers of *v.* 30. Note the emphatic word "ye" in next clause. **continue** – abide. See note on 1, 32. **My word** = the word which is Mine. Gr. *logos* See note on Mark 9. 32. **are ye** = ye are. **indeed** = truly. Gr. *alēthōs*. See note on 1. 47. Trusting in Him, not merely admitting His claims. **32 truth.** See note on 1, 14. **make** = set. **33 were never . . any man,** &c Have been in bondage to no one (Ap. 105, I) at any time. Thus ignoring all historical facts. These were "the Jews" who believed in *v.* 31, and thus proved themselves not "believers indeed".

c6 A.D. 28 34 [1] Jesus answered them, °"Verily, verily, I say unto you, °Whosoever °committeth °sin is °the servant of °sin.
35 And [34] the servant °abideth [13] not [3] in the house °for ever: *but* °the Son °abideth °ever.
36 [16] If [35] the Son therefore shall [32] make you free, °ye shall be free °indeed.
37 I [14] know that ye are Abraham's seed; but ye seek to kill Me, because [31] My word °hath °no place [3] in you.
38 I speak that which I °have seen °with [19] My Father: and ye do that which °ye have seen °with your father."

d6 39 They [14] answered and said unto Him, "Abraham is our father."

c7 [1] Jesus saith unto them, [19] "If ye were Abraham's °children, ye would do the °works of Abraham.
40 But now ye seek to kill Me, °a Man That hath told you the [32] truth, which I have heard [26] of °God: this did [13] not Abraham.
41 Ye °do the °deeds of your father."

d7 [12] Then said they to Him, "We °be [13] not born [23] of fornication; we have one [16] Father, *even* [40] God."

c8 42 [1] Jesus said unto them, [19] "If [40] God were your [16] Father, ye would °love Me: for I proceeded forth and °came [23] from [40] God; °neither °came I [28] of Myself, but He °sent Me.
43 Why do ye [13] not °understand My °speech? *even* because ye [14] cannot °hear My °word.
44 Ye are [23] of *your* father the °devil, and the °lusts of your father ye °will do. He was a °murderer °from the beginning, and °abode [13] not [3] in the [32] truth, because there is no [32] truth [3] in him. When he speaketh °a lie, he speaketh [23] of °his own: for he is a liar, and the father of it.
45 °And because I °tell *you* the [32] truth, ye °believe Me [13] not.
46 °Which [23] of you °convinceth Me [13] of [21] sin? And [19] if I say the [32] truth, why do ye [13] not [45] believe Me?
47 °He that is [23] of [40] God [43] heareth [40] God's °words: ye therefore [43] hear *them* [13] not, because ye are not [23] of [40] God."

d8 48 [12] Then [14] answered the [22] Jews, and said unto Him, "Say we [13] not well that thou art a Samaritan, and hast a °devil?"

c9 49 [1] Jesus answered, "I have [18] not a [48] devil; but I °honour [19] My Father, and ye do dishonour Me.
50 And I seek not Mine own °glory: there is One That seeketh and [15] judgeth.
51 [34] Verily, verily, I say unto you, [16] If a man °keep My °saying, he shall °never °see death."

34 Verily, verily. Called forth by this manifest misrepresentation of the truth. The twelfth occ. See 1. 51. **Whosoever** = Every one who.
committeth = doeth or practiseth.
sin. Not a single act, but a life of sin itself. Same as "sin" in *v.* 21.
the servant = a bondservant.
35 abideth. See note on 1. 32.
for ever. See Ap. 151. II. A. ii. 4. a. He may be sold or manumitted.
the Son. Gr. *huios.* Ap. 108. iii. Never used of *believers* in this Gospel. This word is reserved for Christ only. See note 2, p. 1511.
ever = for ever, as above.
36 ye shall be free indeed = ye will be really free.
indeed. Gr. *ontōs.* Not the same word as in *v.* 31. Cp. 1 Tim. 6. 19, R.V.
37 hath no place = findeth no entrance. Cp. 1 Thess. 2. 13. **no** = not. Gr. *ou.* Ap. 105. I.
38 have seen. Gr. *horaō.* Ap. 133. I. 8.
with. Gr. *para.* Ap. 104. xii. 2.
ye have seen. All the texts read = ye have heard. But not the Syr. See Ap. 94. v, note 3, p. 136.
39 children. Gr. pl. of *teknon.* Ap. 108. i. See note 2, p. 1511.
works. See note on 4. 34.
40 a Man. Gr. *anthrōpos.* Ap. 123. 1. Used by the Lord of Himself only here, and in contrast with the "manslayer" of *v.* 44. **God.** Ap. 98. I. i. 1.
41 do = are doing. **deeds** = works, as in *v.* 39.
be not born = have not been begotten (see Matt. 1. 2).
42 love. Gr. *agapaō.* Ap. 135. I. 1.
came = am here.
neither = not even. Gr. *oude.*
came I = am I come.
sent. Gr. *apostellō.* Ap. 174. 1.
43 understand = get to know. Ap. 132. I. ii.
speech. Referring to the *form* of the discourse.
hear. Heb. idiom = understand, receive, or believe, as in 9. 27; 10. 3; 12. 47. Acts 3. 22, 23. Gal. 4. 21.
word. Denoting the *subject* of the discourse.
44 devil. Gr. *diabolos.* Thrice in this Gospel: here, 6. 70; 13. 2. Not the same word as in *vv.* 48, 49.
lusts = strong desires of all kinds. Cp. Mark 4. 10. The only occ. of *epithumia* in John's Gospel. Occurs in 1 John 2. 16, 17, and Rev. 18. 14.
will do = will (Ap. 102. 1) to do (two verbs).
murderer = manslayer. Occ. only here and in 1 John 3. 15. Because death came through him. Cp. Heb. 2. 14.
from the beginning. Gr. *ap' archēs.* The expression occurs twenty-one times, and the dependent noun must be supplied. In Matt. 19. 4, 8; 24. 21. Mark 10. 6; 13. 19. 2 Pet. 3. 4, we must supply "from the beginning [of the creation]". Here we must supply "[of the human race]". In Luke 1. 2. John 15. 27. 1 John 1. 1 we must supply "[of the Lord's ministry]". In Acts 26. 4, supply "[of my public life]". 1 John 2. 7, 7 (all the texts, with Syr., omit), 13, 14, 24, 24; 3. 11. 2 John 5, 6, supply "[of your hearing]".
abode not = stood not. His fall must have taken place before Gen. 3. 1. Probably in "the world that then was" (Gen. 1. 1. 2 Pet. 3. 6).
a = the. Cp. 2 Thess. 2. 11.
his own. Cp. 15. 19.
45 And = But. **tell you** = speak.
believe Me. Ap. 150. I. 1. ii. See note on 1. 7.
46 convinceth = convicteth. Cp. *v.* 9; 3. 20; 16. 8 ("reprove").

47 He that, &c. Note the Introversion in the structure of *v.* 47:—

e | f | He that is of God
  | g | heareth God's words:
  | g | ye therefore hear them not,
  | f | because ye are not of God.

words = sayings. Gr. *rhēma.* See note on Mark 9. 32.
48 devil = demon. Gr. *daimonion.* Cp. 7. 20.
49 honour. Cp. 5. 23. **50 glory.** See note on 1. 14. **51 keep.** Gr. *tēreō,* implying watching rather than guarding. See notes on 17. 12. **saying** = word. Gr. *logos.* See note on Mark 9. 32.
never see death = by no means (Gr. *ou mē.* Ap. 105. III) see (Ap. 133. I. 11) death for ever (Gr. *eis ton aiōna.* Ap. 151. II. A. ii. 4, b): i. e. eternal death, because he will have part in the "resurrection unto life" as declared by the Lord in 11. 25. See notes there. **see death.** The expression occ. only here in N.T.

d[9] A.D. 28 **52** [12]Then said the [22]Jews unto Him, "Now we [28]know that Thou hast a [48]devil. Abraham °is dead, and the prophets; and Thou sayest, [16]'If a man keep My [51]saying, he shall [51]never °taste of death.'

53 Art Thou greater than our father Abraham, which [52]is dead? and the prophets [52]are dead: whom makest Thou Thyself?"

c[10] **54** [1]Jesus answered, [16]"If I °honour Myself, My °honour is [28]nothing: it is [19]My Father That °honoureth Me; of Whom ye say, that He is your [40]God:

55 Yet ye have [13]not [28]known Him; but I [14]know Him: and [16]if I should say, I [14]know Him [13]not, I shall be a liar like unto you: but I [14]know Him, and keep His [51]saying.

56 Your father Abraham °rejoiced °to °see °My day: and °he saw *it*, and °was glad."

d[10] **57** [12]Then said the [22]Jews [2]unto him, "Thou art not yet fifty years old, and hast Thou [38]seen Abraham?"

c[11] **58** [1]Jesus said unto them, [34]"Verily, verily, I say unto you, Before Abraham °was, °I am."

d[11] **59** [12]Then °took they up °stones [56]to cast °at Him:

R[5] but [1]Jesus hid Himself, and °went °out of the [2]temple, going °through the midst of them, and so °passed by.

Q J L **9** And °as *Jesus* passed by, °He °saw a °man °which was blind °from *his* birth.

2 And His °disciples °asked Him, saying, "°Master, who did °sin, °this man, or his parents, °that he °was born blind?"

M **3** °Jesus answered, °"Neither hath this man [2]sinned, °nor his parents: °but [2]that the °works of °God should be made manifest °in him.

4 °I must °work the [3]works of Him That °sent Me, while it is day: the night cometh, when no man °can work.

5 As long as I am [3]in the °world, °I am the °light of the °world."

L **6** When He had thus spoken, He °spat on the °ground, and made °clay of the spittle, and He °anointed the eyes of the blind man with the °clay,

7 And said unto him, "Go, °wash °in °the °pool of °Siloam," (°which is by interpretation, °Sent.) He went his way therefore, and °washed, and came °seeing.

M N **8** The °neighbours therefore, and they which

52 is dead = died.
taste of death. They altered the Lord's words. Not an O.T. term. Occurs five times: here; Matt. 16. 28. Mark 9. 1. Luke 9. 27. Heb. 2. 9.
54 honour = glorify. Gr. *doxazō*. See p. 1511.
honour = glory. See note on 5. 41.
56 rejoiced = leaped for joy. Gr. *agalliaō*. Cp. 5. 35.
to = in order that (Gr. *hina*) he might.
see. Ap. 133. I. i. Therefore Abraham must have heard of it from Jehovah, for "faith cometh by hearing" (Rom. 10. 17).
My day = the day, Mine; i.e. the day of My promised coming.
he saw = he saw [it, by faith]. Ap. 133. I. i.
was glad = rejoiced. Gr. *chairō*. Cp. 8. 29.
58 was = came into existence: i.e. was born.
I am. See note on 6. 35.
59 took . . . up stones. And thus would murder the great Prophet Himself. Cp. 10. 31, 39 and Matt. 23. 31, 37.
stones, i.e. heavy stones. Cp. *v.* 7. The Temple was not yet finished, and stones would be lying about. Lightfoot, vol. xii, pp. 247 9, 324.
at = upon. Gr. *epi*. Ap. 104. ix. 3.
went = went forth. out of. Gr. *ek*. Ap. 104. vii.
through. Gr. *dia*. Ap. 104. v. 1.
passed by. All the texts omit this clause, but not the Syr. See note 3, p. 1511, and on 9. 1.

9. 1—10. 21 (Q, p. 1534). SUBSEQUENT EVENTS. (*Alternation.*)

Q | J | 9. 1–38. The Sixth Sign.
. K | 9. 39–41. Charge of the Lord against Pharisees.
J | 10. 1–18. Signification of the Sign.
K | 10. 19–21. Charge of the Jews against the Lord.

9. 1–38 (J, above). THE SIXTH SIGN. (*Alternations.*)

J | L | 1, 2. The Sign. Occasion.
M | 3–5. The Purpose of the Sign.
L | 6, 7. The Sign. Wrought.
M | 8–38. The Consequence of the Sign.

1 as . . . passed by. See 8. 59.
He saw. Cp. 5. 6 and see Ap. 176 (C and *C*, p. 194).
saw. See Ap. 133. I. i.
man. Gr. *anthrōpos*. Ap. 123. 1.
which was. Should be in italics.
from his birth. Gr. *ek* (Ap. 104. vii) *genetēs*. Occurs only here.
2 disciples. Not necessarily the Twelve. See note on "neighbours" (*v.* 8) and Structure "*M*".
asked. Gr. *erōtaō*. Ap. 135. I. 3.
Master. Gr. *Rabbi*. Ap. 98. XIV. vii. 1.
sin. Ap. 128. I. i. The only sign (with the *third*; "C", p. 194) connected with sin. See 5. 14.
this man. The Lord was appealed to as Rabbi to settle a much controverted point as to pre-natal sin; or another question that "there shall be neither merit nor demerit in the days of the Messiah" (Lightfoot, xii, p. 326), referring back to "My day" (8. 56).
that = in order that. Gr. *hina*. was = should be.
3 Jesus. See Ap. 98. X.
Neither . . . nor. Gr. *oute . . . oute*.
but that. Supply the *Ellipsis*: but [he was born blind] in order that. Here we have the real answer to the question in *v.* 2. works. See note on 4. 34. God. Ap. 98. I. i. 1. in. Gr. *en*. Ap. 104. viii **4** I must work. TT WH R read "We"; but not the Syr. See Ap. 94. V, note 3, p. 136. work the works. Fig. *Polyptōton* (Ap. 6), for emphasis. sent. Gr. *pempō*. Ap. 174. 4. See note on 1. 22. Not the same word as in *v.* 7. can work = is able to work (two verbs). **5** world. Ap. 129. 1. See note on 1. 9. I am. See note on 6. 35. light. Gr. *phōs*. See Ap. 130. 1 and note on 1. 4. **6** spat, &c. For the signification, see Ap. 176. ground. Gr. *chamai*. Occurs only here and in 18. 6. clay. Gr. *pēlos*. Occurs only here and in *vv.* 11, 14, 15, and Rom. 9. 21. anointed the eyes, &c = applied the clay to (Gr. *epi*. Ap. 104. ix. 3) the eyes. Occurs only here and in *v.* 11. **7** wash. Gr. *niptō*. Ap. 136. 1. See on 13. 10. in = into. Gr. *eis*. Ap. 104. vi. pool. Cp. 5. 2. Gr. *kolumbēthra*, a pool for swimming or bathing. Occurs only here, *v.* 11, and 5. 2, 4, 7. Siloam. See Ap. 68. III, p. 101. which, &c. See note on "and we" (1. 14). Sent. So called from the sending forth of the waters, which were intermittent. See Ap. 174 1. Not the same word as in *v.* 4. seeing. Gr. *blepō*. Ap. 133. I. 5.

9. 8–38 [For Structure see next page].

8 neighbours. Note the different parties in the Structure on p. 1541.

A.D. 28 before had °seen him that he was blind, said, "Is °not this he that °sat and begged?"
9 °Some said, "This is he:" °others *said*, "He is like him:" *but* he said, "I am *he*."
10 Therefore said they unto him, "How were thine eyes opened?"
11 He °answered and said, "A [1]man That is called [3]Jesus made [6]clay, and [6]anointed mine eyes, and said unto me, 'Go °to the [7]pool of [7]Siloam, and [7]wash:' and I went and [7]washed, and I °received sight."
12 °Then said they unto him, "Where is he?" He said, "I °know °not."

O 13 They °brought °to the °Pharisees him that aforetime was blind.
14 °And it was °the sabbath day when [3]Jesus °made the [6]clay, and opened his eyes.
15 [12]Then again the [13]Pharisees also [2]asked him how he had [11]received his sight. He said unto them, "He put [6]clay °upon mine eyes, and I [7]washed, and do [7]see."
16 Therefore said some [6]of the [13]Pharisees, "This [1]man is [12]not °of [3]God, because he keepeth [12]not the sabbath day." [9]Others said, "How can a [1]man that is a °sinner do such °miracles?" And °there was a division °among them.
17 They say unto the blind man again, "What sayest thou °of him, that he °hath opened thine eyes?" He said, "He is a °prophet."

P 18 °But °the Jews did [12]not °believe °concerning him, that he had been blind, and [11]received his sight, until they called the parents of °him that had [11]received his sight.
19 And they [2]asked them, saying, "Is this your °son, °who ye say °was [2]born blind? how [12]then doth he now [7]see?"
20 His [1]parents [11]answered them and said, "We [12]know that this is our [19]son, and that he was [2]born blind:
21 But °by what means he now [7]seeth, we [12]know [12]not; or who [17]hath opened his eyes, we [12]know [12]not: he is of age; [2]ask him: he shall speak °for himself."
22 These *words* spake his parents, because they feared [18]the Jews: for [18]the Jews had °agreed already, [2]that °if °any man °did confess that He was °Christ, he should °be °put out of the synagogue.
23 °Therefore said his parents, "He is of age; [2]ask him."

O 24 [12]Then °again called they the [1]man that was blind, and said unto him, °"Give [3]God the °praise: we [12]know that this [1]man is a [16]sinner."
25 °He [11]answered and said, °"Whether he be a [16]sinner *or no*, I [12]know [12]not: one thing I [12]know, that, whereas I was blind, now I [7]see."
26 Then said they to him again, "What did he to thee? how opened he thine eyes?"
27 He answered them, °"I have told you already, and ye did [12]not °hear: wherefore °would ye hear *it* again? °will ye also be his disciples?"
28 [12]Then they °reviled him, and said, "Thou art °his disciple; but we are °Moses' disciples.
29 We [12]know that [3]God °spake unto [28]Moses: *as for* this *fellow*, we [12]know [12]not °from whence he is."

9. 8–38 (*M*, p. 1540). THE CONSEQUENCE OF THE SIGN. (*Introversion.*)

M | N | 8–12. The neighbours and the man.
O | 13–17. The Pharisees and the man.
P | 18–23. The parents and the man.
O | 24–34. The Pharisees and the man.
N | 35–38. The Lord and the man.

seen. Gr. *theōreō*. Ap. 133. I. 11. Not the same word as elsewhere in this chapter.
not. Ap. 105. I.
sat and begged = was sitting and begging.
9 Some. Gr. *allos*. Ap. 124. 1, as in next clause.
others. See note above.
11 answered and said. See Ap. 122. 3 and note on Deut. 1. 41.
to = unto. Gr. *eis*. Ap. 104. vi.
received sight = looked up [and saw]. Ap. 133. I. 6.
12 Then = Therefore.
know = have (intuitive) knowledge. Gr. *oida*. Ap. 132. I. i. See note on 1. 26.
not. Gr. *ou*. Ap. 105. I. Not the same as in *v.* 39.
13 brought = bring.
to. Gr. *pros*. Ap. 104. xv. 3.
Pharisees. See Ap. 120. II.
14 And = Now.
the sabbath day = a sabbath. Cp. 5. 10.
made the clay. Held then to be a breach of the law.
15 upon. Gr. *epi*. Ap. 104. ix. 3.
16 of = from (beside). Gr. *para*. Ap. 104. xii. 1.
sinner. Gr. *hamartōlos*. Cp. Ap. 128. I. i. ii.
miracles = signs. See Ap. 176. 3 and note on 2. 11.
there was, &c. The second of three. See note on 7. 43.
among. Gr. *en*. Ap. 104. viii. 2.
17 of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
hath opened = opened.
prophet. Cp. 4. 19.
18 But = Therefore.
the Jews. See note on 1. 19. See the Structure "P".
believe. See Ap. 150. I. 1. iii and p. 1511.
concerning. Gr. *peri*. Ap. 104. xiii. 1.
him = the very one.
19 son. Ap. 108. iii.
who = of whom.
was = that he was.
21 by what means = how.
for = concerning, as in *v.* 18.
22 agreed ... that = agreed together, to this end that.
if. For the condition see Ap. 118. 1. b. Not the same as *v.* 41.
any man = any one. Ap. 123. 3.
did confess = should confess. Cp. Matt. 7. 23; 10. 32.
Christ = Messiah. See Ap. 98. IX. No art.
be = become.
put out, &c. Gr. *aposunagōgos*. Occ. only here, 12. 42, and 16. 2 = our Eng. "excommunicated".
23 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this.
24 again = of (Gr. *ek*. Ap. 104. vii) a second time.
Give God the praise = Give glory to God, as in Josh. 7. 19. 1 Sam. 6. 5. A form of adjuration.
praise = glory. Gr. *doxa*. See p. 1511.
25 He = Therefore he.
Whether = If. Ap. 118. 2. a.
27 I have told = I told.
hear. See note on 8. 43.
would ye hear = do ye wish (Ap. 102. 1) to hear (two verbs).
will ye also, &c. = surely ye also do not (Ap. 105. II) wish to become.
28 reviled = railed at. Not merely rebuked, but abused. Elsewhere only in Acts 23. 4. 1 Cor. 4. 12. 1 Pet. 2. 23.
His = that Man's. Spoken with contempt.
Moses'. See note on 1. 17.
29 spake = hath spoken.
from whence = whence. Cp. 7. 27; 8. 14.
30 herein = in (Gr. *en*. Ap. 104. viii) this.
marvellous = wonderful.

30 The [1]man [11]answered and said unto them, "Why °herein is a °marvellous thing, that ye [12]know [12]not [29]from whence he is, and *yet* he [17]hath opened mine eyes.

A.D. 28

31 Now we [12]know that [3]God heareth [12]not [16]sinners: but [22]if [22]any man be °a worshipper of God, and doeth His ° will, him He heareth.

32 ° Since the world began was it [12]not heard that [22]any man opened the eyes of one that was born blind.

33 ° If this man were ° not [16]of [3]God, He ° could do nothing."

34 They [11]answered and said unto him, "Thou wast ° altogether born [3]in °sins, and dost ° thou teach us?" And they ° cast him ° out.

N

35 [3]Jesus heard that they had [34]cast him out; and ° when He had found him, He said unto him, °"Dost thou ° believe on °the Son of God?"

36 He [11]answered and said, "Who is He, ° Lord, that I might [35]believe on Him?"

37 And [3]Jesus said unto him, "Thou hast both °seen Him, and it is He That talketh ° with thee."

38 And He said, [36]"Lord, I ° believe." And he ° worshipped Him.

K

39 And [3]Jesus said, ° "For ° judgment I am come °into this [5]world, that they which see [33]not might [7]see; and that they which [7]see might ° be made blind."

40 And °*some* [6]of the [13]Pharisees which were [37]with Him heard these words, and said unto Him, °"Are we blind also?"

41 [3]Jesus said unto them, ° "If ye were blind, ye ° should have ° no [34]sin: but now ye say, 'We [7]see;' therefore your [34]sin ° remaineth.

J Q S

10 ° Verily, verily, I say unto you, He that ° entereth ° not ° by the door °into °the sheepfold, but ° climbeth up ° some other way,

T

° the same is a °thief and a ° robber.

U

2 But he that [1]entereth in [1]by the door is ° the shepherd of the sheep.

3 To him the ° porter openeth; and the sheep °hear his voice: and he °calleth his own sheep ° by name, and leadeth them out.

4 And when ° he putteth forth his own sheep, he goeth ° before them, and the sheep follow him: ° for they ° know his voice.

5 And a stranger will they ° not follow, but will flee ° from him, [4]for they [4]know ° not the voice of strangers."

R

6 °(This °parable spake °Jesus unto them: but they °understood [-5]not ° what things they were which He spake unto them.)

31 a worshipper of God = a pious man, or God-fearing [man]. Gr. *theosebēs*. Occ. only here in N.T. Cp. the kindred noun in 1 Tim. 2. 10. In an inscription at Miletus the Jews are called *theosebeioi*. Deissmann, *Light*, &c., Ap. IV, p. 446.
will. Gr. *thelēma*. Ap. 102. 2.
32 Since the world began. Gr. *ek tou aiōnos*. See Ap. 151. II. A. ii. 3. This phrase occ. only here in N.T. See note on 6. 64.
33 If. Ap. 118. 2. a. **not.** Gr. *mē*. Ap. 105. II.
could do nothing = would not (Ap. 105. I) be able to do anything.
34 altogether = wholly. **sins.** Ap. 128. I. ii. 1.
thou. Note the emphasis.
cast him out. Not the same word as in *v.* 22.
out = outside.
35 when He had found him. Cp. 5. 14, and see Ap. 176.
Dost thou believe on, &c. Requiring an affirmative answer. Almost = Surely thou believest, &c. See Ap. 150. I. 1. v. (i), and note on 1. 7.
the Son of God. See Ap. 98. XV.
36 Lord. See Ap. 98. VI. i. *a*. 3. A.
37 seen. Gr. *horaō*. Ap. 133. I. 8.
with. Gr. *meta*. Ap. 104. xi. 1.
38 believe. Ap. 150. I. 1. i.
worshipped. Ap. 137. 1.
39 For judgment I am come. Referring to the *effect* of His coming: 12. 47 refers to the *object* of His coming. **For.** Gr. *eis*. Ap. 104. vi.
judgment. Ap. 177. 6. **into.** Gr. *eis*.
be made = become. **40 some** = [those].
Are we blind also? = Surely we also are not (Gr. *mē*. Ap. 105. II) blind, are we?
41 If ye were blind. Assuming the condition as an actual fact. See Ap. 118. 2. a. **should** = would.
no. Gr. *ou*. Ap. 105. I.
remaineth = abideth. See note on 1. 32.

10. 1-18 (*J*, p. 1540). SIGNIFICATION OF THE SIGN. (*Introversion and Extended Alternation.*)

J | Q | S | 1–. The Door.
T | –1. The Thief and Robber.
U | 2–5. The Shepherd.
R | 6. Parable heard, but not understood.
} The Parable.

Q | S | 7–9. The Door.
T | 10. Thieves and Robbers.
U | 11–18. The Good Shepherd.
} The Interpretation.

1 Verily, verily. The fifteenth occ. Connecting the sign with the signification. See note on 1. 51.
entereth = entereth in. Note the Fig. *Parēchēsis* (Ap. 6), the Aramaic (Ap. 94. III) being: *min tar'â' lĕtĕrâ'*.
not. Gr. *mē*. Ap. 105. II. As in *vv.* -37, 38. Not the same as in *v.* 5.
by = by means of. Gr. *dia*. Ap. 104. v. 1.
into. Gr. *eis*. Ap. 104. vi.
the sheepfold = the fold (Gr. *aulē*) of the sheep; the two symbols being used separately. See *v.* 16.
climbeth up = mounts up [over the fence].
some other way = from another quarter. The "from" is significant. Gr. *allachothen*. Only here, in N.T. **the same** = that one. **thief.** Who uses craft. Gr. *kleptēs*. Always correctly so rendered. Cp. Ap. 164. **robber.** One who uses violence. Gr. *lēstēs*. As in *v.* 8; 18. 40. 2 Cor. 11. 26. Elsewhere wrongly rendered "thief", as in Matt. 21. 13; 26. 55; 27. 38, 44. Mark 11. 17; 14. 48; 15. 27. Luke 10. 30, 36; 19. 46; 22. 52. **2 the** = a: i.e. one of many. **3 porter** = door-keeper. Gr. *thurōros* Occ. only here; 18. 16, 17. Mark 13. 34. Cp. Ap. 160. III.
hear = hear [and understand]. Cp. 8. 43. **calleth.** Gr. *kaleō*. But all the texts read *phōneō*, generally implying a personal address. Cp. 13. 13. **by name** = according to (Gr. *kata*. Ap. 104. x. 2) their name. **4 he putteth forth** = he shall have put forth. **before** = in front of. Not the same as in *v.* 3. **for** = because. **know** = know intuitively. From birth, not from having been taught. Ap. 132. I. i. See note on 1. 26.
5 not = by no means, or in no wise. Gr. *ou mē*. Ap. 105. III. **from** = away from. Gr. *apo*. Ap. 104. iv. **not.** Gr. *ou*. Ap. 105. I.
6 This parable. See note on "and we", &c. (1. 14). **parable** = wayside saying. Gr. *paroimia* Not parable, which is *parabolē*. *Paroimia* occ. in John, here; and (transl. "proverb") in 16. 25, 29. and 2 Pet. 2. 22. *Parabolē* occurs fifty times, but is not used in John. *Paroimia* is the Sept. word for *mâshâl* = proverb in Prov. 1. 1. See note there. **Jesus.** Ap. 98. X. **understood not** = did not get to know Gr. *ginōskō*. Ap. 132. I. i. See note on 1. 10. **what things they were** = what it was, or what it meant.

Q S A.D. 28

7 °Then said [6] Jesus unto them again,[1] "Verily, verily, ° I say unto you, ° ℑ am the door ° of the sheep.

8 ° All that ever came ° before Me are [1] thieves and [1] robbers: but the sheep did [-5] not hear them.

9 ° ℑ am the door: [1] by Me ° if ° any man enter in, he shall be saved, and shall go in °and out, and ° find pasture.

T

10 The [1] thief cometh [-5] not, ° but ° for to steal, °and to kill, °and to destroy: ° ℑ am come °that they might have ° life, and that they ° might have *it* ° more abundantly.

U V

11 ° ℑ am ° the good Shepherd: the good Shepherd ° giveth His ° life ° for the sheep.

W

12 But ° he that is an ° hireling, ° and [-5] not the shepherd, whose own the sheep are [-5] not, °seeth the wolf coming, °and leaveth the sheep, °and fleeth: °and the wolf ° catcheth them, and scattereth the sheep.

13 °The [12] hireling fleeth, ° because he is an [12] hireling, and °careth [-5] not ° for the sheep.

X h

14 [11] ℑ am the good Shepherd,

i

and ° know My *sheep*,

k

and ° am known ° of Mine.

k

15 ° As ° the Father [14] knoweth Me,

i

°even so [14] know ℑ ° the Father:

h

and I ° lay down My [11] life [11] for the sheep.

W

16 And ° other sheep I have, which are [-5] not °of this °fold: *them* also ° I must bring, and they °shall hear My voice; and there shall ° be one ° fold, *and* one Shepherd.

V

17 °Therefore doth ° My Father ° love Me, [13] because ℑ [15] lay down My [11] life, [10] that I might take it again.

18 ° No man taketh it [5] from Me, but ℑ lay it down °of Myself. I have ° power [15] to lay it down, and I have ° power to take it again. This commandment have I received ° of [17] My Father."

K

19 There °was °a division therefore again °among the ° Jews ° for these °sayings.

7 Then = Therefore.
I say . . . ℑ am = I say . . . that I am, &c.; *hoti*, putting the words that follow as a quotation. See Ap. 173.
of = for. Of the sheep, not of the fold.
8 All that ever = All whoever.
before. Gr. *pro*. Ap. 104. xiv. The true Shepherd could not come till God's purpose was ripe in the fullness of the times (Gal. 4. 4). Moses and the prophets were not "thieves and robbers". None of them claimed to do more than point, as John the Baptist did, to the coming One. All others were deceivers.
9 ℑ am = I represent. See note on 6. 35.
if, &c. A contingency which would be proved by the result. Ap. 118. 1. b. Not the same word as in *vv.* 24, 35, 37, 38. any man = any one. Ap. 123. 3.
and out = and shall go out. The two expressions being the idiom used for life in general.
find = shall find.
10 but = except. Gr. *ei mē*.
for to steal = in order that (Gr. *hina*) he may steal.
and. Note the Fig. *Polysyndeton* (Ap. 6), for emph.
ℑ am come = I came.
that = in order that (Gr. *hina*).
life. Gr. *zōē*. Ap. 170. 1. See note on 1. 4.
might = may.
more abundantly, i. e. life in abundance.

10. 11-18 (*U*, p. 1542). THE GOOD SHEPHERD. (*Alternation.*)

U | V | 11. Laying down His life.
W | 12. Other shepherds.
X | 14, 15. His and His Father's knowledge.
W | 16. Other sheep.
V | 17, 18. Laying down His life.

11 ℑ am, &c. See note on 6. 35.
the good Shepherd = the Shepherd—the good [one]. Connect this with *death*, and Ps. 22; connect the "great" Shepherd with *resurrection* (Heb. 13. 20), and Ps. 23; and connect the "chief" Shepherd with *glory* (1 Pet. 5. 4), and Ps. 24.
giveth His life = layeth down His life. The expression is frequent in John. See *vv.* 15, 17, 18; 13. 37, 38; 15. 13. 1 John 3. 16. Agreeing with the presentation in this Gospel. See page 1511. Cp. Matt. 20. 28. Mark 10. 45.
life = soul. Gr. *psuchē*. See Ap. 110. III. 1.
for = on behalf of. Gr. *huper*. Ap. 104. xvii.
12 he that is an hireling = the hired servant. Gr. *misthōtos*. Only here, *v.* 13, and Mark 1. 20.
and not = and not being.
seeth. Gr. *theōreō* = to view [with fixed gaze], i. e. with terror or fascination. See Ap. 133. I. 11.
and. Note the Fig. *Polysyndeton* (Ap. 6), for emph.
catcheth them = catcheth or snatcheth them away. Same as "pluck", *vv.* 28, 29. Cp. Acts 8. 39. 2 Cor. 12. 2, 4. 1 Thess. 4. 17, &c.
13 The hireling fleeth. [L] Tm. Trm. WH R omit, but not the Syr. See Ap. 94. V, note 3, p. 136.
because. Gr. *hoti*. Same as "for" in *v.* 4.
careth not for = is not himself concerned about.
for = concerning. Gr. *peri*. Ap. 104. xiii. 1.

10. 14, 15 (X, above). HIS AND HIS FATHER'S KNOWLEDGE. (*Introversion.*)

X | h | 14–. I am the good shepherd,
i | –14–. and know My sheep,
k | –14. and am known of Mine.
k | 15–. As the Father knoweth Me,
i | –15–. even so know I the Father:
h | –15. and I lay down My life for the sheep.

This is the expansion of *v.* 11: the member "*h*" showing *why* the Lord is "the good Shepherd" of "h".

14 know . . . am known = get to know . . . am known. Gr. *ginōskō*. Ap. 132. I. ii. Not the same as in *vv.* 4, 5. See note on 1. 10. of = by. Gr. *hupo*. Ap. 104. xviii. 1. **15** As = According as. the Father. See note on 1. 14. even so know ℑ = I also know. lay down. Same as "give", *v.* 11.
16 other. Gr. *allos*. See Ap. 124. 1. of = out of. Gr. *ek*. Ap. 104. vii. fold. Gr. *aulē* = a place in the open air, as in *v.* 1, not the same word as in the next clause. I must = it behoves Me. shall = will. be = become. fold = flock. Gr. *poimnē*. Only here, Matt. 26. 31. Luke 2. 8. 1 Cor. 9. 7.
17 Therefore = On account of (Gr. *dia*. Ap. 104. v. 2) this. My Father. See note on 2. 16. love. Gr. *agapaō*. Ap. 135. I. 1. See note on 3. 16.
18 No man = No one. Gr. *oudeis*, i. e. no being, man or devil. Until 1660 the A.V. read "none". of = from. Gr. *apo*. Ap. 104. iv. power = authority. Ap. 172. 5. of = from. Gr. *para*. Ap. 104. xii. 1.
19 was = arose. a division. This was the third of three. See note on 7. 43. among. Gr. *en*. Ap. 104. viii. 2. Jews. See note on 1. 19. for = on account of. Gr. *dia*. Ap. 104. v. 2. sayings = words. Gr. pl. of *logos*. See note on Mark 9. 32.

A.D. 28 20 And many [16]of them said, "He hath a °devil, and is mad; why hear ye Him?"
21 [16]Others said, "These are [-5]not the °words of °him that hath a devil. °Can a [20]devil open the eyes of the blind?"

P l[1] 22 °And it was °at Jerusalem °the feast of the dedication, and it was winter.
23 And [6]Jesus °walked °in the °temple °in °Solomon's porch.
24 [7]Then °came the Jews round about Him, and said unto Him, "How long dost Thou °make °us to doubt? °If Thou be the °Christ, tell us °plainly."

m[1] 25 [6]Jesus answered them, "I °told you, and ye °believed [-5]not: the works that I do [23]in °My Father's name, they bear witness °of Me.
26 But ye [25]believe [-5]not, because ye are [-5]not [16]of My sheep, as I said unto you.
27 My sheep [3]hear My voice, °and I [14]know them, °and they follow Me:
28 [27]And I give unto them °eternal [10]life; [27]and they shall °never perish, °neither shall [9]any *man* °pluck them °out of My hand.
29 [17]My Father, which gave *them* Me, is greater than all; and [18]no *man* is able to [28]pluck *them* [28]out of [17]My Father's hand.
30 I and [17]*My* Father are °one."

l[2] 31 Then the Jews took up stones °again °to stone Him.

m[2] 32 [6]Jesus answered them, "Many good works have I shewed you °from [17]My Father; [19]for which of those works do ye stone Me?"

l[3] 33 The Jews answered Him, saying, [18]"For a good work we stone Thee [-5]not; but [18]for °blasphemy; and because that Thou, being a man, makest Thyself °God."

m[3] 34 [6]Jesus answered them, "Is it [-5]not written [23]in your °law, **'I said, 'Ye are °gods?'**
35 [24]If he called them [34]gods, °unto whom the word of [33]God came, and the scripture °cannot be °broken;
36 Say ye of Him, Whom [15]the Father hath °sanctified, and °sent [1]into the °world, 'Thou blasphemest; because I said, 'I am °the Son of God?'
37 [24]If I do [-5]not the works of [17]My Father, °believe Me [1]not.
38 But [24]if I do, °though ye [37]believe [1]not Me, [37]believe °the works: [10]that ye may [14]know, and °believe, °that [15]the Father *is* [23]in Me, and I [23]in Him."

Q Y A 39 Therefore they sought again to °take Him: but He °escaped [28]out of their hand,

B 40 And °went away again beyond Jordan

20 devil = demon. Gr. *daimonion*. Cp. 8. 48, and Matt. 12. 24.
21 words. Gr. pl. of *rhēma*. See note on Mark 9. 32.
him that hath a devil = one possessed by a demon.
Can a devil . . .? = Surely a demon is not (Gr. *mē*. Ap. 105. II) able to . . . is he?

10. 22-38 (*P*, p. 1534). AT THE FEAST OF DEDICATION. (*Repeated Alternation.*)

P | l[1] | 22-24. The Jews. Question.
m[1] | 25-30. The Lord. Answer.
l[2] | 31. The Jews. Stoning.
m[2] | 32. The Lord. Answer.
l[3] | 33. The Jews. Stoning.
m[3] | 34-38. The Lord. Answer.

22 And. Fig. *Chronographia*. Ap. 6.
at. Gr. *en*. Ap. 104. viii.
the feast of the dedication. Gr. *enkainia* = renewal, from *kainos*, new, i. e. the cleansing of Ezra's temple after its defilement by Antiochus Epiphanes, 25th Chisleu (= December), 164 B. C. Cp. 1 Macc. 4. 52-59.
23 walked = was walking. **in.** Gr. *en*. Ap. 104. viii.
temple. Gr. *hieron*. See note on Matt. 23. 16.
Solomon's porch. According to Josephus (*Ant.* xx. 9, § 7), this was a relic from Solomon's temple (cp. Acts 3. 11; 5. 12).
24 came . . . round about = encircled. Cp. Ps. 88. 17.
make us to doubt? Gr. raise our souls, i. e. hold us in suspense, or excite our expectations.
us = our souls. Ap. 110. IV. 3. **If,** &c. Ap. 118. 2. a.
Christ, i. e. Messiah. Ap. 98. IX.
plainly. Same Gr. word as "openly", 18. 20.
25 told. He had not spoken to them as He did in 4. 26; 9. 35-37, but the works were evidence enough to those who had eyes to see. Cp. 5. 36; 7. 31; 9. 32; 15. 24.
believed. Ap. 150. I. 1. i.
My Father's name. Only occurs here and 5. 43. Cp. Rev. 14. 1.
of = concerning. Gr. *peri*. Ap. 104. xiii. 1.
27 and. Fig. *Polysyndeton*. Ap. 6.
28 eternal. Gr. *aiōnios*. Ap. 151. II. B. i.
never = by no means (Gr. *ou mē*. Ap. 105. III) unto the age (Gr. *eis ton aiōna*. Ap. 151. II. A. ii. 4. b).
neither = and not (Gr. *ou*. Ap. 105. I).
pluck = snatch. See *v.* 12.
out of. Gr. *ek*. Ap. 104. vii.
30 one. Gr. *hen*. Neut., one in essence, not one person which would be *heis*, masc. This is the climax of His claim to oneness with the Father in *vv.* 18, 25, 28, 29. Cp. also *v.* 38; 14. 11. Rev. 22. 3.
31 again. See 8. 59. **to.** Gr. *hina*, as in *v.* 10.
32 from. Gr. *ek*. Ap. 104. vii.
33 blasphemy. See Lev. 24. 16.
God = Jehovah. See Ap. 98. I. i. 1.
34 law. The usual division is "the Law, the Prophets, and the Psalms" (Luke 24. 44). Here the Psalms are included in the Law. Cp. 15. 25.
gods. See Ap. 98. I. i. 4. Quoted from Ps. 82. 6.
35 unto. Gr. *pros*. Ap. 104. xv. 3.
cannot = is not (Gr. *ou*. Ap. 105. I) able to.
broken. Cp. 7. 23.
36 sanctified = set apart for a holy purpose. Cp. 17. 19.
sent. Ap. 174. 1. **world.** Ap. 129. 1.
the Son of God. Ap. 98. XV.
37 believe. Ap. 150. I. 1. ii.
38 though = even if. Gr. *kān* = *kai ean*. Ap. 118. 1. b.
the works. These have a voice of their own. Cp. Ps. 19. 1-4. **believe.** Ap. 150. I. 1. iii. **that,** &c. With this profound statement cp. 14. 10, 11, 20; 17. 11, 21. See also Matt. 11. 27.

10. 39—11. 54 (*Q*, p. 1534). SUBSEQUENT EVENTS. (*Introversion and Alternation.*)

Q | Y | A | 10. 39. Desire to take Him.
B | 10. 40-42. The Lord escapes.
Z | 11. 1-46. The SEVENTH Sign. The Raising of Lazarus.
Y | A | 11. 47-53. Counsel to take Him.
B | 11. 54-. The Lord escapes.

39 take = arrest. See 7. 30, 32, 44. **escaped** = went forth. Cp. 8. 59 and Luke 4. 30. **40 went** away, &c. This was in December, and He remained away till April, visiting Bethany 11. 1, in the interval, and spending the latter part of the time at the city Ephraim (11. 54).

A.D. 28 [1]into the place °where John at first °baptized; and there He abode.

41 And many °resorted [35]unto Him, and °said, "John °did °no °miracle: but all things that John spake [25]of this Man were °true."

42 And many °believed °on Him °there.

Z C **11** Now a certain *man* °was sick, *named* °Lazarus, °of Bethany, °the town of °Mary and her sister °Martha.

2 (°It was *that* [1]Mary which anointed °the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus [1]was sick.)

D 3 Therefore his sisters °sent °unto Him, saying, °"Lord, °behold, he whom Thou °lovest °is sick."

4 When °Jesus heard *that*, He said, "This °sickness is °not [3]unto death, but °for °the °glory of °God, °that °the Son of God might be glorified °thereby."

5 (Now [4]Jesus °loved [1]Martha, and her sister, and Lazarus.)

E[1] F G 6 When He had heard therefore that he [3]was sick, °He abode two days still °in the same place where He was.

H 7 °Then °after that saith He to *His* disciples, "Let us go °into Judæa again."

J 8 *His* disciples say unto Him, °"Master, the Jews °of late sought to stone Thee; and goest Thou thither again?"

F G 9 [4]Jesus answered, "Are there [4]not °twelve hours in the day? °If °any man walk [6]in the day, he stumbleth [4]not, because he °seeth °the °light of this °world.

10 But [9]if a man walk [6]in the night, he stumbleth, because °there is no [9]light [6]in him."

H 11 These things said He: and [7]after that He saith unto them, "Our °friend [1]Lazarus °sleepeth; but I °go, [4]that I may °awake him out of sleep."

where, &c. See 1. 28.
baptized = was baptizing. Ap. 115. I. i.
41 resorted = came. said = kept saying.
did, &c. Miracles were not necessarily the credentials of a prophet (Deut. 13. 1–3). no. Gr. *ouden*.
miracle = sign, a characteristic word in this Gospel. See note on 2. 11, and p. 1511.
true. Gr. *alēthēs*. Ap. 175. 1.
42 believed. See Ap. 150. I. v. (i).
on. Gr. *eis*. Ap. 104. vi.
there. Emphatic, in contrast with His treatment in Jerusalem.

11. 1–46 (Z, p. 1544). THE SEVENTH SIGN. THE RAISING OF LAZARUS. (*Extended Alternation.*)

Z | C | 1, 2. The Sign. Occasion.
  | D | 3–5. The purpose. The glory of God.
  | C | 6–44. The Sign. Performance.
  | D | 45, 46. The Consequences. Belief of some and opposition of others.

1 was sick. Pointing to great weakness and exhaustion, the result of active disease, rather than the disease itself. The verb is used thirty-six times, generally translated in the Gospels "sick", in Paul's Epistles "weak", but in John 5. 3, 7 "impotent".
Lazarus. Same as Eleazar = God helpeth. First occ. Ex. 6. 23. of = from. Gr. *apo*. Ap. 104. iv.
the town = of (Gr. *ek*. Ap. 104. vii) the town, or unwalled village. See Luke 10. 38, which refers to Bethany. Mary. See Ap. 100. 3.
Martha. Aramaic. See Ap. 94. III, 3.
2 It was, &c. This is an explanatory statement, anticipating what is related in 12. 3.
the Lord. Gr. *Kurios*. Ap. 98. VI. i. *a*, 3. B. c.
3 sent. Gr. *apostellō*. Ap. 174. 1. If the place of 10. 40 was Bethabara beyond Jordan, and is to be identified with Beth-nimrah (Num. 32. 36) in Peræa, it would be about 25 miles from Jerusalem.
unto. Gr. *pros*. Ap. 104. xv. 3.
Lord. Ap. 98. VI. i, *a*, 3. A.
behold. Gr. *ide*. Ap. 133. I. 3.
lovest. Ap. 135. I. 2.
is sick: lit. is weakening = is sinking.
4 Jesus. Ap. 98. X.
sickness. Gr. *astheneia* = weakness, not *nosos*, active disease. See note on Matt. 4. 23.
not. Gr. *ou*. Ap. 105. I.
for = for the purpose of. Gr. *huper*. Ap. 104. xvii. 1.
the glory, &c. The glory of God and of His Son are one and the same. glory. See p. 1511. God. Ap. 98. I. i. 1. that = in order that. Gr. *hina*. the Son of God. Ap. 98. XV. thereby = through (Gr. *dia*. Ap. 104. v. 1) it. 5 loved. Ap. 135. I. 1. Not the same word as in *vv.* 3, 36.

11. 6–44 (*C*, above). THE SIGN. PERFORMANCE. (*Division.*)

C | E[1] | 6–16. Departure of the Lord.
  | E[2] | 17–44. Arrival of the Lord.

11. 6–16 (E[1], above). DEPARTURE, ETC. (*Extended Alternation.*)

E[1] | F | G | 6. Days (lit.). Abode.
  | | H | 7. The Lord's proposal. "Let us go."
  | | J | 8. Disciples. Dissuasion.
  | F | *G* | 9, 10. Day (fig.). Work.
  | | *H* | 11–15. The Lord's proposal. "Let us go."
  | | *J* | 16. Disciples. Acquiescence.

6 He abode . . . still. Gr. *tote men emeinen* Then indeed He remained. Both A.V. and R.V. omit these important adverbs. in. Gr. *en*. Ap. 104. viii. 7 Then = Afterward. Gr. *epeita*. after. Gr. *meta*. Ap. 104. xi. 2. into. Gr. *eis*. Ap. 104. vi. 8 Master = Rabbi. Ap. 98. XIV. vii. 1. of late sought = just now were seeking. Cp. 8. 59. 9 twelve hours; reckoning from sunrise to sunset, 6 a.m. to 6 p.m. If. Ap. 118. 1 b. any man. Ap. 123. 3. seeth. Ap. 133. I. 5. the light, &c., i.e. the sun naturally, the Sun of righteousness metaphorically. light. Gr. *phōs*. Ap. 130. I. world. Gr. *kosmos*. Ap. 129. 1. 10 there is no light in him = the light is not (Gr. *ou*. Ap. 105 I) in him. The clauses in *vv.* 9, 10 are strictly antithetical.

Illustration (exoteric). { Walking by day in the light of the sun, a man stumbles not / Walking by night without that light, he stumbles.
Application (esoteric). { He that hath the Son is walking in the light. / He that hath not the Son walks in darkness.

Cp 8. 12; 12. 35, 36, 46. 11 friend. Gr. *philos*, noun of *phileō*, *v.* 3. sleepeth = has fallen asleep. Gr. *koimaomai* Ap 171 2 go. Gr *poreuomai*, to go with a set purpose. Cp. 14. 2, 3, and Matt. 2. 8, 9. Not the same word as in *v.* 8. awake him out of sleep. Gr *exupnizō*. Occurs only here.

A.D. 28 12 °Then said His disciples, [3]"Lord, °if he [11]sleep, he °shall do well."
13 (Howbeit [4]Jesus spake °of his death: but they thought that He had spoken °of taking of rest in sleep.)
14 °Then said [4]Jesus unto them °plainly, [1]"Lazarus °is dead.
15 And I am glad °for your sakes that I was [4]not there, to the intent ye may °believe; nevertheless let us go [3]unto him."

J 16 [12]Then said °Thomas, which is called °Didymus, unto his °fellow disciples, "Let us also go, [4]that we may die °with Him."

E² K L 17 [12]Then when [4]Jesus came, He found that he had *lain* [6]in the °grave four days already.
18 (Now Bethany was nigh unto Jerusalem, °about fifteen furlongs off:)

M 19 And many °of the Jews °came °to [1]Martha and [1]Mary, to °comfort them °concerning their brother.

N 20 [12]Then [1]Martha, as soon as she heard that [4]Jesus was coming, °went and met Him: but [1]Mary °sat *still* [6]in the house.
21 [12]Then said [1]Martha [3]unto [4]Jesus, [3]"Lord, [12]if Thou hadst been here, my brother had [4]not died.
22 But I °know, that even now, whatsoever Thou wilt °ask of [4]God, [4]God will give *it* Thee."

O P 23 [4]Jesus saith unto her, "Thy brother shall °rise again."

Q 24 [1]Martha saith unto Him, "I [22]know that he shall [23]rise again [6]in the °resurrection °at the °last day."

P R 25 [4]Jesus said unto her, °"I am the [24]resurrection,

S and the °life:

R he that °believeth °in Me, though he were dead, °yet shall he live:

S 26 And whosoever °liveth and [25]believeth [20]in Me shall °never die.

Q °Believest thou this?"
27 She saith unto Him, "Yea, [3]Lord: I [-26]believe that Thou art °the Christ, °the Son of God, Which should come [7]into the [9]world."

K L 28 And when she had so said, she went her way, and called [1]Mary her sister °secretly, saying, °"The Master is come, and calleth for thee."
29 As soon as she heard *that*, she arose quickly, and came [3]unto Him.

12 Then=Therefore. **if.** Ap. 118. 2. a. **shall do well**=shall be saved. Gr. *sōzō*, as in 10. 9.
13 of=concerning. Gr. *peri*. Ap. 104. xiii. 1.
14 Then said Jesus; lit. Then therefore Jesus said. **plainly.** See 10. 24.
is dead=died. Aorist tense. This shows that death had taken place some time before, probably soon after the message was sent by the sisters. Cp. *vv.* 17, 39.
15 for your sakes=on account of (Gr *dia*. Ap. 104. v. 2) you. **believe.** Ap. 150 I. 1. i.
16 Thomas. Ap. 94. III. 3 and 141.
Didymus=twin, a Greek word with the same meaning as Thomas. Occurs here, 20. 24, and 21. 2.
fellowdisciples. Gr. *summathētēs*. Occurs only here.
with (Gr. *meta*. Ap. 104. xi. 1) Him, i.e. the Lord, not with Lazarus. Thomas realized that to return to the neighbourhood of Jerusalem meant certain death.

11. 17-44 (E², p. 1545). THE ARRIVAL, ETC.
(*Extended Alternation.*)

E² | K | L | 17, 18. Arrival near Bethany.
M | 19. The Jews present.
N | 20-22. Martha.
O | 23-27. Resurrection. Promise.
K | L | 28-30. Arrival near Bethany.
M | 31. The Jews present.
N | 32. Mary.
O | 33-44. Resurrection. Performance.

17 grave=tomb. Gr. *mnēmeion*. First, a memorial or monument, then a sepulchre. Cp. 5. 28.
18 about, &c. = as it were from (Gr. *apo*. Ap. 104. iv) fifteen furlongs, i.e. 1¾ miles.
19 of=out of, from among. Gr. *ek*. Ap. 104. vii.
came=had come.
to. Gr. *pros*, as in *v.* 3.
comfort. Gr. *paramutheomai*; to speak tenderly, consolingly. Occurs only here; *v.* 31; 1 Thess. 2. 11 and 5. 14.
concerning. Gr. *peri*, as in *v.* 13.
20 went and met=met. The word implies desire to avoid notice.
sat still=was sitting (Gr. *kathezomai*). There is no word for "still", and the A.V. and R.V. insertion of it implies, without warrant, that Mary heard as well as Martha, but nevertheless remained where she was. Compare the other five occurrences of the word, 4. 6; 20. 12. Matt. 26. 55. Luke 2. 46 Acts 6. 15.
22 know. Gr. *oida*. Ap. 132 I. i.
ask. Gr. *aiteō*. Ap. 134. 4. Used of our prayers (Matt. 7. 7, &c.), never of the Lord's address to the Father. Neither Martha, the disciples or the Jews understood the claim of 10. 30.

11. 23-27 (O, above). THE LORD'S PROMISE.
(*Alternation.*)

O | P | 23. The Lord's promise (Lazarus).
Q | 24. Martha (knowledge).
P | 25, 26-. The Lord's promise (all believers).
Q | -26, 27. Martha (belief).

23 rise again. Gr. *anistēmi*. See Ap. 178. I. 1.
24 resurrection. Ap. 178. II. 1.
at=in. Gr. *en*. Ap. 104 viii.
last day. See 6. 39, 40, 44, 54; 12. 48; and cp. Dan. 12. 2, 13.

11. 25, 26- (*P*, above) THE LORD'S PROMISE. (*Alternation.*)

P | R | 25-. Resurrection "I am", &c. } Declaration concerning Himself.
S | -25-. Life.
R | -25. Resurrection for dead saints. } Declaration concerning His own.
S | 26-. Life for living ones.

25 I am (emphatic). See note on Exod. 3. 14, and cp. 8. 58. **life.** Gr. *zōē*. Ap. 170. 1. **believeth.** See Ap. 150. I. 1. v. (i). These words refer to 1 Thess. 4. 16. **in.** Gr. *eis*. Ap. 104. vi. **yet shall he live** shall live. Fig. *Aposiopesis*. Ap. 6. The word "yet" is not in the Gr., and is unwarrantably introduced by both A.V. and R.V. **26 liveth**=is alive, referring to 1 Thess. 4. 17. **never** by no means (Gr. *ou mē*. Ap. 105. III) unto the age (Gr. *eis ton aiōna*. Ap. 151. II. A. ii. 4. b). **Believest.** See Ap. 150. I. iii. **27 the Christ**=the Messiah (Ap. 98. IX). **the Son of God** (Ap. 98. XV). Cp. Peter's confession in Matt. 16. 16. **28 secretly, saying**=saying secretly. **The Master.** Gr. *ho didaskalos*. Ap. 98. XIV. v. 8.

A.D. 28

30 Now [4]Jesus was [4]not yet come [7]into the town, but was [6]in that place where [1]Martha met Him.

M

31 The Jews [12]then which were [16]with her [6]in the house, and [19]comforted her, when they °saw [1]Mary, that she rose up hastily and went out, followed her, °saying, "She goeth °unto the grave to °weep there."

N

32 [12]Then when [1]Mary was come where [4]Jesus was, and [31]saw him, she °fell down °at His feet, saying unto Him, [3]"Lord, [12]if Thou hadst been here, my brother had [4]not died."

O T[1] n

33 When [4]Jesus therefore [31]saw her [31]weeping, and the Jews also [31]weeping which came with her, He °groaned in the °spirit, and °was troubled,

34 And said, "Where have ye laid him?"

o

They said unto Him, "Lord, come and [31]see."

n

35 [4]Jesus °wept.

o

36 [12]Then said the Jews, [3]"Behold how He [3]loved him!"

U

37 °And some [19]of them said, "Could [4]not °this man, Which opened the eyes of the °blind, have caused that even °this man should °not have died?"

T[2] p

38 [4]Jesus therefore again [33]groaning [6]in Himself cometh °to the [17]grave.

q

It was a °cave, and a stone lay °upon it.

p

39 [4]Jesus said, "Take ye away the stone."

q

[1]Martha, the sister of him that was dead, saith unto Him, [3]Lord, by this time he stinketh: for he hath been *dead* °four days."

U

40 [4]Jesus saith unto her, "Said I [4]not unto thee, that, [9]if thou wouldest [15]believe, thou shouldest °see °the [4]glory of [4]God?"

T[3] r

41 [12]Then they took away the stone *from the place* where the dead was laid.

s

And [4]Jesus lifted up *His* eyes, and said, °"Father, I thank Thee that Thou °hast heard Me.

42 And ☽ [22]knew that Thou hearest Me always: but °because of the people which stand by I said *it*, [4]that they may [−26]believe that Thou hast [3]sent Me."

r

43 And when He thus had spoken, He cried with a loud voice, [1]"Lazarus, °come forth."

44 And °he that was dead came forth, bound hand and foot with °graveclothes: and his face was bound about with a °napkin.

s

[4]Jesus saith unto them, "Loose him, and let him go."

D

45 [12]Then many [19]of the Jews which came [19]to [1]Mary, and had °seen °the things which [4]Jesus did, [25]believed on Him.

(1545)

46 °But some [19]of them °went their ways [19]to the °Pharisees, and °told them °what things [4]Jesus had done.

31 saw. Gr. *eidon*. Ap. 133. I. 1.
saying. T Tr. A WH R read, "supposing".
unto. Gr. *eis*. Ap. 104. vi.
weep (Gr. *klaiō*) = to wail. Not the same word as in *v.* 35.
32 fell down. Others who fell down before Him or at His feet were the wise men (Matt. 2. 11), Jairus (Mark 5. 22), the woman (Mark 5. 33), the Syrophenician (Mark 7. 25), Peter (Luke 5. 8), the leper (Luke 5. 12), the Gadarene (Luke 8. 28), and the Samaritan (Luke 17. 16). This makes nine in all. See Ap. 10.
at. Gr. *eis*. Ap. 104. vi.

11. 33–44 (*O*, p. 1546). RESURRECTION. PERFORMANCE. (*Alternations.*)

O | T[1] | n | 33, 34–. The Lord. Groaning.
o | –34. The Jews. Answer.
n | 35. The Lord. Weeping.
o | 36. The Jews. Remark.
U | 37. What some said.
T[2] | p | 38–. The Lord. Groaning.
q | –38. The grave described.
p | 39–. The Lord. Command.
q | –39. The dead described.
U | 40. What the Lord said.
T[3] | r | 41–. Lazarus. Dead.
s | –41, 42. The Lord. Request.
r | 43, 44–. Lazarus. Called.
s | –44. The Lord. Command.

33 groaned. Gr. *embrimaomai*, to snort as a horse does, from fear or anger; hence, to feel strong emotion, be indignant, &c. Only occurs here, *v.* 38. Matt. 9. 30. Mark 1. 43; 14. 5.
spirit. Ap. 101. II. 9.
was troubled = troubled Himself. Cp. Gen. 6. 6. Judg. 10. 16.
35 wept = shed tears. Gr. *dakruō*. Occurs only here. The noun *dakru* or *dakruon* occurs eleven times, and is always transl. by pl. "tears".
37 And = But.
this man (Gr. *houtos*) = this (One). Cp. Matt. 8. 27.
blind = blind (man). See 9. 1–7.
not. Gr. *mē*. Ap. 105. II.
38 to = unto. Gr. *eis*, as *v.* 31.
cave. Natural or artificial. Cp. Isa. 22. 16.
upon = against. Gr. *epi*. Ap. 104. ix. 2.
39 four days. The Rabbis taught that the spirit wandered about for three days, seeking re-admission to the body, but abandoned it on the fourth day, as corruption began then.
40 see. Ap. 133. I. 8 (a).
the glory of God, i.e. the manifestation of the same glory by which Christ was raised. Cp. Rom. 6. 4.
41 Father. See 1. 14 and Ap. 98. III. Fifteen times the Lord used this term in prayer (omitting parallel passages in brackets): Matt. 11. 25, 26 (Luke 10. 21); 26. 39, 42 (Mark 14. 36. Luke 22. 42). Luke 23. 34, 46. John 11. 41; 12. 27, 28; 17. 1, 5, 11, 21, 24, 25 (15 = 3 × 5. Ap. 6). Next to John 17, this is the longest prayer recorded of our Lord.
hast heard = heardest (Aorist tense). This suggests that the prayer was heard and answered before, perhaps in Peraea. See *v.* 4.
42 because of. Gr. *dia*, as in *v.* 15.
43 come forth; lit. hither, out.
44 he that was dead. Gr. *ho tethnēkōs*, the dead man. Cp. Luke 7. 12.
graveclothes. Gr. *keiriai*. Only used here in N.T. In the Sept. it is used in Prov. 7. 16, as the rendering of the Heb. *marbaddīm*. Originally it meant a bed-girth, and so any kind of wrapping. Here, = swathings.
napkin. Gr. *soudarion*. A Latin word, *sudarium*, or sweat-cloth. Used only here, 20. 7. Luke 19. 20, and Acts 19. 12.
45 seen (Gr. *theaomai*. Ap. 133. I. 12) = regarded with wonder.
the things which. Some read "the thing which", referring to this special miracle, or rather these two miracles; for how could Lazarus, when restored to life, come forth, bound, as he was, hand and foot, and his eyes covered, save by a further exercise of Divine power? Thus there was a great increase of disciples, which alarmed the rulers.
46 But some. These were probably temple spies.
went, &c. = went off.
Pharisees. Ap. 120. II.
told = "informed".
what things = the thing which, as in *v.* 45. So L T Tr. WH.

A V A.D. 28 47 [12] Then gathered the chief priests and the [46] Pharisees a °council, and said,

W °"What do we? for °this man doeth many °miracles.

48 [9] If we let Him thus alone, all *men* will [25] believe on Him: and the Romans shall come and take away both °our °place and °nation."

V 49 And one [19] of them, *named* Caiaphas, being the high priest °that same year, said unto them,

W °"Ye [22] know nothing at all,

50 °Nor consider that °it is expedient for °us, [4] that one [47] man should die [4] for the °people, and that the whole [48] nation perish [37] not."

51 And this spake he [4] not [1] of himself: but being high priest that year, he °prophesied that [4] Jesus °should die [4] for that [48] nation;

52 And [4] not [4] for that [48] nation only, but [4] that also He should °gather together [25] in one the °children of [4] God that °were scattered abroad.

53 [12] Then °from °that day forth they took counsel together °for to put Him to death.

B 54 [4] Jesus therefore °walked [10] no more °openly °among the Jews;

D X[1] but went thence [31] unto a country near to the wilderness, [7] into a city called °Ephraim, and there °continued [16] with His disciples.

Y[1] A[1] A.D. 29 55 And the °Jews' passover was nigh at hand: and many went °out of the country up [38] to Jerusalem °before the passover, °to °purify themselves.

56 Then °sought they for [4] Jesus, and spake °among themselves, as they stood [6] in the °temple, "What think ye, that He will °not come [38] to the feast?"

B[1] 57 Now both the chief priests and the Pharisees had given a commandment, [4] that, [9] if °any man °knew where He were, he should °shew *it*, that they might °take Him.

11. 47-53 (*A*, p. 1544). COUNSEL TO TAKE HIM. (*Alternation.*)

A | V | 47–. The Chief Priests. Council.
W | –47, 48. Consultation.
V | 49–. The High Priest (Caiaphas).
W | –49–53. Decision.

47 council. Gr. *sunedrion*. The Sanhedrin was the supreme national court. See Matt. 5. 22. It consisted of seventy-one members, originating, according to the Rabbis, with the seventy elders, with Moses at their head (Num. 11. 24). Its sittings were held in the "stone chamber" in the temple precincts.

What do we? = What are we about? i. e. something must be done.

this man. See *v.* 37, but "man" (Ap. 123. 1) is expressed here.

miracles = signs (Gr. *sēmeion*). A characteristic word in John's Gospel. See p. 1511 and Ap. 176. 3.

48 our = of us. Gr. *hēmōn*. Both the word and its position are emphatic. They claimed for themselves what belonged to God. Cp. Matt. 23. 38, *your* house. So the feasts of the Lord (Lev. 23. 2), are called in this gospel, feasts of the Jews (*v.* 55; 5. 1; 6. 4; 7. 2).

place (Gr. *topos*). No doubt the temple was meant, the centre and source of all their influence and power. The word is often so used. See 4. 20. Acts 6. 13, 14; 21. 28, 29.

nation. Gr. *ethnos*. "Our" belongs to nation as well as to place. They claimed the nation which they ruled as their own (see Luke 20. 14).

49 that, &c. Caiaphas had been appointed six months before.

Ye know nothing at all = ye know nothing (Gr. *ouk oiden*, a double negative), i. e. you do not grasp the position; you do not see how critical it is.

50 Nor. Gr. *oude*.

it is expedient = it is to our interest.

us. All the texts read "you".

people. Gr. *laos*. The word that expresses their relationship to God (Deut. 14. 2. Matt. 2. 6), as "nation" is a more general term (Luke 7. 5; 23. 2).

51 prophesied. The Jews regarded any *ex cathedra* utterance of the High Priest as inspired. Here Caiaphas was used by God, as Balaam was (Num. 22. 38). See Acts 2. 23; 4. 27, 28. **should die** = was about to die.

52 gather together. Cp. 10. 16 with Jer. 23. 3; 31. 10.

children. Gr. *teknon*. Ap. 108. i.

were scattered abroad = had been scattered. See Lev. 26. 33. Deut. 28. 64. Jer. 9. 16. Ezek. 12. 15; 22. 15, &c. **53 from.** Gr. *apo*. Ap. 104. iv. **that day**, i. e. the day on which the council came to their awful decision. **for to, &c.** = in order that (Gr. *hina*) they might kill Him, i. e. on some *judicial* pretence. The raising of Lazarus, followed, as it was, by so many becoming believers, brought the malignity of the Pharisees to a climax. It was the last of the three miracles that so exasperated them, the others being those on the impotent man, and on the man born blind. See the result in each case (5. 16; 9. 16, 22, 34). **54 walked** = was walking. **openly.** Same as "plainly" in *v* 14. **among.** Gr. *en*. Ap. 104. viii. **Ephraim.** If it is to be identified with the modern *Ophrah*, it is about 16 miles north-east of Jerusalem. Cp. 2 Chron. 13. 19. **continued** (Gr. *diatribō*) = abode; so transl. in Acts 12. 19; 14. 3, 28; 16. 12; 20. 6. In 8. 22; Acts 25. 6, "tarried".

11. –54–18. 1 (*D*, p. 1510). THE MINISTRY. FOURTH PERIOD. (*Alternation.*)

D | X[1] | 11. –54. Departure. Ephraim.
Y[1] | 11. 55—12. 19. Hostility manifested.
Z[1] | 12. 20–36–. Greeks. The hour come. Glorification.
X[2] | 12. –36. Departure. Concealment.
Y[2] | 12. 37–50. Hostility explained.
Z[2] | 13. 1—17. 26. Disciples. The hour come. Glorification.
X[3] | 18. 1. Departure. Gethsemane.

11. 55—12. 19 (Y[1], above). HOSTILITY MANIFESTED. (*Alternation.*)

Y[1] | A[1] | 11. 55, 56. Passover. People. Concourse.
B[1] | 11. 57. Hostility. Chief Priests' command.
A[2] | 12. 1–9. Passover. Bethany. Anointing.
B[2] | 10, 11. Hostility. Chief Priests' counsel.
A[3] | 12–18. Passover. People. Meeting.
B[3] | 19. Hostility. Chief Priests' perplexity.

55 Jews' passover. Commencing on the 14th Nisan. See note on 2. 13. **out of.** Gr. *ek*. Ap. 104. vii. **before.** Gr. *pro*. Ap. 104. xiv. **to** = in order to. Gr. *hina*. **purify themselves:** i. e. from Levitical uncleanness. See Num. 9. 10 and Acts 21. 24. **56 sought** = were seeking **among themselves** = with (Gr. *meta*. Ap. 104. xi. 1) one another. **temple.** Gr. *hieron*. See note on Matt. 23. 16. **not** = in no wise. Gr. *ou mē*. Ap. 105. III. **57 any man** = any one. Gr. *tis*. Ap. 123. 3. **knew** = got to know. Gr. *ginōskō*. Ap. 133. ii **shew** = disclose. Gr *mēnuō*. Only used here, Luke 20. 37. Acts 23. 30, and 1 Cor. 10. 28. **take** = arrest. Gr. *piazō*. Occurs twelve times, nine times in this sense. The three exceptions are 21. 3, 10. Acts 3. 7.

A² C A.D. 29 Nisan day

12 °Then °Jesus °six days °before the passover came °to Bethany, where °Lazarus was °which had been dead, whom He °raised °from °the dead.

2 There they made Him °a supper; and °Martha °served: but [1]Lazarus was one of them that sat at the table with Him.

D E

3 [1]Then took °Mary a °pound of °ointment of °spikenard, very costly, and °anointed the feet of [1]Jesus, and wiped His feet with her hair: and the house was filled °with the odour of the ointment.

F

4 [1]Then saith one °of His disciples, °Judas Iscariot, °Simon's *son*, which °should betray Him,

5 "Why was °not this ointment sold for °three hundred pence, and given to the °poor?"

6 This he said, [5]not that he cared °for the [5]poor; but because he was a °thief, and had °the bag, and bare what was put therein.

D E

7 [1]Then said [1]Jesus, °"Let her alone: °against the day of My burying hath she kept this.

F

8 For the [5]poor always ye have °with you; but Me ye have [5]not always."

C

9 Much people [4]of the Jews therefore °knew that He was there: and they came [5]not °for [1]Jesus' °sake only, but °that they might °see [1]Lazarus also, whom He had [1]raised [1]from [1]the dead.

B²

10 But the chief priests consulted [9]that they might °put [1]Lazarus also to death;

11 Because that °by reason of him many of the Jews °went away, and °believed on [1]Jesus.

A³ G J th day Nisan

12 °On the next day °much people that were come [1]to the feast, when they heard that [1]Jesus was coming [1]to Jerusalem,

13 Took branches of palm trees, and went forth °to meet Him,

K

and °cried, °"Hosanna: **Blessed *is* the King of Israel That cometh °in the name of the °Lord.**"

12. 1–9 (A², p. 1548). BETHANY.
(*Introversion and Alternation.*)

A² | C | 1, 2. The Lord and Lazarus (*ek nekrōn*).
D | E | 3. The Anointing. Act.
F | 4–6. Objection. Made.
D | *E* | 7. The Anointing. Purpose.
F | 8. Objection. Refuted.
C | 9. The Lord and Lazarus (*ek nekrōn*).

1 Then = Therefore. **Jesus.** Ap. 98. X. **six days,** &c.: i. e. on the ninth day of Nisan; our Thursday sunset to Friday sunset. See Ap. 156. **before.** Gr. *pro.* Ap. 104. xiv. **to** = unto. Gr. *eis.* Ap. 104. vi. **Lazarus.** See note on 11. 1. **which had been dead.** [LTr. A] T WH R and Syr. omit these words. **raised.** Gr. *egeirō.* Ap. 178. I. 4. **from** = out of. Gr. *ek.* Ap. 104. vii. **the dead.** There is no article. See Ap. 139. 3.

2 a supper. The first of the three suppers. It was on Saturday evening, at the close of the Sabbath, on the tenth day of Nisan. See Ap. 157. **Martha.** Aramaic. See Ap. 94. III. 3. **served** = was serving. Gr. *diakoneō.* Occurs twenty-two times in the Gospels: thirteen times transl. "minister" (Matt. 4. 11 to Luke 8. 3); nine times "serve" (Luke 10. 40 to John 12. 26). Cp. Luke 10. 40. Same word as in Luke 22. 27.

3 Mary. See Ap. 100. 3. **pound.** Gr. *litra* = Lat. *libra* = about 12 oz. Ap. 51. II. 4 (3). Occurs only here and 19. 39. **ointment.** Gr. *muron.* Aromatic balsam. **spikenard.** See note on Mark 14. 3. **anointed.** Three anointings are recorded in the Gospels. The first, probably in Capernaum in the house of Simon the Pharisee (Luke 7. 36–50): a woman anointed His *feet.* The one here was the second, and again His *feet* were anointed. At the third, in the house of Simon the leper, a woman (unnamed) anointed His head. For the last two see Ap. 156, 157, and 158. **with** = out of, or from. Gr. *ek.* Ap. 104. vii.

4 of = out of. Gr. *ek.* Ap. 104. vii. **Judas Iscariot.** See note on 6. 71. **Simon's son.** These words are omitted by T Tr. WH R here, but found in all the texts in 6. 71, 13. 2, and 26. In some places the word Iscariot is made to agree with Simon. **should betray Him** = was about to deliver Him up.

5 not. Gr. *ou.* Ap. 105. I. **three hundred pence** = about £10. See Ap. 51. I. 4. **poor.** See Ap. 127. 1.

6 for = concerning. Gr. *peri.* Ap. 104. xiii. 1. **thief.** Gr. *kleptēs.* The same word as in 10. 1, 8, 10. Matt. 6. 19; 24. 43, &c. Not the same as in Matt. 21. 13; 26. 55; 27. 38. Luke 10. 30. That is *lēstēs,* and should be transl. "robber", as in 10. 1, 8; 18. 40. **the bag.** Gr. *glōssokomon.* Only here and 13. 29. Used in the Sept. of the chest made by command of Joash (2 Chron. 24. 8–11). The word means a bag to keep the tongues or reeds of wind instruments, and if Judas was a shepherd (Kerioth being in the hilly district of southern Judah), the bag might be the pouch or wallet for the reeds of the pipes so much used by the eastern shepherd.

7 Let her alone, &c. L T Tr. A WH R (not the Syriac) read, "Let her alone, in order that she may keep it," &c. **against** = unto. Gr. *eis.* Ap. 104. vi.

8 with you = among yourselves: i. e. not the outside poor, but the Lord's poor. **with.** Gr. *meta.* Ap. 104. xi. 1.

9 knew = got to know. Gr. *ginōskō.* Ap. 132. I. ii. **for . . . sake** = on account of. Gr. *dia.* Ap. 104. v. 2. **that** = in order that. Gr. *hina.* **see.** Gr. *eidon.* Ap. 133. I. 1.

10 put . . . to death. Gr. *apokteinō* = kill. Occurs seventy-five times, and mostly implies violent death, not by judicial execution. Cp. Matt. 14. 5. Luke 9. 22; 20. 14. Acts 3. 15; 7. 52; 23. 12. Rev. 13. 10.

11 by reason of = on account of. Gr. *dia,* as in *v.* 9. **went away** = withdrew: i. e. from the chief priests' faction. **believed on.** See Ap. 150. I. 1. v (i).

12. 12–18 (A³, p. 1548). PASSOVER. PEOPLE. MEETING. (*Introversion and alternation.*)

A³ | G | J | 12, 13–. People. Meeting.
K | –13. Praise.
H | 14. Entry. The Act.
H | 15, 16. Entry. The Prophecy.
G | *K* | 17. Testimony.
J | 18. People. Reason of Meeting.

12 On the next day: i. e. the fourth day before the Passover, the 11th of Nisan. Our Saturday sunset to Sunday sunset. See Ap. 156. **much people** = a great crowd. **13 to meet** = for (Gr. *eis.* Ap 104. vi) meeting. **cried.** Gr. imp. of *krazō.* Same word as in *v.* 44, but LT Tr. A WH R read imp. of *kraugazō* = were shouting out; used once of the Lord, 11. 43. Other occ.: 18. 40; 19. 6, 15. Matt. 12. 19; 15. 22. Acts 22. 23. In the Sept., only in Ezra 3. 13. **Hosanna,** &c. See note on Matt. 21. 9. **in.** Gr. *en.* Ap 104. viii. **Lord.** Ap 98 VI i.a. 1. B.a.

H A.D. 29 14 And [1] Jesus, when He had found a young ass, sat °thereon; as it is °written,

H 15 "**Fear °not, daughter of Sion: behold, thy King cometh, sitting °on an ass's colt.**"

16 These things °understood [5] not His disciples at the first: but when [1] Jesus was °glorified, then remembered they that these things °were written °of Him, and *that* they °had done these things unto Him.

G K 17 °The people therefore that was [8] with Him when He called [1] Lazarus °out of his °grave, and [1] raised him [1] from [1] the dead, °bare record.

J 18 °For this cause [17] the people also met Him, °for that they heard that He had done this °miracle.

B[3] 19 °The Pharisees therefore said °among themselves, °"Perceive ye how ye °prevail °nothing? °behold, the °world is gone after Him."

Z[1] L 12th day of Nisan 20 °And there were certain °Greeks °among them that °came up to °worship °at °the feast:

21 The same came therefore to °Philip, which was °of °Bethsaida of Galilee, and °desired him, saying, °"Sir, °we would see [1] Jesus."

22 [21] Philip cometh and telleth °Andrew: and again °Andrew and [21] Philip tell [1] Jesus.

23 And [1] Jesus answered them, saying, "The hour is come,

M [9] that °the Son of man should be [16] glorified.

N 24 °Verily, verily, I say unto you, °Except °a corn of wheat fall °into the °ground and die, it °abideth alone: but °if it die, it °bringeth forth much fruit.

O 25 He that °loveth his °life shall lose it; and he that hateth his °life [13] in this [10] world shall °keep it °unto °life °eternal.

26 [24] If any man [2] serve Me, let him follow Me; and where ☽ am, there shall also My servant be: [24] if any man [2] serve Me, him will °*My* Father °honour.

L 27 °Now is My °soul °troubled; °and what shall I say? °Father, save Me [1] from this hour: but [18] for this cause came I [25] unto this hour.

M 28 [27] Father, [16] glorify Thy name." [1] Then came there a voice [1] from °heaven, *saying*, °"I have both [16] glorified *it*, and will [15] glorify *it* again."

29 [17] The people therefore, that stood by, and

14 thereon = upon (Gr. *epi*. Ap. 104. ix. 3) it.
written. See Ap. 153. 4. Quoted from Zech. 9. 9.
15 not. Gr. *mē*. Ap. 105. II.
on = upon. Gr. *epi*. Ap. 104. ix. 3.
16 understood = perceived. Gr. *ginōskō*. Ap. 132. I. ii.
glorified. Gr. *doxazō*. One of the characteristic words in John (see p. 1511).
were written = had been written. Cp. 2. 17; 5. 39.
of = about. Gr. *epi*. Ap. 104. ix. 2.
had done = did.
17 The people = The crowd.
out of. Gr. *ek*. Ap. 104. vii.
grave. See note on 11. 17.
bare record = were testifying. See note on 1. 7.
18 For this cause = on account of (Gr. *dia*. Ap. 104. v) this. **for that** = because. Gr. *hoti*, as in *vv.* 6, 11.
miracle = sign. Gr. *sēmeion*. See Ap. 176. 3, and p. 1511.
19 The Pharisees. See Ap. 120. II.
among. Gr. *pros*. Ap. 104. xv. 3.
Perceive. Gr. *theōreō*. Ap. 133. I. 11.
prevail = profit. Gr. *ōpheleō*. Occurs fifteen times, always transl. profit, except here; Matt. 27. 24; Mark 5. 26, and Luke 9. 25.
nothing = nothing at all. Gr. *ouk ouden*, a double negative. **behold.** Fig. *Asterismos*. Ap. 6.
world. Gr. *kosmos*. Ap. 129. 1.

12. 20—36- (Z[1], p. 1548). GREEKS. THE HOUR COME. GLORIFICATION. (*Alternation.*)

Z[1] | L | 20–23–. The hour is come.
M | –23. Glorification.
N | 24. Death.
O | 25, 26. Words to Disciples.
L | 27. The hour is come.
M 28–31. Glorification.
N | 32, 33. Death.
O | 34–36. Words to people.

20 And, &c. This was the third day before the Passover, 12th of Nisan, our Sunday sunset to Monday sunset.
Greeks. Gr. *Hellēnes*: i. e. Gentiles, not Greek-speaking Jews, or Grecians (Acts 6. 1; 9. 29).
among = out of. Gr. *ek*. Ap. 104. vii.
came up = were coming up, according to custom.
worship. Gr. *proskuneō*. Ap. 187. 1. This would be in the outer court of the Temple, called the Court of the Gentiles. Cp. Rev. 11. 2.
at = in. Gr. *en*. Ap. 104. viii.
the feast. They would not be allowed to eat the Passover, unless they were proselytes (Ex. 12. 48).
21 Philip . . . of Bethsaida. See Ap. 141. Probably these Greeks were from Galilee (Ap. 169), and, as Philip bore a Greek name, had some acquaintance with him. **of.** Gr. *apo*. Ap. 104. iv.
desired = prayed. Gr. *erōtaō*. Ap. 134. I. 3.
Sir. Gr. *kurios*. Ap. 98. VI. i. *a*. 4. B.
we would see = we wish (Gr. *thelō*. Ap. 102. i) to see (Gr. *eidon*. Ap. 133. I. 1).
22 Andrew. See Ap. 141. Andrew belonged to the first group of the Apostles, Philip to the second. **23 the Son of man.** Ap. 98. XVI, and 99.
24 Verily, verily. The seventeenth occ. of this double *amēn*. See note on 1. 51. **Except** = If not. Gr. *ean* (Ap. 118. 1. b) *mē* (Ap. 105. II). **a corn of wheat** = the seed-corn of the wheat. The Gr. word *kokkos* occurs seven times: in Matt. 13. 31; 17. 20. Mark 4. 31. Luke 13. 19; 17. 6 (of mustard seed); here; and 1 Cor. 15. 37. **into.** Gr. *eis*. Ap. 104. vi. **ground.** Gr. *gē*. Ap. 129. 4. **abideth.** Gr. *menō*, one of the characteristic words in this Gospel. See p. 1511. **if.** Gr. *ean*. Ap. 118. 1. b. **bringeth forth** = beareth. **25 loveth.** Gr. *phileō*. Ap. 135. I. 2. **life.** Gr. *psuchē*. Ap. 110. III. 1, and 170. 3. Cp. Matt. 10. 39; 16. 25, 26. Mark 8. 35–37. Luke 9. 24; 17. 33. **keep** = guard, or preserve. Gr. *phulassō*. See note on 17. 12. **unto.** Gr. *eis*. Ap. 104. vi. **life.** Gr. *zōē*. Ap. 170. 1. **eternal.** Gr. *aiōnios*. Ap. 151. II. B. i. **26 My Father.** Gr. the Father. Ap. 98. III. **honour.** Gr. *timaō*, only used by John, here, 5. 23, and 8. 49. **27 Now** = At this moment. Not the "Now" of 11. 1, 6. **soul.** Gr. *psuchē*; here used in the personal sense = *I* myself. Ap. 110. IV. 1. **troubled.** Cp. 11. 33; 13. 21; 14. 1, 27. **and what shall I say?,** &c. Supply the *Ellipses* (Ap. 6) that follow, thus: Shall I say: "Father, save Me from this hour?" Nay. It is for this cause I am come to this hour. (I will say) "Father, glorify Thy name". **Father.** Ap. 98. III. See 1. 14. **28 heaven** (sing.). See note on Matt. 6. 9, 10. **I have,** &c. The Father's name was glorified in the wilderness by the Son's victory over the "tempter". It was about to be glorified again by the final victory over Satan, in the contest beginning in Gethsemane and ending at the empty tomb.

A.D. 29 heard *it*, said that it °thundered: others said, "An angel spake to Him."

30 [1] Jesus °answered and said, "This voice came [5] not °because of Me, but °for your sakes.

31 [27] Now is the °judgment of this [19] world: [27] now shall the °prince of this [19] world be °cast °out.

N 32 And ℑ, [24] if I be °lifted up [1] from the °earth, will °draw °all *men* °unto °Me."

33 This He said, signifying °what death He °should die.

O 34 The people answered Him, °"We have heard [17] out of the law that °**Christ** [24] **abideth °for ever**: and how sayest Thou, 'The °Son of man must be [32] lifted up?' who is °this °Son of man?"

35 Then [1] Jesus said °unto °them, "Yet a little while is the °light °with you. Walk °while ye have the °light, °lest darkness °come upon you: for he that walketh [13] in darkness °knoweth [5] not whither he goeth.

36 [35] While ye have [35] light, [11] believe °in the [35] light, that ye may °be the °children of [35] light."

X² These things spake [1] Jesus, and departed, and °did hide Himself° from °them.

P² P¹ Q 37 But though He had done so many [18] miracles °before them, yet they [11] believed [5] not [11] on Him:

R t¹ 38 That the °saying of °Esaias the prophet might be °fulfilled, which he spake, [13] "**LORD, who hath °believed our report? and to whom hath °the arm of the** [13] **LORD been revealed?**"

u¹ 39 °Therefore they °could [5] not °believe,

t² because that [38] Esaias said again,

40 °"**He hath blinded their eyes, and hardened their heart;**

u² **that they should** [15] **not** [9] **see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.**"

29 thundered, &c. They heard a sound, but could not distinguish what it was. Cp. Acts 9. 4; 22. 9.

30 answered, &c. See Ap. 122. 3.

because of = on account of. Gr. *dia*. Ap. 104. v. 2.

for your sakes = on account of (Gr. *dia*. Ap. 104. v) you.

31 judgment. Gr. *krisis* (Ap. 177. 7); i.e. the crisis reached when the world pronounced judgment against Christ and His claims.

prince = ruler. Gr. *archōn*; applied to Satan as prince of this world (*kosmos*, Ap. 129. 1) three times, here, 14. 30, and 16. 11; as prince of the demons in Matt. 12. 24. Mark 3. 22; and as prince of the power of the air in Eph. 2. 2. The same word used in Rev. 1. 5 of the Lord. The prince of this world was a well-known Rabbinical term (*Sar hā 'ōlām*, prince of the age) for Satan, "the angel", as they say, "into whose hands the whole world is delivered". See Dr. John Lightfoot's *Works*, xii, p. 369.

cast out. Same word as in 9. 34, 35. Matt. 21. 39. Mark 12. 8. Luke 20. 15. Acts 7. 58; 13. 50. In Luke 4. 29, rendered "thrust".

out (Gr. *exō*) = without, outside.

32 lifted up. Gr. *hupsoō*. Occurs twenty times. Always in John refers to the cross; see *v.* 34; 3. 14, 14, and 8. 28. In fourteen other passages (Matt. 11. 23; 23. 12, 12. Luke 1. 52; 10. 15; 14. 11, 11; 18. 14, 14. Acts 2. 33; 5. 31; 13. 17. 2 Cor. 11. 7. 1 Pet. 5. 6) rendered "exalt", and in James 4. 10, "lift up".

earth. Gr. *gē*. Ap. 129. 4.

draw. Gr. *helkuō*. Same word as in 6. 44. Used elsewhere in 18. 10; 21. 6, 11 and Acts 16. 19. The classical form *helkō* occurs in Acts 21. 30. James 2. 6. It was thought the form *helkuō* was peculiar to the N.T. and Sept., but it is found in one of the Oxyrhyncus *Papyri*. See Deissmann, *Light*, &c., pp. 437–9.

all. Cp. 6. 37, 39. **unto**. Gr. *pros*. Ap. 104. xv. 3.

Me = Myself. Gr. *emautou*.

33 what death = what kind of death.

should die = was about to die.

34 We have heard = we heard. The Gr. tense (aorist) refers to a definite time, and may refer to a portion of the law (cp. note on 10. 34) read on the Great Sabbath, two days previously. The quotation is usually referred to Ps. 89. 29, but it may rather be Ps. 92 (see title), which is said to have been read on the Sabbath from the days of Ezra.

Christ. Ap. 98. IX.

for ever = unto the age. Ap. 151. II. A. ii. 4. a.

Son of man. Ap. 98. XVI. **this**. Emphatic; perhaps a reference to the idea that there would be two Messiahs—Messiah Ben-Joseph to suffer, and Messiah Ben-David to reign. **35 unto** = to. **them**: i.e. the people around Him. **light**. Ap. 130. 1. **with**. Gr. *meta*, as in *vv.* 8, 17, but all the texts read *en*, among. **while**. All the texts read "as". **lest darkness** = in order that (Gr. *hina*) darkness may not (Gr. *mē*. Ap. 105. II). **come upon** = seize. Gr. *katalambanō*. Same word as in 1. 5. Mark 9. 18. Phil. 3. 12, 13. 1 Thess. 5. 4. **knoweth**. Gr. *oida*. Ap. 132. 1. **36 in** = on. Gr. *eis*. Ap. 104. vi. **be** = become. **children** = sons. Ap. 108. iii. **did hide Himself** = was hidden. **from** = away from. Gr. *apo*. Ap. 104. iv. **them**: i.e. the Greeks of *v.* 20. Cp. Matt. 10. 5.

12. 37–50 (Y², p. 1548). HOSTILITY EXPLAINED. (*Division.*)

Y² | P¹ | 37–43. Unbelief and Belief. John's Explanation.
Y² | P² | 44–50. Belief and Unbelief. The Lord's Explanation.

12. 37–43 (P¹, above). UNBELIEF AND BELIEF. (*Introversion and Repeated Alternation.*)

P¹ | Q | 37. Unbelief.
P¹ | R | t¹ | 38. Isaiah. Citation.
P¹ | R | u¹ | 39–. Consequence.
P¹ | R | t² | –39, 40–. Isaiah. Citation.
P¹ | R | u² | –40. Consequence.
P¹ | R | t³ | 41. Isaiah. Occasion.
P¹ | Q | 42, 43. Belief.

37 before = in the presence of. Cp. 1 Thess. 1. 3; 2. 19. **38 saying**. Gr. *logos*. See note on Mark 9. 32. This is quoted from Isa. 53. 1. See note there. **Esaias**. Greek form of Isaiah. **fulfilled**. Gr. *plēroō* = filled full or accomplished. See 13. 18; 15. 25; 17. 12; 18. 9, 32; 19. 24 36. **believed**. Ap. 150. I. 1. ii. **the arm of the Lord** = Messiah, as the executant of His decrees. Isa. 51. 9; 52. 10. Cp. "polished shaft", Isa. 49. 2. **39 Therefore** = On account of (Gr. *dia*. Ap. 104. v) this: i.e. the unbelief of *v.* 37. **could not** = were not able to. **believe**. Ap. 150. I. 1. i. Judicial blindness follows persistent unbelief. **40 He hath blinded**, &c. Quoted from Isa. 6. 9, 10. See notes there. This was the second occasion of this prophecy being quoted, the first being in Matt. 13. 14 (cp. Mark 4. 12. Luke 8. 10), when the Lord explained why He spoke to the people in parables; the other two being Acts 28. 26, 27 and Rom. 11. 8.

[3] A.D. 29

41 These things said [38] Esaias, ° when he [9] saw His ° glory, and spake ° of Him.

Q

42 Nevertheless [20] among the chief rulers also many [11] believed [11] on Him; but [30] because of [19] the Pharisees they did [5] not confess *Him*, [35] lest they should ° be put out of the synagogue:
43 For they ° loved the ° praise of ° men more than the ° praise of ° God.

P² S¹

44 [1] Jesus cried and said, ° "He that [11] believeth on Me, [11] believeth [5] not [11] on Me, but [11] on Him That ° sent Me.
45 And he that ° seeth Me ° seeth Him That [44] sent Me.

T¹

46 °I am come a [35] light [24] into the [19] world, that whosoever [11] believeth [11] on Me should [15] not [24] abide [13] in darkness.

S²

47 And [24] if any man hear My ° words, and [33] believe [15] not,

T²

I ° judge him [5] not: for I came [5] not to ° judge the [19] world, but to save the [19] world.

S³

48 He that ° rejecteth Me, and receiveth [15] not My [47] words,

T³

hath one that [47] judgeth him: the ° word that I have spoken, the same shall [47] judge him [13] in ° the last day.

S⁴

49 For °I have [5] not spoken [4] of Myself; but the [27] Father Which [41] sent Me, He gave me a commandment, what I should ° say, and what I should ° speak.
50 And I [35] know that ° His commandment is [25]—life ° everlasting: whatsoever I [49] speak therefore, even as the [27] Father [49] said unto Me, so I [49] speak."

[2] U¹ V X v 4th day f Nisan

13 °Now ° before the ° feast of the ° passover, ° when ° Jesus ° knew that ° His hour was come

w

that He should ° depart ° out of this ° world ° unto ° the Father,

x

having ° loved His own which were ° in the ° world, He ° loved them ° unto the ° end.

41 when. Gr. *hote.* All the texts read *hoti*, because.
glory. Gr. *doxa.* One of the characteristic words in John's Gospel. See 1. 14.
of = concerning. Gr. *peri.* Ap. 104. xiii. 1.
42 be put out of the synagogue = become excommunicate (*aposunagōgoi*). See note on 9. 22, and cp. 16. 1.
43 loved. Gr. *agapaō.* Ap. 135. I. 1.
praise = glory. Same word as in *v.* 41.
men. Gr. *anthrōpos.* Ap. 123. 1.
God. Ap. 98. I. i. 1.

12. 44–50 (P², p. 1551). BELIEF AND UNBELIEF. (*Repeated Alternation.*)

P² S¹ | 44, 45. Belief in the Son.
T¹ | 46. Blessing.
S² | 47–. Non-belief in the Son.
T² | –47. Judgment, not of the Son.
S³ | 48–. Rejection of the Son.
T³ | –48. Judgment by the Father.
S⁴ | 49, 50. Rejection of the Father.

44 He that believeth, &c. Faith in the Lord does not *rest* in Him, but passes on to recognize that He is the manifestation of the Father. Cp. 1. 14, 18; 8. 33.
sent. Gr. *pempō.* Ap. 174. 4.
45 seeth. Gr. *theōreō.* Ap. 133. I. 11.
46 I am come, &c. Cp. 8. 12.
47 words = sayings. Gr. *rhēma.* See note on Mark 9. 32.
judge. Gr. *krinō.* Ap. 122. 1.
48 rejecteth. Gr. *atheteō.* Occ. sixteen times in twelve passages. The others are: Mark 6. 26; 7. 9. Luke 7. 30; 10. 16. 1 Cor. 1. 19. Gal. 2. 21; 3. 15. 1 Thess. 4. 8. 1 Tim. 5. 12. Heb. 10. 28. Jude 8. Often transl. despise. It means to count as nothing. See 1 Cor. 1. 19.
word. Gr. *logos.* Same word as "saying" in *v.* 38. See note on Mark 9. 32.
the last day. The sixth and last occ. of this expression in John. See 6. 39, 40, 44, 54; 11. 24.
49 I have not spoken of Myself: i.e. from Myself. The Lord's constant claim was that His very words were what the Father had given Him to speak. Cp. 3. 34; 7. 16–18; 8. 28, 47; 14. 10, 24; 17. 8, 14.
say. Gr. *eipon.* This has to do with the matter, or subject.
speak. Gr. *laleō.* This word, which is very common in John's Gospel, and occurs eight times in this chapter, refers to the words in which the message was delivered. See note above and next verse.
50 His commandment, &c. Fig. *Ellipsis.* Ap. 6. The result of obeying His commandment is life everlasting. Cp. 1 John 3. 23; 5. 11.
everlasting. Gr. *aiōnios.* Same as "eternal" in *v.* 25. See Ap. 151. II. B. ii.

13. 1–17. 26 (Z², p. 1548). DISCIPLES. THE HOUR COME. GLORIFICATION. (*Division.*)

Z² | U¹ | 13. 1—16. 33. The Lord. Communication to His Disciples.
Z² | U² | 17. 1–26. The Lord. Prayer to the Father.

13. 1–16. 33 (U¹, above). COMMUNICATION TO HIS DISCIPLES. (*Alternation.*)

U¹ | V | 13. 1–38. Cleansing. Washing.
W | 14. 1–31. Return to the Father.
V | 15. 1—16. 4. Cleansing. Pruning.
W | 16. 5–33. Return to the Father.

13. 1–38 [For Structure see next page].

13. 1 Now. Not the same word as in 12. 27, 31, expressing a point of time, but a particle Gr. *de* introducing a new subject.
before. Gr. *pro.* Ap. 104. xiv. The preparation day, the 14th day of Nisan, our Tuesday sunset to Wednesday sunset, the day of the Crucifixion. See Ap. 156.
feast. See on Matt. 26. 17 and Num. 28. 17.
passover. Aram. *pascha.* See Ap. 94. III. 3.
when Jesus knew = Jesus (Ap. 98. X), knowing (Gr. *oida*, Ap. 132. I. 1).
His hour. See 2. 4; 7. 30; 8. 20; 12. 23, 27; 17. 1; and contrast Luke 22. 53.
depart. Gr. *metabainō* = pass over from one place to another. Used by John in three other places: 5. 24; 7. 3, and 1 John 3. 14.
out of. Gr. *ek.* Ap. 104. vii.
world. Gr. *kosmos.* Ap. 129. 1.
unto. Gr. *pros.* Ap. 104. xv. 3.
the Father. Ap. 98. III. See 1. 14.
loved. Gr. *agapaō.* Ap. 135. I. 1.
in. Gr. *en.* Ap. 104. viii.
unto. Gr. *eis.* Ap. 104. vi.
end = farthest extent, referring not so much to a period of time, the end of His life, as to His readiness to descend to the humblest service in their behalf.

y A.D. 29 2 And °supper °being ended, °the devil having °now put °into the heart of °Judas Iscariot, Simon's *son*, to betray Him;

Y¹ z¹ 3 ¹Jesus ¹knowing that ¹the Father °had given all things ²into His hands, and that He was °come °from °God, and °went °to °God;

4 He °riseth °from °supper, and laid aside His °garments; and took a °towel, and girded Himself.

5 °After that He °poureth water ²into a bason, and began to °wash the disciples' feet, and to °wipe *them* with the ⁴towel wherewith He was girded.

6 °Then cometh He ³to °Simon Peter; and °Peter saith unto Him, °"Lord, dost °Thou ⁵wash °my feet?"

7 ¹Jesus answered and said unto him, "What I do thou knowest °not °now; but thou shalt °know °hereafter."

8 ⁶Peter saith unto Him, "Thou shalt °never ⁵wash my feet." ¹Jesus answered him, °"If I ⁵wash thee °not, thou hast °no part °with Me."

9 ⁶Simon Peter saith unto Him, ⁶"Lord, ⁸not my feet only, but also *my* hands and *my* head."

10 ¹Jesus saith to him, "He that is °washed needeth ⁷not save to ⁵wash *his* feet, but is °clean every whit:

a¹ and ye are °clean, but ⁷not all."

11 For He ¹knew who °should betray Him; °therefore said He, "Ye are ⁷not all ¹⁰clean."

Y² z² 12 °So after He had ⁵washed their feet, and had taken His ⁴garments, and was set down again, He said unto them, ⁷"Know ye °what I have done to you?

13 Ye °call Me °Master and °Lord: and °ye say well; for *so* I am.

14 °If I then, °your ¹³Lord and ¹³Master, have ⁵washed your feet; ye also °ought to ⁵wash one another's feet.

15 For I have given you an °example, that ye should do as I have done to you.

16 °Verily, verily, I say unto you, The °servant is ⁷not greater than his °lord; °neither °he that is sent greater than he that °sent him.

17 ¹⁴If ye ¹know these things, happy are ye ⁸if ye do them.

13. 1-38 (V, p. 1552). CLEANSING. WASHING. (*Alternation and Introversion.*)

V | X | v | 1–. The Hour come.
w | –1–. Return to the Father.
x | –1. Love to His Disciples.
y | 2. Judas. Betrayal.
Y¹ | z¹ | 3–10–. Washing. Act.
a¹ | –10, 11. The Traitor. Knowledge.
Y² | z² | 12–17. Washing. Example.
a² | 18, 19. The Traitor. Communication.
Y³ | z³ | 20. Reception.
a³ | 21–30. The Traitor. Revelation.
X | v | 31, 32. The Hour come.
w | 33. Return to the Father.
x | 34, 35. Disciples. Love to one another.
y | 36–38. Peter. Denial.

2 supper. The last supper recorded. See Ap. 157. **being ended.** In view of *v.* 26, Alford's transl., "supper having been served," is preferable to A.V. and R.V. renderings. It means "supper being laid". Washing would naturally *precede* the meal. Cp. Luke 7. 44. **the devil.** See notes on Matt. 4. 1–11. Luke 4. 1–13, and Ap. 19 and 116. **now** = already. **into,** Gr. *eis.* Ap. 104. vi. **Judas.** See 6. 71.

3 had given, &c. These statements of His divine origin, authority, and coming glory, are made so as to enhance the amazing condescension of the service to which He humbled Himself to do the office of a bond-slave. **come** = come forth. Cp. 8. 42; 16. 27, 28, 30; 17. 8. **from.** Gr. *apo.* Ap. 104. iv. **God.** Ap. 98. I. i. 1. **went** = is going away. **to** = unto. Gr. *pros.* As in *v.* 1.

4 riseth. Ap. 178. 4. **from.** Gr. *ek.* Ap. 104. vii. **supper** = supper table (as we should say), i.e., after they had taken their places. **garments,** i.e. the outer garment. Gr. *himation,* transl. "robe" in 19. 2, 5. This was removed for working, and for sleeping was often used as a coverlet. When removed, leaving only the *chitōn* or tunic, the man was said to be naked. **towel.** Gr. *lention,* a linen cloth (Lat. *linteum*).

5 After that = Then. **poureth** = putteth, same word as in *v.* 2. **wash.** Gr. *niptō.* Ap. 136. i. **wipe.** Gr. *ekmassō.* Occ. elsewhere, 11. 2; 12. 3. Luke 7. 38, 44.

6 Then = Therefore. **Simon Peter.** Ap. 141. **Peter.** No word for Peter. Some substitute *ekeinos* (*he,* emphatic), but L T Trm. A WH R reject it. **Lord.** Gr. *kurios.* Ap. 98. VI. i. *a.* 3. A. **Thou ... my.** The pronouns are emphatic. **7 not.** Gr. *ou.* Ap. 105. I. **now.** Gr. *arti* = just now. **know** = get to know. Gr. *ginōskō.* Ap. 132. I. ii. **hereafter** = after (Gr. *meta.* Ap. 104. xi. 2) these things. **8 never** = by no means (Gr. *ou mē.* Ap. 105. III) unto the age (Gr. *eis ton aiōna.* Ap. 151. II. A. ii. 4. b). **If.** Gr. *ean,* with subj. Ap. 118. 1. b. **not.** Gr. *mē.* Ap. 105. II. **no** = not (Ap. 105. I) any. **with.** Gr. *meta.* Ap. 104. xi. 1. **10 washed** = bathed. Gr. *louō.* Ap. 136. iii. Note the distinction between washing the whole body, and washing only a part of it. Cp. 1 Cor. 6. 11. **clean.** Gr. *katharos.* Occ. twenty-seven times, transl. ten times "clean", sixteen "pure", and once "clear" (Rev. 21. –18) = free from impurity or dross. Used here of the eleven (cp. 15. 3), but not of Judas into whose heart Satan had "cast" the impure thought of *v.* 2. **11 should betray Him** = the one who is betraying Him. **therefore** = on account of (Gr. *dia.* Ap. 104. v). **12 So after** = When therefore. **what** = what [it is]. **13 call Me** = address Me as. Gr. *phōneō,* always used of calling with the voice (*phōnē*). Cp. 11. 28; 12. 17; and cp. *kaleō,* Luke 6. 46; 15. 19. **Master** (Gr. *didaskalos*) = Teacher. See Ap. 98. XIV. v. and cp. Matt. 26. 25, 49. **Lord.** Ap. 98. VI. i. *a.* 2. A. *a.* **ye say well.** Would that Christians to-day would treat Him with the same respect which He here commends, instead of calling Him by the name of His humiliation, Jesus, by which He was never addressed by disciples, only by demons (Matt. 8. 29. Mark 1. 24; 5. 6. Luke 8. 28) and those who only knew Him as a prophet (Mark 10. 47. Luke 18. 38). The Holy Spirit uses "Jesus" in the Gospel narratives. **14 If then** = Therefore if (Ap. 118. 2. *a*) I. **your** = the. **ought,** &c. By Fig. *Synecdochē* (Ap. 6) the act of feet-washing is put for the whole circle of offices of self-denying love. Literal feet-washing was not known before the fourth cent. A.D. **15 example.** Gr. *hupodeigma.* Occ. Heb. 4. 11; 8. 5; 9. 23, &c. **16 Verily, verily.** The eighteenth occ. of this solemn expression. See 1. 51. Three more occ. in this chapter, *vv.* 20, 21, 38. **servant** = bond-servant. Gr. *doulos.* Once applied to the Lord (Phil. 2. 7). Frequent in Paul's epistles. **lord.** Gr. *kurios.* Ap. 98. VI. i. *a.* 4. A. **neither.** Gr. *oude.* **he that is sent** = an apostle. Gr. *apostolos.* Occ. 81 times, always transl. "apostle", save here 2 Cor. 8. 23, and Phil. 2. 25. **sent.** Gr. *pempō.* Ap. 174. 4.

n^2 A.D. 29 18 I speak [7] not ° of you all: ℑ [1] know whom I have chosen: but that the scripture may be fulfilled, °**He that eateth °bread [8] with me hath lifted up his heel °against me.**

19 °Now I tell you [1] before it come, that, when it is come to pass, ye may °believe that ° ℑ am *He.*

Y^3 z^2 20 [16] Verily, verily, I say unto you, He that receiveth whomsoever I [16] send receiveth ℌe; and he that receiveth Me receiveth Him That [16] sent Me."

a^3 21 When [1] Jesus had thus said, He was °troubled in °spirit, and testified, and said, [16] "Verily, verily, I say unto you, that one ° of you shall betray Me."

22 [6] Then the disciples °looked one °on another, doubting [18] of whom He ° spake.

23 Now there was °leaning °on [1] Jesus' °bosom one of His disciples, whom [1] Jesus [1] loved.

24 [8] Simon Peter therefore °beckoned to ℌim, °that he should ask who it should be [18] of whom He [22] spake.

25 ℌe then °lying °on [1] Jesus' ° breast saith unto Him, [6] "Lord, who is it?"

26 [1] Jesus answered, "ℌe it is, to whom ℑ shall give a °sop, when I have dipped *it.*" And when He had dipped the ° sop, He gave *it* to [2] Judas Iscariot, *the son* of Simon.

27 And °after the [26] sop °Satan entered [2] into ℌim. °Then said [1] Jesus unto him, "That thou doest, do quickly."

28 Now °no man at the table [7] knew ° for what intent He ° spake this unto him.

29 For some *of them* °thought, because [2] Judas had the ° bag, that [1] Jesus °had said unto him, "Buy *those things* that we have need of °against °the feast;" or, that he should give something to the ° poor.

30 °ℌe [6] then having received the [26] sop went °immediately out: and it was ° night.

X v 31 °Therefore, when °he was gone out, [1] Jesus said, °"Now is °the Son of man ° glorified, and [3] God is ° glorified [1] in Him.

32 °If [3] God be [31] glorified [1] in Him, [3] God shall also [31] glorify Him [1] in Himself, and shall °straightway [31] glorify Him.

w 33 °Little children, yet °a little while I am [8] with you. Ye shall seek Me: and ° as I said unto ° the Jews, Whither ℑ go, ℘e °cannot come; so now I say to you.

x 34 A °new commandment I give unto you, That ye [1] love one another; as I have [1] loved you, that ℘e also [1] love one another.

35 °By this shall all *men* [7] know that ye are My disciples, [8] if ye have °love °one to another."

18 of = concerning. Gr. *peri.* Ap. 104. xiii. 1.

He that, &c. Quoted from Ps. 41. 9.

bread. Gr. the bread, i.e. My bread. In a pastoral letter of an Egyptian bishop about 600 A.D. on a Coptic *ostracon* this verse is quoted from the Sept., "He that eateth *My* bread", &c. (Deissmann, *Light from the Ancient East*, p. 215).

against. Gr. *epi.* Ap. 104. ix. 3.

19 Now = From now. Gr. *ap'* (Ap. 104. iv) *arti.* Cp. 14. 7 and Matt. 26. 29.

believe. Ap. 150. I. 1. iii.

ℑ **am.** Omit "He", and cp. 8. 28, 58; 18. 5, 6.

21 troubled. See 11. 33. **spirit.** Ap. 101. II. 9.

of = out of. Gr. *ek.* Ap. 104. vii.

22 looked. Gr. *blepō.* Ap. 133. I. 5.

on = towards. Gr. *eis.* Ap. 104. vi.

spake = is speaking.

23 leaning = reclining. Gr. *anakeimai*, generally transl. "sat at meat"; cp. *v.* 28. Reclining on the divan, his head towards the Lord's bosom, John was in the favoured position, on the Lord's right hand, Judas being on His left. **on** = in (Gr. *en*, as in *v.* 1).

bosom. Gr. *kolpos.* Cp. the other five occ.: 1. 18. Luke 6. 38; 16. 22, 23. Acts 27. 39 (creek).

24 beckoned = signed or nodded. Gr. *neuō.* Only here and Acts 24. 10.

that he should ask who it should be. L T Tr. A WH R read, "and saith to him, 'Say who it is'".

25 lying = lying back. Not the same word as "leaning" in *v.* 23. Peter was beyond Judas, and leaning back signed to John behind the Lord.

on. Gr. *epi.* Ap. 104. ix. 3.

breast. Gr. *stēthos.* Not the same word as "bosom" in *v.* 23. Occ. only here; 21. 20. Luke 18. 13; 23. 48. Rev. 15. 6.

26 sop. Gr. *psōmion*, a morsel. Only occ. here and *vv.* 27, 30. It was a mark of honour for the host to give a portion to one of the guests. The Lord had appealed to the conscience of Judas in *v.* 21, now He appeals to his heart.

27 after. Gr. *meta.* Ap. 104. xi. 2.

Satan. The only occ. of this title in John. Before this clause in the Greek is the word *tote*, then, marking the point of time; it is strangely ignored in the A.V. It is significant that the rejection of the Lord's last appeal hardened Judas, so that his heart became open to the entrance of Satan. Up to this moment Judas had been possessed by the evil thought, now he is obsessed by the evil one.

Then – Therefore. The Lord knew what had taken place, and that further appeal was useless. He dismisses him to the work he is set upon. See the terrible words in Ps. 41. 6, "His heart gathereth iniquity to itself; he goeth abroad, he telleth", exactly what Judas did.

28 no man at the table = no one (Gr. *oudeis*) of those reclining (Gr. *anakeimai*). See *v.* 23.

for what intent = with a view to (Gr. *pros.* Ap. 104. xv. 3) what.

spake this unto him = spake to him.

29 thought = were thinking.

bag. See note on 12. 6. **had said** = saith.

against = for. Gr. *eis.* Ap. 104. vi.

the feast: i.e. the feast beginning at the close of Passover, when the high day, 15th of Nisan, began (Ap. 156).

poor. Gr. *ptōchos.* See 12. 8 and Ap. 127. 1.

30 ℌ = That One. Gr. *ekeinos*, emphatic.

immediately. Gr. *euthews*, a very common word in Mark's Gospel. Occ. in John only here, 5. 9; 6. 21 and 18. 27. L T Tr. A WH R read *euthus*,' as in *v.* 32.

night: i.e. about the third hour of the night, 9 p.m., Tuesday night. See Ap. 165.

31 Therefore, when = When therefore. **he was gone out** = he went out. **Now.** Gr. *nun.* See 12. 27. **the Son of man.** Ap. 98. XVI (1). **glorified.** A characteristic word in this Gospel. See 11. 4; 12. 16, 23, 28; 17. 1, &c.

32 If. Ap. 118. 2. a. [L Tr. A] WH R omit the conditional clause. **straightway.** Gr. *euthus.* See note on *v.* 30.

33 Little children. Gr. *teknion.* Ap. 108. ii. Only occ. here, Gal. 4. 19 (where the reading is doubtful), and in John's first Epistle. **a little while.** Cp. 7. 33, 34; 14. 19; 16. 16-19. **as** even *as.* **the Jews.** The Lord uses this expression only here, 4. 22; 18. 20 and 36. **cannot come** = are not (Gr. *ou.* Ap. 105. I) able to come. The third time He said these words. Cp. 7. 34; 8. 21.

34 new. Gr. *kainos.* See note on Matt. 9. 17.

35 By = In. Gr. *en.* Ap. 104. viii. **love.** Gr. *agapē.* Ap. 135. II. 1. **one to another** – among (Gr. *en*) yourselves. Cp. the only other place in the Gospels where *en allēlois* occurs (Mark 9. 50).

36 [6]Simon Peter said unto Him, [6]"Lord, whither goest Thou?" [1]Jesus answered him, "Whither I go, thou canst [7]not follow Me [31]now; but thou shalt follow [o]Me afterwards."
37 Peter said unto Him, [6]"Lord, why [33]cannot I follow Thee [o]now? I will [o]lay down my [o]life [o]for Thy sake."
38 [1]Jesus [o]answered him, "Wilt thou [37]lay down thy [37]life [37]for My sake? [16]Verily, verily, I say unto thee, [o]The cock shall [o]not [o]crow, till thou hast [o]denied Me thrice.

14 Let [o]not your heart be [o]troubled: [o]ye [o]believe [o]in [o]God, [o]believe also [o]in Me.
2 [o]In [o]My Father's house are many [o]mansions: [o]if *it were* [1]not *so*, [o]I would have told you. I go to prepare a place for you.
3 And [o]if I go and prepare a place for you, [o]I will come again, and receive you [o]unto Myself; [o]that where ℑ am, *there* [o]ye may be also.
4 And whither ℑ go ye [o]know, and the way ye [o]know."
5 [o]Thomas saith [o]unto Him, [o]"Lord, we [4]know [o]not whither Thou goest; and how [o]can we [4]know the way?"
6 [o]Jesus saith [5]unto him, [o]"ℑ am the [o]way, [o]the [o]truth, and the [o]life: [o]no man [o]cometh [3]unto [o]the Father, [o]but [o]by Me.
7 [o]If ye had [o]known Me, ye should have [o]known [2]My Father also: and [o]from henceforth ye [o]know Him, and have [o]seen Him."
8 [o]Philip saith [5]unto Him, [5]"Lord, shew us [6]the Father, and it sufficeth us."
9 [6]Jesus saith [5]unto him, "Have I been [o]so long time [o]with you, and yet hast thou [5]not [7]known Me, Philip? he that hath [7]seen Me hath [7]seen [6]the Father; and how sayest thou *then*, 'Shew us [6]the Father'?
10 [o]Believest thou [5]not that ℑ am [2]in [6]the Father, and [6]the Father [2]in Me? [o]the [o]words that ℑ speak [5]unto you I speak [5]not [o]of Myself: but [6]the Father That [o]dwelleth [2]in Me, ℌe doeth [o]the works.
11 [o]Believe Me that ℑ *am* [2]in [6]the Father, and [6]the Father [2]in Me: or else [o]believe Me [o]for the [o]very works' sake.
12 [o]Verily, verily, I say [5]unto you, He that

36 Me. All the texts omit.
37 now = just now. Gr. *arti*.
lay down, &c. Cp. 10. 11, 15; 15. 13. 1 John 3. 16.
life. Gr. *psuchē*. Ap. 110. III. 1.
for Thy sake = on behalf of (Gr. *huper*. Ap. 104. xvii. 1) Thee.
38 answered him. All the texts read, "answereth". The = A.
not = by no means. Gr. *ou mē*. Ap. 105. III.
crow. Gr. *phōneō*. Same word as in *v.* 13.
denied = utterly denied (Gr. *aparneomai*), always of denying a person, as in Matt. 26. 34, 35, 75. Mark 14. 30, 31, 72. Luke 22. 34 61; but L T Tr. A WH R read *arneomai*, the milder form, without the intensive prefix.

14. 1–31 (W, p. 1552). RETURN TO THE FATHER. (*Alternation.*)

W | Z^1 | B^1 | 1. Comfort. Coming again.
| | C^1 | 2–7. Return to the Father. Purpose.
| | | A^1 | D^1 | 8–11. Question and Answer. Manifestation.
| | | | E^1 | 12–17. Communications.
| Z^2 | B^2 | 18. Comfort. Coming again.
| | C^2 | 19–21. Return to the Father. Promise.
| | | A^2 | D^2 | 22–24. Question and Answer. Manifestation.
| | | | E^2 | 25–27–. Communications.
| Z^3 | B^3 | –27, 28–. Comfort. Coming again.
| | C^3 | –28–31. Return to the Father.

1 not. Gr. *mē*. Ap. 105. II.
troubled. Cp. 11. 33 (Himself); 12. 27 (My soul); 13. 21 (spirit). Here it is the heart. In all cases the whole being is meant. See also Luke 24. 38.
ye believe. There is no reason for translating the two verbs differently. Both are imperative. "Believe in God, and believe in Me".
believe. Ap. 150. I. 1. v (i). **in.** Gr. *eis*.
God. Ap. 98. I. i. 1.
2 In. Gr. *en*. Ap. 104. viii.
My Father's. In John's Gospel the Lord uses this expression thirty-five times, though in a few instances the texts read "the" instead of "My". It is found fourteen times in these three chapters 14–16. It occurs seventeen times in Matthew, six times in Luke (three times in parables), but not once in Mark.
mansions = abiding places. Gr. *monē* (from *menō*, a characteristic word in this Gospel). Occurs only here and in *v.* 23.
if it were not so = if not. Gr. *ei mē*. There is no verb.
I would, &c. All the texts add "that" (*hoti*), and read "would I have told you that I go", &c.
3 if. Ap. 118. 1. b.
I will come, &c. = again I am coming, and I will receive you.
unto. Gr. *pros*. Ap. 104. xv. 3. **that** = in order that. Gr. *hina*. **ye may be also** = ye also may be.
4 know. Gr. *oida*. Ap. 132. I. 1. Most of the texts omit the second "ye know", and read, "whither, &c., ye know the way."
5 Thomas. See Ap. 94. III and 141. **unto** = to. **Lord.** Ap. 98. VI. 1. *a*. 3. A.
not. Gr. *ou*. Ap. 105. I. **can, &c.** The texts read, "know we".
6 Jesus. Ap. 98. X. ℑ am. This affirmation used by our Lord at least twenty-five times in John. See 4. 26; 6. 20 ("It is I". Gr. *Egō eimi*), 35, 41, 48, 51; 8. 12, 18, 23, 24, 28, 58; 10. 7, 9, 11, 14; 11. 25; 13. 19; 15. 1, 5; 18. 5, 6, 8, 37. **way.** Cp. Acts 9. 2; 18. 25, 26; 19. 9, 23; 22. 4; 24. 22. **the truth** = and the truth. Note the Fig. *Polysyndeton* to emphasize the Lord's statement. **truth.** Gr. *alētheia*. Cp. Ap. 175. 1. This word occurs twenty-five times in John, always in the lips of the Lord, save 1. 14, 17 and 18. 38 (Pilate). Only seven times in Matthew, Mark, and Luke. **life.** Ap. 170. 1, a characteristic word in this Gospel, where it occurs thirty-six times. See first occ. (Matt. 7. 14), "the way which leadeth unto life", and cp. 1 John 5. 11, 12, 20. **no man** = no one. Gr. *oudeis*. **cometh.** Cp. 6. 44. **the Father.** See 1. 14. **but** = if not. Gr. *ei mē*. **by** = through. Gr. *dia*. Ap. 104. v. 1.
7 If, &c. Ap. 118. 2. a. **known.** Ap. 132. I. ii. **from henceforth** = from (Gr. *apo*. Ap. 104. iv) now. **seen.** Ap. 133. I. 8. Cp. 1 John 1. 1.
8 Philip. See 1. 43–48; 6. 5; 12. 21, 22, and Ap. 141.
9 so long time. Philip, one of the first called. See 1. 43. **with.** Gr. *meta*. Ap. 104. xi. 1.
10 Believest. Ap. 150. I. iii. **the words, &c.** Supply the *Ellipsis* (Ap. 6) thus: "The words that I speak, I speak not of Myself, but the Father that dwelleth in Me speaketh them, and the works that I do, I do not of Myself, but the Father that dwelleth in Me doeth them". **words.** Gr. *rhēma*. See Mark 9. 32. **of** = from. Gr. *apo*. Ap. 104. iv. **dwelleth** = abideth. Gr. *menō*. See p. 1511. **the works.** The texts read "His works".
11 Believe Me that, &c. Ap. 150. I. ii and iii. **believe Me.** Ap. 150. I. ii. **for . . . sake** = On account of. Gr. *dia*. Ap. 104. v. 2. **very works** = works themselves.
12 Verily, verily. The twenty-second occ. See on 1. 51.

A.D. 29 [1] believeth on Me, ° the works that ℨ do shall ° ℌe do also; and ° greater *works* than these shall he do; because ℨ go [3] unto [2] My Father.

13 And whatsoever ye shall ° ask [2] in My ° name, that will I do, [3] that [6] the Father may be ° glorified [2] in the Son.

14 [3] If ye shall [13] ask any thing [2] in My [13] name, ℨ will do *it*.

15 [3] If ye ° love Me, ° keep My commandments.

16 And ℨ will ° pray [6] the Father, and He ° shall give you ° another ° Comforter, [3] that He may ° abide [9] with you ° for ever;

17 *Even* ° the Spirit of [6] truth; Whom the ° world ° cannot receive, because it ° seeth Him [5] not, neither [7] knoweth Him: but ℘e [7] know Him; for He [10] dwelleth ° with you, and shall be [2] in you.

Z² B² 18 I will [5] not leave you ° comfortless: I ° will come ° to you.

C² 19 Yet ° a little while, and the [17] world [17] seeth Me ° no more; but ℘e [17] see Me: because ℨ live, ℘e ° shall live also.

20 ° At that day ℘e shall [7] know that ℨ *am* [2] in [2] My Father, and ℘e [2] in Me, and ° ℨ [2] in you.

21 He that hath My commandments, and keepeth them, ℌe it is that [15] loveth Me: and he that [15] loveth Me shall be [15] loved ° of [2] My Father, and ℨ will [15] love him, and will ° manifest Myself to him."

A² D² 22 ° Judas saith [5] unto Him, [5] not Iscariot, "Lord, ° how is it that Thou ° wilt [21] manifest Thyself [5] unto us, and [5] not [5] unto the [17] world?"

23 [6] Jesus ° answered and said [5] unto him, [3] "If ° a man [15] love Me, he will keep My ° words: and My Father will [15] love him, and We will come [3] unto him, and make Our ° abode [17] with him.

24 He that [15] loveth Me [1] not [15] keepeth [5] not My ° sayings: and the word which ye hear is [5] not Mine, but [6] the Father's ° Which sent Me.

E² 25 These things have I spoken [5] unto you, ° being *yet* present [17] with you.

26 But the [16] Comforter, *Which is* ° the Holy Ghost, Whom [6] the Father will send [2] in My name, ° ℌe shall ° teach you all things, and ° bring all things to your remembrance, whatsoever I have said unto you.

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the works, &c.: i.e. similar works, e.g. Acts 3. 7; 9. 34. **ℌe do also** = he also do.

greater. Not only more remarkable miracles (Acts 5. 15; 19. 12) by the men who were endued with power from on high (*pneuma hagion*, Ap. 101. II. 14), but a more extended and successful ministry. The Lord rarely went beyond the borders of Palestine. He forbade the twelve to go save to the lost sheep of the house of Israel (Matt. 10. 5, 6); after Pentecost they went "everywhere" (Acts 8. 4), and Paul could say, "your faith is spoken of throughout the whole world" (Rom. 1. 8).

13 ask. Ap. 134. I. 4. Cp. Matt. 7. 7.

name. The word occurs first in Matt. 1. 21, associated with Jesus (Ap. 98. X). Cp. Mark 16. 17 with Acts 3. 6, 16; 4. 10, &c. **glorified.** See 12. 16.

15 love. Gr. *agapaō*. Ap. 135. I. 1, and see p. 1511.

keep. Most of the texts read, "ye will keep".

16 pray. Gr. *erōtaō*. Ap. 134. I. 3. Not *aiteō* as in *v.* 13. See 1 John 5. 16, where both words are used.

shall . will.

another. Gr. *allos*. Ap. 124. 1.

Comforter. Gr. *paraklētos*, rendered "Advocate" in 1 John 2. 1. *Paraklētos* and the Lat. *Advocatus* both mean one called to the side of another for help or counsel. The word is only found in John: here; *v.* 26; 15. 26; 16. 7 and 1 John 2. 1. So we have one Paraclete (the Holy Spirit) as here, and another with the Father. The Rabbinical writings often refer to the Messiah under the title *Menāḥem* (= Comforter), and speak of His days as the days of consolation. Cp. Luke 2. 25. See Dr. John Lightfoot's *Works*, vol. xii, p. 384.

abide. Gr. *menō*. Same as "dwelleth" in *v.* 10. See p. 1511.

for ever. Gr. *eis ton aiōna*. Ap. 151. II. A. 4. a.

17 the Spirit of truth = the Spirit (Ap. 101. II. 3) of the truth. The definite article in both cases.

world. Gr. *kosmos*. Ap. 129. 1.

cannot = is not (Ap. 105. I) able to.

seeth. Gr. *theōreō*. Ap. 133. I. 11.

with = beside. Gr. *para*. Ap. 104. xii. 2.

18 comfortless = orphans. Gr. *orphanos*. Occurs only here and James 1. 27.

will come am coming. As in *v.* 3.

to. Gr. *pros*. Ap. 104. xv. 3.

19 a little while; i.e. about thirty hours. From the moment the Lord was taken down from the cross and entombed, He disappeared from the eyes of the world. Acts 10. 40, 41. **no more.** Gr. *ouk eti*.

shall live also = also shall live.

20 At = In. Gr. *en*. Ap. 104. viii.

At that day. Referring primarily to the forty days after His resurrection, but this well-known Hebrew term describes the day of the Lord, in contradistinction to this present day of man (1 Cor. 4. 3 marg.). See Isa. 2. 11–17 and Rev. 1. 10.

ℨ **in you.** Fulfilled primarily at Pentecost, but looking on to the time when He will be among (Gr. *en*. Ap. 104. viii. 2) His people, as Jehovah-Shāmmāh. See Ezek. 43. 7; 48. 35. Zeph. 3. 15–17. **21 of** = by. Gr. *hupo*. Ap. 104. xviii. 1. **manifest.** Gr. *emphanizō*. Ap. 106. I. iv. **22 Judas.** Ap. 141. 10. Brother or son of James (Luke 6. 16, R.V.). Five others of this name. Judas Iscariot; Judas, the Lord's brother (Matt. 13. 55); Judas of Galilee (Acts 5. 37); Judas of Damascus (Acts 9. 11); and Judas Barsabas (Acts 15. 22). This is the only mention of this Judas. **how is it . . . ?** = how comes it to pass? **wilt** = art about to. **23 answered**, &c. See note on Deut. 1. 41 and Ap. 122. 3. **a man** = any one. Gr. *tis*. Ap. 123. 3. **words** = word (sing.). Gr. *logos*: i.e. the commandments of *vv.* 15, 21. **abode.** Same word as "mansions", in *v.* 2. **24 sayings** = words. Gr. *logos*. Same as "word" in the next clause, and in *v.* 23. Cp. 8. 51, 52, 55, and see note on Mark 9. 32. **Which sent Me.** This expression (Gr. *ho pempsas*, Ap. 174. 4), occ. twenty-four times, all in John. See 4. 34; 5. 23, 24, 30, 37; 6. 38, 39, 40, 44; 7. 16, 28, 33; 8. 16, 18, 26, 29; 9. 4; 12. 44, 45, 49; 13. 20; 15. 21; 16. 5. In the third person, "that sent Him", twice, 7. 18; 13. 16. **25 being yet present** = abiding. Gr. *menō*. A characteristic word in John's Gospel. See p. 1511. Same word as "abide", *v.* 16, and "dwell", *vv.* 10, 17. **26 the Holy Ghost** = the Spirit, the Holy. Gr. *to Pneuma to Hagion*. The only place in John where the two articles are found. Elsewhere Matt. 12. 32. Mark 3. 29; 12. 36; 13. 11. Luke 2. 26; 3. 22. Acts 1. 16; 5. 3, 32; 7. 51; 8. 18; 10. 44, 47; 11. 15; 18. 2, 4; 15. 8; 19. 6; 20. 23, 28; 21. 11; 28. 25. Eph. 1. 13; 4. 30. Heb. 3. 7; 9. 8; 10. 15. Twenty-eight times (7 × 4 = 28. Ap. 10). See Ap. 101. II. 3. ℌe = that One. Gr. *ekeinos*. **teach.** Gr. *didaskō*. Occ. 97 times, always rendered "teach". Cp. 1 John 2. 27. Other words transl. "teach" are *katangellō*, Acts 16. 21; *katecheō*, 1 Cor. 14. 19. Gal. 6. 6; *mathēteuō*, Matt. 28. 19. Acts 14. 21; and *paideuō*, Acts 22. 3. Titus 2. 12. bring, &c. = put you in mind of. Occ. seven times: here; Luke 22. 61. 2 Tim. 2. 14. Titus 3. 1. 2 Pet. 1. 12. 3 John 10. Jude 5. Cp 2. 17, 22; 12. 16. Luke 24. 6, 8 (a kindred word).

A.D. 29

27 °Peace I leave °with you, °My °peace I give °unto you: [5]not as the °world giveth, give ℨ °unto you.

Z[3] B[3]

[1]Let [1]not your heart be troubled, °neither let it °be afraid.

28 Ye °have heard how ℨ said unto you, I go away, and °come *again* [3]unto you.

C[3]

If ye [15]loved Me, ye would rejoice, because °I said, I go [3]unto [6]the Father: for [2]My Father is °greater than I.

29 And °now I have told you before it come to pass, [3]that, when it is come to pass, ye might °believe.

30 °Hereafter I will [5]not talk much [2]with you: for the °prince of this [17]world cometh, and hath °nothing [2]in Me.

31 But °that the [17]world may [7]know that °I [15]love [6]the Father; and °as [6]the Father °gave Me commandment, °even so °I do. °Arise, °let us go hence.

F[1] G[1] b

15 °ℨ am the °true °vine, and °My Father is the Husbandman.

2 Every °branch °in Me that beareth °not fruit He °taketh away: and every *branch* that beareth fruit, He °purgeth it, °that it may °bring forth more fruit.

3 °Now ye are °clean °through the °word which I have spoken °unto you.

27 Peace. Fig. *Synecdochē.* Gr. *eirēnē.* Six times in John, always by the Lord. Cp. Dan. 10. 19.
with you = to you.
My peace. The Prince of Peace (Isa. 9. 6) alone can give true peace. Cp. 16. 33; 20. 19, 21, 26. Luke 24. 36.
unto = to.
world. Gr. *kosmos.* Ap. 129. 1. The world talks of peace, and we have Peace Societies, and Temples of Peace, while the nations are arming to the teeth. The world (Acts 4. 27) slew Him Who came to bring peace, and now talks of creating a "World's Peace" without the Prince of Peace, in ignorance of Ps. 2. 4. Prov. 1. 25–27. 1 Thess. 5. 3. **neither.** Gr. *mēde.*
be afraid = show cowardice. Gr. *deiliaō.* Occ. only here. The noun *deilia* occ. only in 2 Tim. 1. 7, and the adj. *deilos* in Matt. 8. 26. Mark 4. 40. Rev. 21. 8.
28 have heard = heard (Aor.).
come again = am coming (omit "again").
ℨ **said.** All the texts omit.
greater. The Lord was not inferior as to His essential being (see *vv.* 9–11; 10. 30), but as to His office, as sent by the Father. See 1 Cor. 15. 27. Phil. 2. 9–11.
29 now. Gr. *nun.* See 12. 27.
believe. Ap. 150. I. 1. i.
30 Hereafter I will not = No longer (Gr. *ouk eti*) will I. **prince.** See 12. 31.
nothing. Gr. *ouk ouden*, a double negative, for emphasis. No sin for Satan to work upon. Cp. 8. 46. 2 Cor. 5. 21. Heb. 4. 15. 1 Pet. 2. 22, 23. 1 John 3. 5.
31 that = in order that. Gr. *hina.*
I love. The only place where the Lord speaks of loving the Father. Six times the Father's love to the Son is mentioned, 3. 35; 10. 17; 15. 9; 17. 23, 24, 26. The adj. *agapētos*, beloved, does not occ. in John's Gospel, but nine times in his Epistles. See Ap. 135. III.
as = even as. **gave . . . commandment** = charged. Cp. Matt. 4. 6; 17. 9, and see notes on Isa. 49. 6–9.
even so. Cp. 3. 14; 5. 23; 12. 50. Note even as . . . even so. **I do** = I am doing, i.e. carrying it out in obedience to the Father's will. Cp. 4. 34; 5. 30; 6. 38–40. Phil. 2. 8. Heb. 5. 8. **Arise.** Implying haste. Gr. *egeirō.* Ap. 178. I. 4. **let us go.** Cp. 11. 15.

15. 1—16. 4 (*V*, p. 1552). CLEANSING. PRUNING. (*Division.*)

V | F[1] | 15. 1–17. Love manifested and commanded.
| F[2] | 15. 18—16. 4. Hatred foretold and experienced.

15. 1-17 (F[1], above). LOVE MANIFESTED AND COMMANDED. (*Alternation.*)

F[1] | G[1] | b | 1–3. The Vine and its branches. Pruning.
c | 4. Fruitfulness.
b | 5–. The Vine and its branches. Abiding.
c | –5–7. Fruitfulness.
H[1] | 8. Purpose. The Father glorified.
G[2] | d | 9–. The Father's love to the Son.
e | –9–. The Son's love to Disciples.
d | –9, 10–. Disciples abiding in Son's love.
e | –10. Son abiding in Father's love.
H[2] | 11. Purpose. Joy.
G[3] | f | 12–. Command. Love one another.
g | –12, 13. Example.
f | 14. Commands for friends.
g | 15, 16. Proof of friendship.
H[3] | 17. Purpose. Love one another.

1 ℨ **am.** See on 14. 6. **true** = real. Ap. 175. 2. **vine.** Three trees are used in the N.T. to teach important lessons. The fig is used by our Lord to show the causes of the doom of Israel. In Rom. 11, Paul applies the figure of the olive tree also to Israel, and utters a solemn warning to the Gentiles; i.e. all the Gentiles upon whom My name is called (Acts 15. 17), now grafted in in Israel's place. The vine speaks of Israel's temporal and spiritual blessings (Ps. 80 and Isa. 5). That vine failed. Henceforth there is no blessing for Israel as such till He comes Who is the true Israel (Isa. 49. 3), as He is the true vine. Then shall Isa. 27. 6 be fulfilled. The *interpretation* of this passage is for Israel alone, though many blessed lessons may be drawn from it, by way of application. Through reading the "Church" into these verses, great confusion has resulted and grievous distress been caused to the people of God. **My Father.** See 2. 16. **2 branch.** Gr. *klēma.* Only here, and *vv.* 4, 5, 6. **in.** Gr. *en.* Ap. 104. viii. **not.** Gr. *mē.* Ap. 105. II. **taketh away** = raiseth. Gr. *airō.* Occ. 102 times, and transl. more than forty times, take up, lift up, &c. Take away is a secondary meaning, see the Lexicons. Cp. Matt. 4. 6; 16. 24. Luke 17. 13. Rev. 10. 5; 18. 21, and Ps. 24. 7, 9 (Sept.). **purgeth** = cleanseth. Gr. *kathairō.* Occ. only here, and Heb. 10. 2. Of the two kinds of branches, the fruitless and the fruitful, He raises the former from grovelling on the ground, that it may bear fruit, and cleanses the latter that it may bear more fruit. **that** = in order that. Gr. *hina.* **bring forth** = bear. Same word as in the two previous clauses. **3 Now** = Already. **clean.** Gr. *katharos.* Cp. 13. 10, 11, the only other occ. in John, and the verb *kathairō* in *v.* 2. **through** = on account of. Ap. 104. v. 2. **word.** Gr. *logos.* See on Mark 9. 32. **unto** = to.

c A.D. 29 **4** °Abide [2]in Me, °and ℑ [2]in you. As the [2]branch °cannot bear fruit °of itself, °except it °abide [2]in the vine; °no more can ye, °except ye °abide [2]in Me.

b **5** [1]ℑ am the vine, ye *are* the [2]branches: He that [4]abideth [2]in Me, and ℑ [2]in him,

c the same [2]bringeth forth much fruit: for °without Me ye can do °nothing.

6 °If a man [4]abide °not [2]in Me, he °is cast forth as °a [2]branch, and °is withered; and °men gather them, and cast *them* °into °the fire, and they are burned.

7 °If ye [4]abide [2]in Me, and My °words [4]abide [2]in you, °ye shall °ask what ye °will, and it shall °be done [3]unto you.

H[1] **8** °Herein °is [1]My Father °glorified, °that ye bear much fruit; °so shall ye be My disciples.

G[2] d **9** °As °the Father °hath loved Me,

e so have ℑ °loved you:

d °continue ye [2]in My °love.

10 [7]If ye °keep My commandments, ye shall [4]abide [2]in My [9]love;

e even as ℑ have °kept [1]My Father's commandments, and [4]abide [2]in His [9]love.

H[2] **11** These things have I spoken [3]unto you, [2]that °My joy might °remain [2]in you, and *that* °your joy °might be full.

G[3] f **12** This is °My commandment, [2]That ye [9]love one another,

g °as I °have [9]loved you.

13 Greater [9]love hath °no man than this, [2]that °a man °lay down his °life °for his °friends.

f **14** Ye are My [13]friends, [7]if ye do °whatsoever ℑ command you.

g **15** °Henceforth I call you not °servants; for the °servant °knoweth °not what his °lord doeth: but I have called you [13]friends; for all things that I have heard °of [1]My Father I °have made known [3]unto you.

16 °Ye have [15]not chosen Me, but ℑ °have chosen you, and °ordained you, [2]that ye should °go and [2]bring forth fruit, and *that* your fruit should [11]remain: [2]that whatsoever [7]ye shall °ask of [9]the Father [2]in My name, He may give it you.

H[3] **17** These things I command you, [2]that ye [9]love one another.

F[2] J h **18** °If the °world hate you, °ye know that it °hated Me before *it hated* you.

19 [18]If ye were °of the [18]world, the [18]world °would love his own: but because ye are [15]not °of the [18]world, but ℑ °have chosen you °out of the [18]world, °therefore the [18]world hateth you.

4 Abide. Gr. *menō*. See p. 1511.
and I. Read "I also [abide] in you". Omit the full stop, and supply "for".
cannot = is not (Ap. 105. I) able to.
of. Gr. *apo*. Ap. 104. iv.
except = if . . . not. Gr. *ean mē*. Ap. 118. 1. b and 105. II.
no more = even so neither. Gr. *houtōs oude*.
5 without. Gr. *chōris*, apart from. Cp. 1. 3, and 20. 7 (by itself), the only other occ. in John.
nothing. Gr. *ou ouden*, a double negative.
6 If a man . . . not. Gr. *ean mē tis*. Ap. 118. 1. b and 123. 3. See "except" in *v.* 4. It is no longer "you" or "ye" but "any one", speaking generally.
is cast forth . . . is withered. (Both verbs are in the Aorist) = was cast forth, &c., perhaps referring to the fig-tree (Matt. 21. 19, and Ap. 156). Cp. Matt. 13. 6.
a = the. men = they. Cp. Matt. 13. 30, 39, 41.
into. Gr. *eis*. Ap. 104. vi.
the fire. No art. in received text, but added by T Tr. A WH R, making it emphatic. See Matt. 13. 40, 42. Rev. 20. 15.
7 If. Ap. 118. 1. b.
words = sayings. Gr. *rhēma*. See Mark 9. 32.
ye shall ask. All the texts read "ask". Cp. 14. 13, 14. Gr. *aiteō*. Ap. 134. I. 4.
will. Gr. *thelō*. Ap. 102. I.
be done = come to pass. Gr. *ginomai*.
8 Herein = In (Gr. *en*. Ap. 104. viii) this.
is . . . glorified = was . . . glorified (Aorist). Gr. *doxazō*. See p. 1511 and cp. 13. 31.
that = in order that (Gr. *hina*), showing the Father's purpose. Cp. 11. 15, 50; 12. 33; 13. 1–3.
so shall ye be = and (that) ye may become. Gr. *ginomai*. See on "done" in *v.* 7.
9 As = Even as. Gr. *kathōs*.
the Father. See on 1. 14.
hath loved = loved. Aor. as in second clause. Ap. 135. I. 1.
continue = abide. Gr. *menō*, as in *v.* 4.
love. Ap. 135. II. 1, and see p. 1511.
10 keep. Gr. *tēreō*. Cp. 8. 51, 52, 55; 14. 15, 21, 23, 24.
11 My joy = the joy that is mine (emph.). Three times in John, here, 3. 29, and 17. 13.
remain = abide. Gr. *menō* as above, but all the texts read "be".
your joy. As He gave them His peace (14. 27), so He seeks to make them partakers of His joy.
might be full = may be fulfilled: i.e. filled full.
12 My commandment. My charge to you. As the Father's charge to Me (*v.* 10) so My charge to you. Cp. 13. 34.
as = even as.
have loved = loved, as in *v.* 9.
13 no man = no one. Gr. *oudeis*.
a man = one. Gr. *tis*. Ap. 123. 3.
lay down. Gr. *tithēmi*, lit. place; transl. "giveth" in 10. 11; "lay down" in 10. 15, 17, 18; 13. 37, 38. 1 John 3. 16.
life. Ap. 110. III.
for = in behalf of. Gr. *huper*. Ap. 104. xvii. 1.
friends (Gr. *philos*, noun of *phileō*. Ap. 135. I. 2) = those whom one loves. Cp. 13. 1. Rom. 5. 6–8.
14 whatsoever. The texts read "the things which".
15 Henceforth . . . not = No longer. Gr. *ouketi*, compound of *ou*.
servants = bondservants.
knoweth. Ap. 132. I. 1.
not. Gr. *ou*. Ap. 105. I.

lord. Gr. *kurios*. Ap. 98. VI. i. *a*. 4. A. of = with. Gr. *para*. Ap. 104. xii. 1. have made known = made known (Aor.). **16** Ye have not. &c. = Not that ye chose Me, &c. Fig. *Antimetabolē*. Ap. 6. Thus reversing the custom of the Jews for the disciple to choose his own master. See Dr. John Lightfoot, *Works*, vol. iii. p. 175. have chosen = chose. ordained = placed. Gr. *tithēmi*, as in *v.* 13. Cp. 1 Tim. 1. 12; 2. 7. 2 Tim. 1. 11. Heb. 1. 2. go = go forth. ask of = ask, as in *v.* 7.

15. 18—16. 4 [For Structure see next page].

18 If. Ap. 118. 2. a. world. Gr. *kosmos*. See 14. 17 and Ap. 129. 1. ye know = know (imp.). Gr. *ginōskō*. Ap. 132. I. ii. hated = hath hated. Therefore continues to hate. **19** of out of. Gr. *ek*. Ap. 104. vii. would love. Would love and continue loving (Imperfect). Gr. *phileō*. Ap. 135. I. 2. have chosen = chose. out of. Gr. *ek*, as above. therefore = on account of (Gr. *dia*. Ap. 104. v. 2) this.

A.D. 29

20 °Remember the [3]word that ℑ said [3]unto you, The [15]servant is [15]not greater than his [16]lord. [18]If they °have persecuted Me, they will °also °persecute you; [18]if they °have kept My °saying, they will keep yours also.

j 21 But all these things will they do °unto you °for My name's sake, because they [15]know [15]not °Him That sent Me.

h 22 [18]If I °had [2]not come and °spoken [3]unto them, they °had [15]not had °sin: but °now they have °no °cloke °for their °sin.
23 He that hateth Me hateth [1]My Father also.
24 [18]If I had [2]not done °among them the works which °none °other man did, °they had [15]not had [22]sin: but [22]now have they both °seen and hated both Me and [1]My Father.

i 25 But *this cometh to pass,* [2]that the [3]word might be °fulfilled that is written [2]in °their law, °**They hated Me °without a cause.**

K l^1 26 But when °the Comforter °is come, whom ℑ will °send [3]unto you °from [9]the Father, *even* °the Spirit of truth, Which °proceedeth °from [9]the Father, °℘e °shall °testify °of Me:

l^2 27 And ℘e also °shall bear witness, because °ye have been °with Me °from the beginning.

l^3 **16** These things have I spoken °unto you, °that ye should °not be °offended.

J j 2 They °shall °put you out of the synagogues: yea, the time cometh, [1]that whosoever °killeth you will think that he °doeth °God °service.

k 3 And these things will they do °unto you, because they °have °not °known °the Father, °nor Me.

j 4 But these things have I told you, [1]that when °the time °shall come, ye may remember that ℑ told you of them.

k And these things I said [3]not unto you °at the beginning, because I was °with you.

W L 5 But °now I °go My way °to °Him That °sent Me;

15. 18—16. 4 (F^2, p. 1557). HATRED FORETOLD AND EXPERIENCED.
(*Introversion and Alternation.*)

F^2 | J | h | 15. 18–20. The World's hatred to Disciples.
i | 15. 21. Reason.
h | 15. 22–24. The World's hatred to Christ.
i | 15. 25. Reason.
K | l^1 | 15. 26. The Spirit's testimony.
l^2 | 15. 27. The Disciples' testimony.
l^3 | 16. 1. The Lord's warning.
J | j | 16. 2. The World's hatred manifested.
k | 16. 3. Reason.
j | 16. 4–. The World's hatred foretold.
k | 16. 4. Reason.

20 Remember. Referring to 13. 16.
have persecuted = persecuted (Aor.). Gr. *diōkō* = to pursue (opp. to *pheugō*, to flee), here with malignant intent. It is transl. thirty-one times "persecute", and thirteen times "follow", &c. in a good sense. Cp. Acts 9. 4. In Luke 11. 49 and 1 Thess. 2. 15 a stronger word, *ekdiōkō*, is used.
also, &c. = persecute you also.
have kept = kept (Aor.).
saying. Gr. *logos.* Same as "word" above, and in *vv.* 3, 25.
21 unto. The received text has the dative, but all the texts read *eis* (Ap. 104. vi).
for My name's sake = on account of (Gr. *dia.* Ap. 104. v. 2) My name. See Acts 4. 7, 17, 18; 5. 40, 41; 9. 14, 16, 21. 1 Pet. 4. 14, 16, where all the texts read "name" instead of "behalf".
Him That sent Me. See on 14. 24.
22 had . . . come, &c. = came and spake.
had not had sin = would not have (imperf.) sin, i.e. in rejecting Him as the Messiah. Fig. *Heterōsis.* Ap. 6.
sin. Ap. 128. I. ii. 1.
now. Gr. *nūn.* See 12. 27.
no = not (Ap. 105. I) any.
cloke = excuse. Gr. *prophasis.* Occurs seven times, rendered "pretence" in Matt. 23. 14. Mark 12. 40. Phil. 1. 18; "shew", Luke 20. 47; "colour", Acts 27. 30, and "cloke", here and 1 Thess. 2. 5.
for = concerning. Gr. *peri.* Ap. 104. xiii.
24 among. Gr. *en.* Ap. 104. viii.
none other man = no one else. Gr. *oudeis allos.* Ap. 124. 1. Cp. 5. 36; 9. 30.
they had not, &c. Same as in *v.* 22. Notice the different negatives *mē* and *ou* in the two clauses of the verse as in *v.* 22.
seen. Gr. *horaō.* Ap. 133. I. 8.
25 fulfilled. See note on "full" in *v.* 11.
their law. Cp. 8. 17.
They hated, &c. Quoted from Pss. 35. 19 and 69. 4. Cp. also Pss. 109. 3 and 119. 161.
without a cause. Gr. *dōrean.* Occurs eight times; transl. "freely" in Matt. 10. 8. Rom. 3. 24. 2 Cor. 11. 7. Rev. 21. 6; 22. 17: "in vain", Gal. 2. 21: "for nought", 2 Thess. 3. 8.
26 the Comforter. See 14. 16.
is come = shall have come.
send. Gr. *pempō.* Ap. 174. 4.
from. Gr. *para.* Ap. 104. xii. 1.
the Spirit of truth. See on 14. 17.
proceedeth = goeth forth.
℘e. Gr. *ekeinos*, as in 14. 26.
shall = will; one of the many instances where both A.V. and R.V. blur the sense of their translation by the misuse of "shall" and "will".
testify = bear witness. Gr. *martureō.* See note on 1. 7.
of = concerning. Gr. *peri.* Ap. 104. xiii. 1.
27 shall bear witness = testify, or are testifying (present).
ye have been = ye are.
with. Gr. *meta.* Ap. 104. xi. 1.
from the beginning. See note on 8. 44.

16. 1 unto = to.
that = in order that. Gr. *hina.*
not. Gr. *mē.* Ap. 105. II.
offended: lit. scandalized, or caused to stumble. See 6. 61. Matt. 5. 29; 11. 6; 26. 31, 33. Cp. 1 Cor. 1. 23. Gal. 5. 13. The Talmud speaks of Him as "the hung".
2 shall = will.
put you out, &c. = make you excommunicate. Gr. *aposunagōgos.* Occurs only here; 9. 22; and 12. 42. Cp. 9. 34, 35.
killeth. See Acts 7. 59; 12. 2; 23. 12; 26. 10.
doeth, &c. = is presenting an offering to God. See Acts 26. 9.
God. Ap. 98. I. i. 1.
service. Gr. *latreia*, technical word for an "offering". Occurs five times: here; Rom. 9. 4; 12. 1. Heb. 9. 1, 6. In the Sept. five times: Exod. 12. 25, 26; 13. 5. Josh. 22. 27. 1 Chron. 28. 13.
3 unto you. All the texts omit.
have not known = knew not (Aor.).
not. Gr. *ou.* Ap. 105. I
known. Ap. 132. I. 1.
the Father. See p. 1511.
nor. Gr. *oude.*
4 the time. The texts read "their hour": i.e. the time of the things of *vv.* 2, 3.
shall come = shall have come.
at the beginning = from the beginning. Gr. *ex archēs.* See note on 6. 64.
with. Gr. *meta.* Ap. 104. xi. 1.

16. 5–30 [For Structure see next page].

5 now. Gr. *nun.* See 12. 27.
go My way = am going away: i.e. withdrawing.
to. Gr. *pros.* Ap. 104. xv. 3.
Him That sent Me. See on 14. 24.
sent. Gr. *pempō.* Ap. 174. 4.

M N A.D. 29 and ᶜnone ᶜof you ᵒasketh Me, Whither goest Thou?
6 But because I have said these things [1]unto you, sorrow hath filled your heart.

O 7 ᵒNevertheless ℨ tell you the ᵒtruth; It is ᵒexpedient for you that ℨ ᶜgo away: for ᶜif I go [1]not away, the Comforter will [3]not come ᵒunto you; but ᵒif I ᵒdepart, I will [5]send Him ᵒunto you.

N 8 ᵒAnd ᵒwhen He is come, ᵒ℈ will ᵒreprove the ᶜworld ᵒof ᶜsin, and ᶜof righteousness, and ᵒof ᵒjudgment:
9 [8]Of [8]sin, ᵒbecause they ᵒbelieve [3]not ᵒon Me;
10 [8]Of righteousness, because I go [5]to ᵒMy Father, and ye ᶜsee Me ᵒno more;
11 [8]Of [8]judgment, because the prince of this [8]world ᵒis judged.

O 12 ᵒI have yet many things to say [1]unto you, but ye ᶜcannot ᶜbear them now.
13 ᶜHowbeit when [8]℈, ᵒthe Spirit of [7]truth, ᶜis come, He will ᶜguide you ᶜinto ᵒall [7]truth: for He shall [3]not speak ᵒof Himself; but ᵒwhatsoever He shall hear, *that* ᵒshall He speak: and He will ᵒshew you ᵒthings to come.
14 [8]℈ [13]shall ᵒglorify Me: for He [13]shall receive [5]of Mine, and [13]shall [13]shew *it* [1]unto you.
15 All things that [3]the Father hath are Mine: ᵒtherefore said I, that He [13]shall take [5]of Mine, and [13]shall [13]shew *it* [1]unto you.

L 16 ᵒA little while, and ye ᵒshall [8]not [10]see Me: and again, ᵒa little while, and ye shall ᶜsee Me, ᵒbecause ℨ go ᵒto [3]the Father."

M P 17 ᵒThen said *some* [5]of His disciples ᵒamong themselves, "What is this that He saith unto us, [16]'A little while, and ye shall [3]not [10]see Me: and again, a little while, and ye shall [16]see Me:' and, 'Because ℨ go ᵒto [3]the Father?'"
18 They said therefore, "What is this that He saith, 'A little while?' we ᶜcannot tell what He saith."

16. 5–33 (*W*, p. 1552). RETURN TO THE FATHER. (*Alternation.*)

W | L | 5–. Return to the Father.
M | N | 5, 6. Disciples. Silence and Sorrow.
O | 7. Promise of Holy Spirit to Disciples. } Explanations.
N | 8–11. Mission of Holy Spirit to the World.
O | 12–15. Mission of Holy Spirit to the Disciples. } Explanations.
L | 16. Return to the Father.
M | P | 17, 18. Disciples. Inquiry.
Q | 19–28. The Lord's Answer. Explanations.
P | 29, 30. Disciples. Certainty.
Q | 31–33. The Lord's Answer.

none = no one. Gr. *oudeis.*
of = out of. Gr. *ek.* Ap. 104. vii.
asketh. Gr. *erōtaō.* Ap. 134. I. 3. They did not grasp the expediency of His going. So questioning had given place to sorrow. All else was excluded by the distress caused by "the things" foretold.

7 Nevertheless = But.
truth. Gr. *aletheia.* Cp. Ap. 175. 1, and see p. 1511.
expedient = profitable. Gr. *sumphero.* Cp. Matt. 5. 29, 30. Acts 20. 20. Occurs in John here; 11. 50; and 18. 14. The two last passages indicate what Caiaphas deemed "expedient".
go away: i.e. openly.
if. Ap. 118. 1. b.
Comforter. See on 14. 16.
unto. Gr. *pros.* Same as "to" in *v.* 5.
depart. Gr. *poreuomai.* Same word as in 14. 2. Note the three different words used by the Lord. In this verse, *aperchomai* twice, transl. "go away", expressing the *fact*; *poreuomai*, "depart", describing the change of sphere from earth to heaven, and in *v.* 5 *hupagō*, the *manner*, secretly, viz. by resurrection. It was in this way that Peter could not follow Him *then* (13. 36).
8 And, &c. These four verses exhibit the Fig. *Prosapodosis*, Ap. 6.
when He is come = having come.
℈. Gr. *ekeinos.* See 14. 26.
reprove = convict, i.e. bring in guilty. Gr. *elenchō* (Lat. *convinco*). Elsewhere in John 3. 20, "reprove"; 8. 9, "convict"; 8. 46, "convince". Cp. also Titus 1. 9. James 2. 9.
world. Gr. *kosmos.* Ap. 129. 1.
of = concerning. Ap. 104. xiii. 1.
sin. Ap. 128. I. ii. 1.
judgment. Ap. 177. 7.

9 because. The mission of the Holy Spirit was to bring the world in guilty in regard to three things: (1) SIN. In God's sight sin is refusal to believe the Gospel concerning His son (1 John 5. 10). The Jews regarded only moral offences (as men do to-day) and infractions of the ceremonial law and the traditions of the elders (Matt. 15. 2) as sin. (2) RIGHTEOUSNESS. Here also God's standard and man's differ. The Jews regarded the punctilious Pharisee (Luke 18. 11, 12) as the ideal. The only righteous One, whose standard was the will of God (8. 29. Heb. 10. 7), was rejected and crucified, and now in righteousness was to be removed from the earth, the seal of the Father's approval being put upon Him by resurrection. In Him Who is made unto us righteousness (1 Cor. 1. 30), the Divine standard is revealed (Rom. 1. 17). (3) JUDGMENT. For the prince of this world has been already judged (12. 31) and sentenced, and ere long the sentence will be executed (Rom. 16. 20). believe . . . on. Ap. 150. I. 1. v. (i).
10 My Father. See on 14. 2. see = behold. Ap. 133. I. 11. no more. Gr. *ouketi.* **11** is judged = has been judged. Ap. 122. 1.
12 I have, &c. Still there are many things I have.
cannot = are not (Ap. 105. I) able. bear. Gr. *bastazō.* Cp. its use in 10. 31; 19. 17. Matt. 20. 12. Acts 15. 10. Gal. 6. 2, 5. Cp. 1 Cor. 3. 2. Heb. 5. 12. 1 Pet. 2. 2.
13 Howbeit = But. the Spirit of truth. See on 14. 17 and Ap. 101. II. 3. is come = shall have come. guide = lead on the way. Gr. *hodēgeō.* Elsewhere in Matt. 15. 14. Luke 6. 39. Acts 8. 31. Rev. 7. 17. Used in the Sept. for Heb. *nâḥâh.* Neh. 9. 19. Pss. 23. 3; 78. 24; 139. 24, &c. into. Gr. *eis.* Ap. 104. vi. all truth = all the truth: i.e. all the truth necessary for His people from Ascension to Descension; the truth concerning the Pentecostal Church, the blessed hope of His return, and the mystery or secret of the Body of Christ, yet to be revealed to Paul. of = from. Gr. *apo.* Ap. 104. iv. whatsoever = whatsoever things. shall = will. shew = tell or report. See 4. 25; 5. 15. Acts 14. 27; 15. 4; 1 Pet. 1. 12. things to come = the coming things.
14 glorify. See p. 1511.
15 therefore = on account of (Gr. *dia.* Ap. 104. v. 2) this.
16 A little while. See on 13. 33. shall not see Me. Most of the texts read, "see (Ap. 133. 11) Me no more". see. Ap. 133. I. 8. a. Not the same word as in first clause. because, &c. T Tr. A WH R omit this clause.
17 Then = Therefore. among themselves = to (Gr. *pros.* Ap. 104. xv. 3) one another. **18** cannot tell = do not (Gr. *ou.* Ap. 105. I.) know. Ap. 132. I. 1.

Q R D. 29

19 °Now ° Jesus [3]knew that they °were desirous to [5]ask Him, and said [1]unto them, "Do ye enquire °among yourselves [8]of *that* I said, [16]'A little while, and ye shall [3]not [10]see Me: and again, [16]a little while, and ye shall [−16]see Me?'

20 °Verily, verily, I say [1]unto you, That ye [13]shall °weep and °lament, but the [8]world [13]shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned [13]into joy.

21 °A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the °child, she remembereth [10]no more the °anguish, °for joy that a °man °is born [13]into the [8]world.

22 And ye [5]now therefore have sorrow: but I will [−16]see you again, and your °heart shall rejoice, and your joy °no man °taketh °from you.

S

23 And °in that day ye shall [5]ask Me °nothing. [20]Verily, verily, I say unto you, Whatsoever ye shall °ask [3]the Father °in My name, He will give *it* you.

24 °Hitherto °have ye [23]asked [23]nothing [23]in My name: [23]ask, and ye shall receive, [1]that your joy may be °full.

T

25 These things have I spoken [1]unto you [23]in °proverbs: °but °the time cometh, when I [13]shall [10]no more speak [1]unto you [23]in °proverbs,

T

but I [13]shall [13]shew you °plainly [8]of [3]the Father.

S

26 °At ° that day ye shall [23]ask [23]in My name: and I say [3]not [1]unto you, that ☽ will °pray [3]the Father °for you:

27 For [3]the Father Himself °loveth you, because ye have °loved Me, and have °believed that ☽ came out °from God.

R

28 I came forth [27]from [3]the Father, and am come [13]into the [8]world: again, I leave the [8]world, and °go [5]to [3]the Father."

P 1560)

29 His disciples °said [1]unto Him, °"Lo, [5]now speakest Thou [25]plainly, and speakest °no [25]proverb.

30 [5]Now °are we sure that Thou knowest all things, and needest [3]not [1]that any man should [5]ask Thee: °by this we [27]believe that Thou camest forth [22]from God."

Q

31 [19]Jesus answered them, "Do ye now °believe?

32 °Behold, °the hour cometh, yea, is [5]now come, [1]that ye °shall be scattered, °every man °to °his own, and shall leave Me alone: °and yet I am [3]not alone, because [3]the Father is [4]with Me.

33 These things I have spoken [1]unto you, [1]that [23]in Me ye might have °peace. [23]In the [8]world ye shall have °tribulation: but be of good cheer; ☽ have °overcome the [8]world."

16. 19-28 (Q, p. 1560). THE LORD'S ANSWER. (*Introversion.*)

Q | R | 19–22. Departure and Return.
S | 23, 24. Their prayer in that day.
T | 25–. Speaking no longer in proverbs. (Neg.)
T | –25. Speaking plainly. (Pos.)
S | 26, 27. Their prayer at that day.
R | 28. First Coming and Departure.

19 Now. All the texts omit.
Jesus. Ap. 98. X.
were desirous = were wishing. Gr. *thelō*. Ap. 102. 1.
among yourselves = with (Gr. *meta*. Ap. 104. xi. 1) one another.

20 Verily, verily. Twenty-third occurrence. See on 1. 51.
weep. Gr. *klaiō*. See 11. 31, 33.
lament. Gr. *thrēneō* (cp. Engl. *threnody*). See Luke 23. 27, and the other two occ. Matt. 11. 17 and Luke 7. 32 (mourn).

21 A woman = The woman. The article, in conjunction with the Hebraism "in that day", *vv.* 23, 26, indicates *the* woman (wife) of Rev. 12. See Isa. 66. 7–11. Mic. 5. 3. Cp. Ps. 22. 31. Hos. 13. 13. Mic. 4. 9, 10. The time is the time of Jacob's trouble (Jer. 30. 7), the birth-pangs (sorrows, Matt. 24. 8) which will result in the birth of the new Israel, the nation of Isa. 66. 8 and Matt. 21. 43.
child. Ap. 108. v.
anguish. Gr. *thlipsis*, tribulation. Matt. 24. 21, 29.
for = on account of. Gr. *dia*. Ap. 104. v. 2.
man. Ap. 123. 1.
is born = was born.
22 heart. Cp. 14. 1.
no man = no one. Gr. *oudeis*.
taketh. Most of the texts read "shall take".
from. Gr. *apo*. Ap. 104. iv.

23 in that day. See 14. 20. The use of this important Hebraism (Isa. 2. 11, 12 and note there) in connexion with the woman of *v.* 21 shows that it refers to Israel and has nothing to do with the Church. The promise as to "asking in My name" was fulfilled as long as the offer of restoration on condition of national repentance continued; when that offer was withdrawn (Acts 28. 28), the promises (and "gifts") were withdrawn also. They will be renewed "in that day".
in. Gr. *en*. Ap. 104. viii.
nothing. A double negative. Gr. *ouk ouden*.
ask. Gr. *aiteō*. Ap. 134. I. 4.
in My name. See on 14. 13. The texts connect "in My name" with "give" instead of "ask".

24 Hitherto = Until now.
have ye asked = asked ye.
full = fulfilled: i.e. filled full.

25 proverbs. Gr. *paroimia*, a wayside saying. Occ. five times: here (twice); *v.* 29; 10. 6 (parable); and 2 Pet. 2 22. In the Sept. it is found in Prov. 1. 1 and at the title of the book. Elsewhere *parabolē* is used. In N.T. *parabolē* is frequent, rendered "parable", save Mark 4. 30 (comparison); Luke 4. 23 (proverb); and Heb. 9. 9; 11. 19 (figure).
but. Omit.
the time = an hour.
plainly = in free speech, openly. See 11. 14.

26 At = In. Gr. *en*. Ap. 104. viii.
that day. See *v.* 23.
pray. Gr. *erōtaō*. Same as "ask" in *v.* 5.
for = concerning. Gr. *peri*. Ap. 104. xiii. 1.

27 loveth. Gr. *phileō*. Ap. 135. I. 2.
believed. Ap. 150. I. 1. iii.
from = from beside. Gr. *para*. Ap. 104. xii. 1. Cp. 8. 42; 13. 3; 17. 8.

28 go. Same word as "depart", *v.* 7.

29 said = say. The texts omit "unto Him".
Lo. Gr. *ide*. Ap. 133. I. 3.
no. Gr. *oudeis*.

30 are we sure = we know. Gr. *oida*. Ap. 132. I. 1. Same word as "tell" (*v.* 18) and "knowest" in next clause.
by = in. Gr. *en*. Ap. 104. viii.

31 believe. Ap. 150. I. 1. i.

32 Behold. Gr. *idou*. Ap. 133. I. 2.
the hour = an hour (no art.). All the texts omit "now".
shall be scattered = should be dispersed. Gr. *skorpizō*. Occ. elsewhere 10. 12. Matt. 12. 30. Luke 11 23. 2 Cor. 9. 9. A stronger word in 11. 52. Matt. 26. 31.
every man = each.
to = unto. Gr. *eis*. Ap. 104. vi.
his own = his own (home). Gr. *ta idia*. Cp. 1. 11, where it means his own possessions.
and yet = and.

33 peace. Gr. *eirēnē*. See 14. 27; 20. 19, 21 26.
tribulation. Same as "anguish", *v.* 21.
overcome = conquered. Gr. *nikaō*. Occ. twenty-eight times. Only here in John's Gospel, but six times in first Epistle. Always transl. "overcome", save in Rev. 5. 5; 6. 2; 15. 2. The noun *nikē* only in 1 John 5. 4, and *nikos* in Matt. 12. 20. 1 Cor. 15. 54, 55, 57.

U² V Y r
A. D. 29

17 These °words spake °Jesus, and lifted
up His eyes °to °heaven, and said, °"Fa-
ther, the °hour is come; °glorify Thy °Son,
s °that Thy °Son °also may °glorify Thee:
t 2 °As Thou hast given Him °power °over all
°flesh, [1] that He should give °eternal °life °to
as many as Thou hast given Him.
t 3 And °this is [2]life [2]eternal, [1]that they might
°know Thee the only °true °God, and °Jesus
Christ, Whom Thou hast °sent.
s 4 I have [1]glorified Thee °on the °earth: °I
have finished the work which Thou °gavest Me
°to do.
r 5 And °now, O [1]Father, [1]glorify Thou Me
°with Thine own Self with the °glory which
I had °with Thee °before the °world was.
Z m 6 I °have manifested Thy °name °unto the
°men which Thou °gavest Me °out of the
[5]world: Thine they were, and Thou gavest
them Me; and they have °kept Thy °word.
n 7 [6]Now they have [3]known that all things
whatsoever Thou hast given Me are °of Thee.
8 For I have given unto them the °words
which Thou gavest Me; and they °have received
them, and °have [3]known °surely that I came
out °from Thee, and they °have believed that
Thou didst [3]send Me.
W 9 I °pray °for them: I °pray °not °for the
[5]world, but °for them which Thou hast given
Me; for they are Thine.
10 And °all Mine are Thine, and Thine are
Mine; and I °am [1]glorified °in them.
11 And °now I am °no more [10]in the [5]world,
but these are [10]in the [5]world, and I come °to
Thee. °Holy [1]Father, [6]keep °through Thine

17. 1–26 (U², p. 1552). THE LORD'S PRAYER TO THE FATHER. (*Introversion and Alternation.*)

U² | V | Y | 1–5. The Glorification of the Son.
Z | m | 6. I have manifested Thy name.
n | 7, 8. The Son sent by the Father and recognized.
W | 9–11. Disciples. One "as We are".
X | A | 12. "I kept them."
B | o | 13. Purpose of the Lord's words.
p | 14–. Thy Word given.
q | –14. They not of the world.
X | A | 15. "Thou . . . keep them."
B | q | 16. They not of the world.
p | 17. Thy Word. Truth.
o | 18, 19. Purpose of the Lord's work.
W | 20–23. Disciples. Those who believe through them. One "as We are".
V | Y | 24. The glory of the Son.
Z | n | 25. The Son sent by the Father recognized.
m | 26. I have declared Thy name.

17. 1–5 (Y, above). THE GLORIFICATION OF THE SON. (*Introversion.*)

Y | r | 1–. Glorification of the Son by the Father.
s | –1. Glorification of the Father by the Son.
t | 2. Eternal Life. A Gift.
t | 3. Eternal Life. Its purpose.
s | 4. Glorification of the Father by the Son.
r | 5. Glorification of the Son by the Father.

1 words = things; i.e. from 13. 31 to 16. 33. **Jesus.** Ap. 98. X. **to** = unto. Gr. *eis*. Ap. 104. vi. **heaven** = the heaven (sing.). See on Matt. 6. 9, 10. **Father.** Ap. 98. III. See on 1. 14. ⁴ **hour.** Cp. 12. 23, 27; 13. 1. **glorify.** See on 12. 16 and p. 1511. **Son.** Ap. 98. XV and Ap. 108. iii. **that** = in order that. Gr. *hina*. **also.** All texts omit. **2 As** = Even as. **power** = authority. Ap. 172. 5. **over all flesh.** Lit. of: i.e. in relation to (Ap. 17. 5) all flesh. Cp. Isa. 40. 5. Luke 3. 6. Acts 2. 17. **eternal.** Ap. 151. II. B. i. **life.** Ap. 170. 1. **to as many, &c.** Lit. everything that Thou hast given Him, to them. Seven times in this prayer His people are said to have been given Him by the Father, *vv.* 2, 6, 6, 9, 11, 12, 24; but see notes on *vv.* 11, 12. **3 this, &c.** Not a definition of eternal life, but the purpose (Gr. *hina*, as in *v.* 1) for which it is given. **know.** Ap. 132. I. ii. **true.** Ap. 175. 2, and p. 1511. **God.** Ap. 98. I. i. 1. **Jesus Christ.** Ap. 98. XI. **sent.** Ap. 174. 1. Christ said to be the sent One six times in this prayer, forty-three times in John; *apostello*, 17 times; *pempo*, 35 times. **4 on.** Gr. *epi*. Ap. 104. ix. 1. **earth.** Ap. 129. 4. **I have finished.** The texts read "having finished". Cp. 4. 34; 5. 36; 19. 30. **gavest** = hast given. **to do** = in order that (Gr. *hina*, as in *v.* 1) I should do it. **5 now.** Gr. *nun*, as in 13. 31. **with** = beside. Gr. *para*. Ap. 104. xii. 2. **glory.** Gr. *doxa*. See p. 1511. **before.** Gr. *pro*. Ap. 104. xiv. **world.** Ap. 129. 1. **6 have manifested** = manifested. **name.** Cp. *vv.* 11, 12, 26. Exod. 34. 5. Ps. 9. 10; 20. 1 (see note there). **unto** = to. **men.** Ap. 123. 1. **gavest.** Cp. *v.* 2; 6. 37; 12. 32. **out of.** Gr. *ek*. Ap. 104. vii. **kept.** Gr. *tēreō*. This word is used in these chapters twelve times: 14. 15, 21, 23, 24; 15. 10, 10, 20, 20; 17. 6, 11, 12, 15; nine times in reference to the Word, thrice in reference to the disciples. **word.** Gr. *logos*. See Mark 9. 32. Three statements are made by the Lord of His disciples, each three times: their relationship to the Word, *vv.* 6, 7, 8; relationship to the Sent One, *vv.* 8, 18, 25; relationship to the world, *vv.* 14, 14, 16. **7 of** = from. Gr. *para*. Ap. 104. xii. 1. **8 words.** Gr. *rhēma*. See Mark 9. 32. **have received** = received. **have known** = knew. **surely** = truly. Gr. *alēthōs*. Cp. Ap. 175. 1. **from.** Gr. *para*, as in *v.* 7. **have believed** = believed. Ap. 150. I. 1. iii. **9 pray** = ask. Gr. *erōtaō*. Ap. 134. I. 5. The Lord uses this word eight times in these chapters: 14. 16; 16. 5, 23, 26; 17. 9, 9, 15, 20. The word *aiteō*, used of an inferior addressing a superior, occ. 14. 13, 14; 15. 7, 16; 16. 23, 24, 24, 26. Cp. Mark 15. 43 (crave), Luke 23. 52 (beg). **for** = concerning. Gr. *peri*. Ap. 104. xiii. 1. **not.** Gr. *ou*. Ap. 105. I. **10 all Mine are Thine, &c.** = all things that are Mine are Thine, &c. This is a claim of perfect equality. Everything belonging to the Father, from essential being to works, the Son claims as His own. Luther says, "Any man can say 'All mine is Thine', but only the Son can say 'All that is Thine is Mine.'" Cp. 1 Cor. 3. 21–23. **am glorified** = have been glorified. See *vv.* 6–8. **in.** Gr. *en*. Ap. 104. viii. **11 now . . . no more** = no longer. Gr. *ouketi*. **to** = unto. Gr. *pros*. Ap. 104. xv. 3. **Holy Father.** When speaking of Himself, the Lord says, "Father", *vv.* 1, 5, 21, 24; when speaking of His disciples, "Holy Father", when speaking of the world, "Righteous Father", *v.* 25. The holiness of God has separated the disciples from the world. Cp. 1 John 2. 15, 16. **through** = in. Gr. *en*, as in *v.* 12.

own [6] name those ° whom Thou hast given Me, [1] that they may be ° one, as We *are*.

X A 12 ° While I was ° with them ° in the [5] world, ℑ [6] kept them [10] in Thy name: ° those that Thou gavest Me I ° have kept, and none ° of them is ° lost, ° but ° the [1] son of ° perdition; [1] that ° the scripture ° might be ° fulfilled.

B o 13 And [5] now come I [11] to Thee; and these things I speak [10] in the [5] world, [1] that they might have My joy [12] fulfilled [10] in themselves.

p 14 ℑ have given them ° Thy [6] word;

q and the [5] world ° hath hated them, because they are [9] not [12] of the [5] world, even as ℑ am [9] not [12] of the [5] world.

X A 15 I [9] pray [9] not [1] that Thou shouldest take them [6] out of the [5] world, but [1] that Thou shouldest [6] keep them ° from ° the evil.

B q 16 They are [9] not [12] of the [5] world, even as ℑ am [9] not [12] of the [5] world.

r 17 ° Sanctify them [11] through ° Thy ° truth: ° Thy [6] word is ° truth.

o 18 ° As Thou ° hast [3] sent Me ° into the [5] world, even so ° have ℑ also [3] sent them ° into the [5] world.

19 And ° for their sakes ° ℑ [17] sanctify Myself, [1] that they also ° might be [17] sanctified [11] through ° the [17] truth.

W u 20 ° Neither [9] pray I [9] for these alone, but [9] for them also which ° shall ° believe on Me ° through their [6] word.

21 [1] That they all may be [11] one;

v as Thou, [1] Father, *art* [10] in Me, and ℑ [10] in Thee,

w [1] that they also may be [11] one [10] in Us:

x [1] that the [5] world may [8] believe that Thou ° hast [3] sent Me.

u 22 And the [5] glory which Thou ° gavest Me ℑ have given them; [1] that they may be [11] one,

v even as We are one:

w 23 ℑ [10] in them, and Thou [10] in Me, [1] that they may be ° made perfect ° in [11] one,

x ° and [1] that the [5] world may [3] know that Thou ° hast [3] sent Me, and ° hast ° loved them, ° as Thou ° hast ° loved Me.

Y y 24 [1] Father, I ° will [1] that they also, whom Thou hast given Me, be [12] with Me where ℑ am; [1] that they may ° behold My [5] glory, which Thou hast

whom. All the texts read "which", referring to "name": i. e. "Keep them through Thy name which Thou hast given Me." Cp. Exod. 23. 21. Isa. 9. 6. Phil. 2. 9, 10. Rev. 19. 12.

one. Gr. *en.* Neut. as in 10. 30. This request is made five times (Ap. 6) in this chapter: here, *vv.* 21, 21, 22, 23.

12 While = When. **with.** Gr. *meta.* Ap. 104. xi. 1.

in the world. All the texts omit.

those that. As in *v.* 11, all the texts put the relative in the sing., and read "in Thy name that Thou gavest Me, and I kept them".

have kept = kept (Gr. *phulassō*), i. e. guarded. Cp. Luke 2. 8 (keep watch). 1 John 5. 21. Not the same word as in former clause and *v.* 6.

of = out of. Gr. *ek.* Ap. 104. vii.

lost. Gr. *apollumi.* Occ. twelve times in John: 6. 12, 39; 12. 25; 17. 12; 18. 9 (lose); 3. 15, 16; 6. 27; 10. 28; 11. 50 (perish); 10. 10 (destroy); 18. 14 (die). Used of the doom of the sinner. One of the strongest words in the Greek language to express final and irretrievable destruction.

but = except. Gr. *ei mē.*

the son, &c. This expression occ. here and 2 Thess. 2. 3 (the Antichrist). Used in the Sept. in Isa. 57. 4, "children of transgression". Cp. Matt. 9. 15; 13. 38; 23. 15. Luke 16. 8. Acts 13. 10. Eph. 2. 2, in all which passages "child" should be "son".

perdition. Gr. *apōleia*, a kindred word to *apollumi.* Occ. twenty times. Only here in John. First occ. Matt. 7. 13.

the scripture, &c. This expression occ. five times in John, here, 13. 18; 19. 24, 28, 36.

might be = may be, expressing certainty.

fulfilled. See on 15. 11.

14 Thy word. In *v.* 6 the word is "kept", here it is "given"; in *v.* 17 its character is stated, "truth".

hath hated = hated.

15 from = out of. Gr. *ek*, as in the former clause.

the evil = the evil one. See on Matt. 6. 13. Cp. 1 John 5. 19. Three things the Lord requested for His disciples: to be kept from the evil one, to be sanctified through the truth (*v.* 17), and to behold His glory (*v.* 24).

17 Sanctify = Hallow. Gr. *hagiazō.* Separation is the idea of the word "holy". See note on Ex. 3. 5.

Thy. All the texts read "the".

truth. The truth is the great separating force. Cp. Matt. 10. 35.

Thy word, &c. = The word that is Thine is the truth. The Incarnate and revealed Words alike. Cp. 5. 33; 14. 6; 16. 13. Matt. 22. 16. 2 Cor. 6. 7; 13. 8. Gal. 2. 5, 14. Eph. 1. 13.

18 As = Even as. **hast sent** = didst send.

into. Gr. *eis.* Ap. 104. vi.

have . . . sent = sent.

19 for their sakes = on behalf of (Gr. *huper.* Ap. 104. xvii. 1) them.

ℑ **sanctify Myself** = I dedicate or consecrate Myself. This shows the meaning of sanctify; not making holy as to moral character, but setting apart for God. The Lord was the antitype of all the offerings, which were holy unto Jehovah.

might be = may be. **the truth.** There is no article.

17. 20 23 (*W*, p. 1562). DISCIPLES. THOSE WHO BELIEVE THROUGH THEM. ONE "AS WE ARE". (*Extended Alternation.*)

W | u | 20, 21–. Unity.
v | –21–. Comparison.
w | –21–. Unity.
x | –21. Purpose.
u | 22–. Unity.
v | –22. Comparison.
w | 23–. Unity.
x | –23. Purpose.

20 Neither = Not (Gr. *ou.* Ap. 105. I). **shall believe.** All the texts read "believe". **believe on.** Ap. 150. I. 1. v. (i). **through.** Gr. *dia.* Ap. 104. v. **21 hast sent** = didst send (Aor.). **22 gavest.** Here the reading should be "hast given". **23 made perfect** = perfected. Gr. *teleioō.* Same word as "finish" in *v.* 4. **in** = into. Gr. *eis.* Ap. 104. vi. **and.** All omit. **hast sent** = didst send. **hast loved** = lovedst. **loved.** Gr. *agapaō.* See p. 1511. **as** = even as. **24 will.** Gr. *thelō.* Ap. 102. 1. Cp. 12. 21; 15. 7; 16. 19. **behold.** Gr. *theōreō.* Ap. 133. I. 11. Cp. 2. 23.

A.D. 29 given Me: for Thou [23]lovedst Me [5]before [6]the foundation of the [5]world.

Z n 25 O [6]righteous [1]Father, the [5]world [6]hath [9]not [3]known Thee: but ℑ [6]have [3]known Thee, and *these* [6]have [3]known that Thou [6]hast [3]sent Me.

m 26 And I [6]have declared [6]unto them Thy [6]name, and will declare *it:* [1]that the [6]love wherewith Thou [6]hast [23]loved Me may be [10]in them, and ℑ [10]in them."

B A[1] B *y* **18** [6]When [6]Jesus had spoken these [6]words, He [6]went forth [6]with His disciples over the [6]brook [6]Cedron, where was a [6]garden, [6]into the which *He* entered, and His disciples.

2 And Judas also, which betrayed Him, [6]knew the place: for [1]Jesus ofttimes resorted thither [6]with His disciples.

3 Judas then, having received [6]a band *of men* and [6]officers [6]from the [6]chief priests and Pharisees, cometh thither [2]with [6]lanterns and [6]torches and [6]weapons.

z 4 Jesus therefore, [2]knowing all things that should come [6]upon Him, went forth, and said [6]unto them, "Whom seek ye?"

5 They answered Him, "Jesus [6]of Nazareth." Jesus saith [4]unto them, "[6]ℑ am *He*." And Judas also, which betrayed Him, stood [2]with them.

6 As soon then as He had said [4]unto them, [5]"I am *He*," they went [6]backward, and fell [6]to the ground.

7 Then [6]asked He them again, "Whom seek ye?" And they said, [1]"Jesus of [5]Nazareth."

8 [1]Jesus answered, "I have told you that [5]ℑ am *He:* [6]if therefore ye seek Me, let these go their way:"

9 [6]That the [6]saying might be [6]fulfilled, which He spake, [6]"Of them which Thou gavest Me have I lost [6]none."

y 10 [6]Then Simon Peter having a [6]sword [6]drew it, and [6]smote the high priest's [6]servant, and cut off his right [6]ear. The servant's name was Malchus.

z 11 Then said [1]Jesus [4]unto Peter, "Put up thy sword [1]into the sheath: [6]the cup which [6]My Father hath given Me, shall I [6]not drink it?"

Sadducees and Pharisees sunk their differences in order to destroy Him, just as Herod and Pilate were made friends (Luke 23. 12) over His condemnation. **lanterns.** Gr. *phanos.* Occurs only here. Cp. Ap. 106. I. i. **torches.** Gr. *lampas.* Generally rendered "lamp" (Matt. 25. 1–8. Rev. 4. 5; 8. 10), but "light" in Acts 20. 8. **weapons.** The swords and staves of Luke 22. 52. **4 upon.** Gr. *epi.* Ap. 104. ix. 3. **unto** = to. **5 of Nazareth** = the Nazarene. For some reason Nazareth had an evil name (see 1. 46), and so Nazarene was a term of reproach. The name has nothing to do with Nazarite (separated) applied to Joseph (Gen. 49. 26), and those like Samson who took the vow of Num. 6. **ℑ am.** Gr. *ego eimi.* These words were used nine times in John, 4. 26; 6. 20; 8. 24, 28, 58; 13. 19, as well as in these verses, 5, 6, 8. Whatever may be said of the first two instances, the others are claims to the Divine title of Ex. 3. 14 (Ap. 98. II.). See esp. 8. 58. There are fourteen instances of the metaphorical use of the phrase in connection with "bread", "light", &c. **6 backward.** Gr. *eis* (Ap. 104. vi) *ta opisō.* **to the ground.** Gr. *chamai.* Only here, and 9. 6. **7 asked** = demanded. Gr. *eperōtaō.* A stronger word than *erōtaō* (Ap. 184. I. 3), which occurs in *v.* 19. **8 if.** Ap. 118. 2. a. **9 That** = In order that. **saying.** Gr. *logos.* See Mark 9. 32. **fulfilled.** See 17. 12. **Of** = Out of. Gr. *ek.* Ap. 104. vii. **none** = not one (Gr. *ouk oudeis*), a double negative. **10 Then Simon,** &c. = Simon Peter, therefore. Cp. Luke 22. 49. **sword.** One of the two of Luke 22. 38. **drew.** Gr. *helkuō.* See 12. 32. **smote.** Gr. *paiō.* Only here, Matt. 26. 68. Mark 14. 47. Luke 22. 64. Rev. 9. 5. **servant** bond-servant. Gr. *doulos.* See 13. 16. In all the four Gospels the definite article is used, *the* servant. Malchus had advanced so as to seize the Lord, and thus became the object of Peter's attack. **ear.** Gr. *ōtion.* Only used in connexion with this incident, and in all four Gospels, the usual word being *ous.* **11 the cup.** Cp. Matt. 20. 22, 23; 26. 39, 42. Rev. 14. 10. **My Father.** See on 2. 16. **not** = in no wise. Gr. *ou mē.* Ap. 105. III.

the foundation, &c. See Ap. 146.
25 righteous Father. See on *v.* 11.
hath not known Thee = knew Thee not. See 8. 55. Rom. 1. 18–32. 1 Cor. 1. 21; 2. 8.
have known = knew.
hast sent = didst send.
26 have declared – declared: i.e. made known. Gr. *gnōrizō.* See 15. 15, the only other occ. in John. Kindred word to *ginōskō* (Ap. 132. I. ii) and *gnōsis,* knowledge.
love. Gr. *agapē.* Ap. 135. II. 1.
hast loved = lovedst. This whole chapter beautifully illustrates Pss. 119 and 138. 2.

18. 1–20. 31 (*B*, p. 1510). DEATH, BURIAL, AND RESURRECTION. (*Division.*)

B | A[1] | 18. 1—19. 30. Death. Events leading up to it.
| A[2] | 19. 31–42. Burial.
| A[3] | 20. 1–31. Resurrection.

18. 1—19. 30 (A[1], above). DEATH. (*Introversion.*)

A[1] | B | 18. 1–11. The Arrest.
| C | 18. 12–27. Trial before Annas.
| C | 18. 28—19. 16. Trial before Pilate.
| B | 19. 17–30. The Crucifixion.

18. 1–11 (B, above). THE ARREST. (*Division.*)

B | y | 1–3. Judas. Treachery.
| z | 4–9. The Lord. Avowal.
| y | 10. Peter. Zeal.
| z | 11. The Lord. Resignation.

1 When Jesus, &c. = Jesus, having spoken.
Jesus. Ap. 98. X. **words** = things.
went forth: i.e. from the place where He had been speaking. See 14. 31.
with. Gr. *sun.* Ap. 104. xvi.
brook. Gr. *cheimarros,* a winter torrent. Occurs only here.
Cedron. Called Kidron (2 Sam. 15. 23 and elsewhere in O.T.). David crossed it, when with a few faithful followers he fled from Absalom. The name seems to have been given both to the valley and to the torrent which, in winter, sometimes ran through it. Now Wâdy-en-Nâr.
garden. Gr. *kēpos.* An orchard or plantation. Cp. Luke 13. 19.
into. Gr. *eis.* Ap. 104. vi.
2 knew. Gr. *oida.* Ap. 132. I. i.
with. Gr. *meta.* Ap. 104. xi.
3 a band = the cohort; the word means the tenth part of a legion, therefore of 600 men; but the term was probably used with some latitude.
officers. The Temple guard. Cp. 7. 32, 45, 46.
from. Gr. *ek.* Ap. 104. vii.
chief priests. These were Sadducees (Acts 5. 17). So

C D D. 29 12 [3]Then the [3]band and the °captain and [3]officers of the Jews °took [1]Jesus, and bound Him,

13 And led Him away °to °Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now °Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die °for the people.

E 15 And Simon Peter °followed [1]Jesus, and *so did* °another disciple: that disciple was °known [4]unto the high priest, and went in with [1]Jesus [1]into the °palace of the high priest.

16 But Peter °stood °at the door without. [3]Then went out that [15]other disciple, which was [15]known [4]unto the high priest, and spake [4]unto °her that kept the door, and brought in Peter.

17 [3]Then saith the damsel [16]that kept the door [4]unto Peter, "Art °not thou also *one* [9]of °this °Man's disciples?" ℌe saith, "I am °not."

18 And the [10]servants and °officers °stood there, who had made °a fire of coals; for it was cold: and they °warmed themselves: and Peter °stood [2]with them, and °warmed himself.

D 19 The high priest [3]then °asked [1]Jesus °of His disciples, and °of His °doctrine.

20 [1]Jesus answered him, "I °spake °openly to the °world; I ever taught °in the °synagogue, and °in the °temple, whither the Jews always resort; and °in secret °have I said °nothing.

21 Why [7]askest thou Me? [7]ask them which heard Me, what I °have said unto them: °behold, they [2]know what I said."

22 °And when He had thus spoken, one of the [3]officers which stood by °struck [1]Jesus °with the palm of his hand, saying, "Answerest Thou the high priest so?"

23 [1]Jesus answered him, [8]"If I °have spoken °evil, bear witness [19]of the °evil: but [8]if well, why °smitest thou Me?"

24 °Now Annas °had °sent Him bound °unto Caiaphas the high priest.

E 25 And Simon Peter °stood and warmed himself. They said therefore [4]unto him, "Art [17–]not thou also *one* [9]of His disciples?" ℌe °denied *it*, and said, "I am [–27]not."

26 One [9]of the [10]servants of the high priest, being *his* kinsman whose [10]ear Peter cut off, saith, "Did [–17]not I °see thee [20]in the garden [2]with Him?"

27 °Peter [3]then [25]denied again: and °immediately °the cock °crew.

18. 12–27 (C, p. 1564). TRIAL BEFORE ANNAS AND CAIAPHAS. (*Alternation.*)

C | D | 12–14. The Lord led away to Annas.
E | 15–18. Peter. Denial.
D | 19–24. The Lord examined by Annas.
E | 25–27. Peter. Denial.

12 captain. Gr. *chiliarchos* = commander of a thousand. One of the six tribunes attached to a legion. His presence shows the importance attached by the Romans to the arrest, the Jews having represented it as a case of dangerous sedition.

took: i.e. surrounded and seized. Cp. Acts 26. 21.

13 to = unto. Gr. *pros*. Ap. 104. xv. 3.

Annas. He had been deposed in 779 A.U.C., the year our Lord's ministry began (Ap. 179), and three others had been promoted and deposed before Caiaphas was appointed by Valerius Gratus. Our Lord was taken to Annas first, because his experience in the Law would the better enable him to formulate a charge against Him.

14 Caiaphas. See 11. 49–53.

for = in behalf of. Gr. *huper*. Ap. 104. xvii. 1.

15 followed = was following.

another. Gr. *allos*. Ap. 124. 1.

known. Gr. *gnōstos*. Cp. *ginōskō*. Ap. 132. I. ii. That this was John himself is highly improbable. He always designates himself "the disciple whom Jesus loved" (13. 23; 19. 26; 21. 7, 20). It is more probable it was some one of influence, as Nicodemus or Joseph of Arimathæa, both members of the Sanhedrin.

palace = Gr. *aulē*. Originally the court, open to the air, around which the house was built, then the house itself.

16 stood = was standing.

at. Gr. *pros*. Ap. 104. xv. 2.

her that kept the door = doorkeeper. Gr. *thurōros*. Here and in *v.* 17 fem. Occ. elsewhere 10. 3. Mark 13. 34 (masc.). Female porters were not uncommon. Cp. Acts 12. 13. The Sept. reads in 2 Sam. 4. 6, "The porter (fem.) of the house winnowed wheat, and slumbered and slept". Cp. Josephus, *Antiq.*, bk. vii, ch. ii. 1.

17 not. Gr. *mē*. Ap. 105. II.

this Man's = this fellow's. Spoken in contempt.

Man's. Ap. 123. 1. not. Gr. *ou*. Ap. 105. I.

18 officers. The Chiliarch and Roman soldiers had gone back to their barracks (Antonia), leaving the Lord in the hands of the Jews.

stood . . . warmed. All these verbs are in the imperfect.

a fire of coals. Gr. *anthrakia*. Only here and 21. 9.

19 asked. Gr. *erōtaō*. Ap. 134. I. 3.

of = concerning. Gr. *peri*. Ap. 104. xiii. 1.

doctrine. To elicit something to be used against Him.

20 spake. The texts read "have spoken".

openly. Gr. *parrhēsia*. Cp. 7. 4.

world. Gr. *kosmos*. Ap. 129. 1.

in. Gr. *en*. Ap. 104. viii.

synagogue. See Ap. 120. Omit "the". It is general, applying to more than one.

temple = temple courts. Gr. *hieron*. See Matt. 23. 16.

have I said = I said.

nothing. Gr. *ouden*, neut. of *oudeis*. **21** have said = said. behold. Gr. *ide*. Ap. 133. I. 3. **22** And when He had thus spoken = But He having said these things. struck . . . with the palm, &c. = gave a blow. Gr. *rapisma*. Only here, 19. 3. Mark 14. 65. This beginning of indignities may have been with or without a weapon. **23** have spoken = spoke. evil = evilly. Gr. *kakōs*, adverb of *kakos* (Ap. 128. III. 2) in next clause. smitest. Gr. *derō*. Occ. fifteen times. Transl. "beat" except here, Luke 22. 63, and 2 Cor. 11. 20. It has been alleged against the Lord that He did not carry out His own precept in Matt. 5. 39. But those words were spoken during the first part of His ministry, when the kingdom was being proclaimed. See Ap. 119. This was when the kingdom had been rejected, and the King was about to be crucified. Cp. Luke 22. 35–38. **24** Now. In the Received text, there is no word for "Now", but most of the critical texts insert *oun*, therefore. had sent = sent. Gr. *apostellō*. Ap. 174. 1. This shows that this preliminary inquiry was conducted by Annas. John omits the trial before Caiaphas. unto. Gr. *pros*. Ap. 104. xv. 3. **25** stood, &c. = was standing, &c., as in *v.* 18. denied. Gr. *arneomai*. See note on 13. 38. See Ap. 160. **26** see. Gr. *eidon*. Ap. 133. I. 1. **27** Peter, &c. = Again therefore Peter denied. immediately. Gr. *eutheōs*. See 13. 30. the = a. crew = crowed. The first of the two cock-crowings. See Ap. 160. The word is *phōneō*, to make a sound with the voice.

C F H¹ A.D. 29

28 °Then led they [1]Jesus °from Caiaphas °unto the °hall of judgment: and °it was early; and they themselves went [−17]not [1]into the judgment hall, °lest they should be °defiled; but [9]that they might °eat the passover.

29 Pilate [3]then °went out [24]unto them, and said, "What °accusation bring ye °against [17]this [17]Man?"

30 They answered and said [4]unto him, [8]"If ℌe were [17−]not a °malefactor, we would [−17]not have delivered Him up [4]unto thee."

31 [3]Then said Pilate [4]unto them, °"Take ye Him, and °judge Him °according to your law." The Jews therefore said [4]unto Him, °"It is °not lawful for us to put °any man to death:"

32 [9]That the [9]saying of [1]Jesus might be [9]fulfilled, which He spake, °signifying what death He °should die.

J

33 [3]Then Pilate entered [1]into the [28]judgment hall again, and °called [1]Jesus, and said [4]unto Him, "Art Thou °the King of the Jews?"

34 [1]Jesus answered him, "Sayest thou this thing° of thyself, or did °others tell it thee [19]of Me?"

35 Pilate answered, "Am ℑ a Jew? Thine own nation and the chief priests have delivered Thee [4]unto me: what °hast Thou done?"

36 [1]Jesus answered, "My kingdom is [−17]not [9]of this [20]world: [8]if My kingdom were [9]of this [20]world, then would My °servants fight, [9]that I should [17−]not be delivered to the Jews: but °now is My kingdom [−17]not from hence."

37 Pilate therefore said [4]unto Him, °"Art Thou a king then?" Jesus answered, "Thou sayest that ℑ am a king. °To this end was ℑ born, and °for this cause came I [1]into the [20]world, [9]that I should °bear witness unto °the truth. Every one that is [9]of °the truth heareth °My voice."

38 Pilate saith [4]unto Him, °"What is [37]truth?"

H²

And when he had said this, he went out again [24]unto the Jews, and saith [4]unto them, "ℑ find [20]in Him °no °fault *at all*.

39 But ye have a °custom, [9]that I should release [4]unto you one °at the passover: °will ye therefore that I release [4]unto you °the King of the Jews?"

40 [8]Then °cried they all again, saying, [17−]"Not °this Man, but °Barabbas." Now °Barabbas was a °robber.

G

19 Then Pilate therefore took ° Jesus, and °scourged *Him*.

18. 28—19. 16 (*C*, p. 1564). TRIAL BEFORE PILATE. (*Alternation.*)

C | F | H¹ | 18. 28–32. Pilate and the Jews.
J | 18. 33–38–. Examination by Pilate.
H² | 18. –38–40. Pilate. Release proposed.
G | 19. 1–3. Scourging.
F | H³ | 19. 4–7. Pilate and the Jews. No fault.
J | 19. 8–11. Further examination.
H⁴ | 19. 12–14. Pilate. Release sought.
G | 19. 15, 16. Deliverance to death.

28 Then = Therefore. This follows the decision of the Sanhedrin recorded in Matt. 26. 58—27. 2 and parallel passages. See above, *v.* 24.

from = away from. Gr. *apo.* Ap. 104. iv.

unto. Gr. *eis.* Ap. 104. vi.

hall of judgment. Gr. *praitōrion.* Lat. *praetorium*, the house of the Prætor. See Mark 15. 16. Probably connected with the castle of Antonia, built by Herod the Great and named after Mark Antony. It was not Herod's palace, as is clear from Luke 23. 7. Cp. same word in Acts 23. 35. Phil. 1. 13.

it was early: i.e. in the early hours of the Preparation between 11 p.m. and midnight.

lest, &c. = in order that they might not. Gr. *hina mē.*

defiled. Gr. *miainō.* Only here, Tit. 1. 15, 15. Heb. 12. 15. Jude 8.

eat the passover. At the close of this Preparation Day, the 14th Nisan, "at even". See Ap. 156, 165.

29 went out. Gr. *exerchomai.* All the texts add *exō*, outside.

accusation = charge. Gr. *katēgoria.* Cp. Eng. "category".

against. Gr. *kata.* Ap. 104. x. 1.

30 malefactor = evildoer. Gr. *kakopoios.* Only here and 1 Pet. 2. 12, 14; 3. 16; 4. 15. Cp. Luke 23. 32. They expected Pilate to take their word for it, and condemn Him unheard. See Acts 25. 16.

31 Take ye Him = Take Him yourselves.

judge. Gr. *krinō.* Ap. 122. 1.

according to. Gr. *kata.* Ap. 104. x. 2.

It is not lawful. For violations of their law they seem to have had the power of stoning to death. See 8. 59; 10. 31. Acts 7. 59. But they feared the people, and so had determined to raise the plea of rebellion against Cæsar and throw the odium of the Lord's death upon Pilate.

not . . . any man. Gr. *ouk oudeis.* A double negative.

32 signifying, &c. See 12. 33.

should die = is about to die.

33 called. Gr. *phōneō.* See *v.* 27.

the King, &c. This shows the malicious charge the Jews had made.

34 of = from. Gr. *apo.* Ap. 104. iv.

others. Gr. *allos.* Ap. 124. 1.

35 hast Thou done? = didst Thou?

36 servants. Gr. *hupēretēs.* Same word as "officer", *v.* 3.

now. Gr. *nun*, as in 17. 5.

37 Art Thou a king then? = Is it not then (Gr. *oukoun.* Occ. only here) that Thou art a king? or, So then a king Thou art?

To this end = To (Gr. *eis.* Ap. 104. vi) this, i.e. for this purpose.

for this cause. Exactly the same words, *eis touto*, as in previous clause. **bear witness** = testify. Gr. *martureō.* See on 1. 7. **the truth.** See on 14. 6, and p. 1511. **My voice.** See 8. 47; 10. 3, 4, 16, 27. **38** What is truth? The question of many a man. Pilate was not "jesting", as Lord Bacon says. He was doubtless sick of the various philosophies and religions which contended for acceptance. **no.** Gr. *oudeis.* **fault.** Gr. *aitia* (cp. *aiteō*, Ap. 134. I. 4), a charge, accusation; hence a ground of charge. **39 custom.** Gr. *sunētheia.* Only here and in 1 Cor. 11. 16. **at.** Gr. *en.* Ap. 104. viii. **will ye . . .?** = do ye wish . . .? Gr. *boulomai.* Ap. 102. 2. Only occ. of this word in John. **the King of the Jews.** It was this taunt that led them to retort by the threat of *Lex majestatis* (high treason) against Pilate himself (19. 12). **40 cried** = cried aloud, shouted. Gr. *kraugazō.* Cp. 19. 6, 15. Acts 22. 23. **this Man** = this fellow. Cp. 7. 27; 9. 29. **Barabbas.** Aramaic. Ap. 94. III 8. **robber** = bandit, highway robber. Gr. *lēstēs.* Cp. Mark 11. 17; 14. 48; 15. 27. Not *kleptēs*, thief. The two words together in 10. 1, 8. They chose the robber, and the robber has ruled over them to this day.

19. 1 Jesus. Ap. 98. X. **scourged.** Gr. *mastigoō.* Not the same word as in Matt. 27. 26. Mark 15. 15, which is *phragelloō.* Cp. 2. 15. A Florentine Papyrus of A.D. 85 contains the following addressed by a Prefect in Egypt to one Phibion: "Thou wast worthy of scourging . . . but I deliver thee to the people." Deissmann, *Light*, &c., p. 267.

D. 29 2 And the soldiers platted a crown °of °thorns, and put *it* on His head, and they put on Him a °purple robe,

3 And said, °"Hail, King of the Jews!" and they °smote Him with their hands.

F H[3] 4 Pilate °therefore went °forth again, and saith °unto them, °"Behold, I bring Him °forth to you, °that ye may °know that I find °no °fault °in Him."

5 °Then came [1]Jesus [4]forth, wearing the °crown of thorns, and °the purple robe. And *Pilate* saith [4]unto them, [4]"Behold the °Man!"

6 When the °chief priests therefore and °officers °saw Him, they °cried out, saying, °"Crucify *Him*, °crucify *Him*." Pilate saith [4]unto them, °"Take ye Him, and °crucify *Him*: for I find °no [4]fault [4]in Him."

7 The Jews answered him, "We have a law, and °by °our law He °ought to die, because He °made Himself the °Son of God."

J 8 When Pilate therefore heard that °saying, he was °the more afraid;

9 And went again °into the °judgment hall, and saith [4]unto [1]Jesus, °"Whence art Thou?" But [1]Jesus gave him [6]no answer.

10 [5]Then saith Pilate [4]unto Him, "Speakest Thou °not unto me? °knowest Thou °not that I have °power to [6]crucify Thee, and have °power to release Thee?"

11 [1]Jesus answered, "Thou couldest have °no [10]power *at all* °against Me, °except it were given thee °from above: °therefore °he that °delivered Me [4]unto thee hath °the greater sin."

II[4] 12 And °from thenceforth Pilate °sought to release Him: but the Jews [6]cried out, saying, °"If thou let this Man go, thou art [10]not °Cæsar's friend: whosoever maketh himself a king speaketh against °Cæsar."

13 °When Pilate therefore heard °that [8]saying, he brought [1]Jesus [4]forth, and sat down °in the °judgment seat °in a place that is called °the Pavement, but in the Hebrew, °Gabbatha.

14 And it was °the preparation of the passover, and about °the sixth hour: and °he saith [4]unto the Jews, [4]"Behold your King!"

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2 of = out of. Gr. *ek*. Ap. 104. vii.
thorns. The sign of earth's curse (Gen. 3. 18).
purple. Gr. *porphureos*. The adj. occurs only here, *v.* 5, and Rev. 18. 16.
3 Hail. See on Matt. 27. 29.
smote Him, &c. = gave Him blows. See 18. 22.
4 therefore. All the texts omit.
forth = outside. Gr. *exō*. See 18. 29.
Behold. Gr. *ide*. Ap. 133. I. 3.
that = in order that. Gr. *hina*.
know. Gr. *ginōskō*. Ap. 132. I. ii.
no. Gr. *oudeis*.
fault. See 18. 38.
in. Gr. *en*. Ap. 104. viii. And yet he had scourged Him, illegally, hoping thereby to satiate the blood-thirst of the Jews.
5 Then = Therefore.
crown of thorns; lit. the thorny crown. Not the same expression as in *v.* 2.
the purple robe. To the horrible torture of the flagellum had been added the insults and cruelties of the soldiers. Cp. Isa. 50. 6.
Man. Gr. *anthrōpos*. Ap. 123. 1. Pilate hoped the pitiable spectacle would melt their hearts. It only whetted their appetite.
6 chief priests. These would, no doubt, include Caiaphas.
officers. See 18. 3. These temple guards are conspicuous for their zeal, due perhaps to the Lord's interference with the sellers of Matt. 21. 12–15.
saw. Gr. *eidon*. Ap. 133. I. 1.
cried out. See 18. 40.
Crucify. See Ap. 162. Omit "*Him*" in each case.
Take ye Him = Take Him yourselves.
no = not. Gr. *ou*. Ap. 105. I.
7 by = according to. Gr. *kata*. Ap. 104. x. 2.
our = the.
ought. Gr. *opheilō*. Elsewhere in John only in 13. 14.
made Himself, &c. This was the charge on which the Sanhedrin condemned Him. See Matt. 26. 65, 66. Cp. Lev. 24. 16.
Son of God. Ap. 98. XV.
8 saying. Gr. *logos*. See Mark 9. 32.
the more afraid. A dreadful presentiment was growing in Pilate's mind, due to what he may have heard of the Lord's miracles, to His bearing throughout the trial, and to his wife's message.
9 into. Gr. *eis*. Ap. 104. vi.
judgment hall. See 18. 28.
Whence art Thou? This was Pilate's fifth question of the Lord. See 18. 33, 35, 37, 38. It expressed the fear that was growing within him. Pilate may have been a freethinker (as some infer from 18. 38), but like freethinkers of all ages, he was not free from superstition. Was this Man, so different from all others he had ever seen, really a supernatural Being? **10** not. Gr. *ou*. Ap. 105. 1. knowest. Gr. *oida*. Ap. 132. I. i. power = authority. Gr. *exousia*. Ap. 172. 5. **11** no ... at all. Gr. *ouk oudeis*. A double negative. against. Gr. *kata*. Ap. 104. x. 1. except. Gr. *ei mē* = if not. from above. Gr. *anōthen*. See on 3. 3. therefore = on account of (Gr. *dia*. Ap. 104. v. 2) this. he that, &c.: i.e. Caiaphas. Judas had delivered Him to the Sanhedrin, the Sanhedrin to Pilate. delivered. See on *v.* 30, "gave up". the. Omit "the". **12** from thenceforth = on (Gr. *ek*. Ap. 104. vii) this. sought = was seeking. If. Ap. 118. 1. b. Cæsar. Gr. *Kaisar*. This title was adopted by the Roman emperors after Julius Cæsar. Frequently found in inscriptions. Deissmann, *Light*, &c., p. 383. Octavius added the title Augustus (Luke 2. 1) = Gr. *Sebastos* (Acts 25. 21, 25). **13** When Pilate, &c. = Pilate therefore having heard. that saying. All the texts read "these words". in = upon. Gr. *epi*. Ap. 104. ix. 1. judgment seat. Gr. *bēma*: lit. a pace, a step, then a platform or raised place. In this case it was a stone platform with a seat in the open court in front of the Prætorium. Occ. only here in John. in. Gr. *eis*. Ap. 104. vi. the Pavement. Gr. *lithostrōtos* = strewn with stone: i.e. of mosaic or tesselated work. Gabbatha. Aramaic. Ap. 94. III. 3. The meaning of this word is uncertain. **14** the preparation: i.e. the day before the Passover was eaten "at even" on the 14th Nisan. All four Gospels state that our Lord was entombed on the Preparation Day (*vv.* 31, 42. Matt. 27. 62. Mark 15. 42. Luke 23. 54). See Ap. 165. the sixth hour: i.e. midnight. The hours in all the Gospels are according to Hebrew reckoning: i.e. from sunset to sunset. See Ap. 156, 165. Some have thought that the events from 13. 1 could not be crowded into so brief a space, but the Jews were in deadly earnest to get all finished before the Passover, and in such a case events move quickly. he saith, &c. In irony here, as in pity (*v.* 5). Some have thought that, in *v.* 13, "sat" should be "set Him". Justin Martyr says, "They set Him on the judgment-seat and said, 'Judge us'" (*First Apology*, xxxv). But out of forty-eight occurrences of the verb *kathizō*, only one other (Eph. 1. 20) is, without question, used transitively.

G A.D. 29 15 But they [6]cried out, °"Away with *Him*, °away with *Him*, [6]crucify Him." Pilate saith [4]unto them, °"Shall I [6]crucify your King?" The chief priests answered, °"We have [6]no king ° but [12]Cæsar."

16 Then °delivered he Him therefore [4]unto them °to be [6]crucified. And they took [1]Jesus, and led *Him* away.

B K 17 And He bearing His °cross went forth [9]into a place called *the place* of a °skull, which is called in the Hebrew °Golgotha:

L b 18 Where they [6]crucified Him, and °two °other °with Him, °on either side one, °and [1]Jesus in the midst.

c 19 °And Pilate °wrote a title, and put *it* °on the [17]cross. And °the writing was, [1]JESUS °OF NAZARETH THE KING OF THE JEWS.

20 This title [5]then read many of the Jews: °for the place where [1]Jesus was [6]crucified was °nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 [5]Then said °the chief priests of the Jews to Pilate, "Write °not, 'The King of the Jews;' but that °He said, I am King of the Jews."

22 Pilate answered, °"What I have written °I have written."

c 23 [5]Then °the soldiers, when they had [6]crucified [1]Jesus, °took His garments, and made four parts, to every °soldier a part; and also *His* °coat: now the °coat was °without seam, woven [12]from °the top °throughout.

24 They said therefore °among themselves, "Let us [21]not rend it, but cast lots °for it, whose it shall be:" [4]that °the scripture might be fulfilled, which saith, **"They parted My °raiment among them, and °for My vesture they did cast lots."** These things therefore the [23]soldiers did.

b 25 °Now there °stood °by the [17]cross of [1]Jesus His mother, and His mother's sister, °Mary the *wife* of Cleophas, and °Mary Magdalene.

26 °When [1]Jesus therefore [6]saw His mother, and the disciple standing by, whom He °loved, He saith [4]unto His mother, °"Woman, °behold thy °son!"

27 Then saith He to the disciple, [26]"Behold thy mother!" And °from that hour that disciple took her °unto his own *home*.

L d 28 °After this, [1]Jesus, [10]knowing that all

15 Away with. Gr. *airō*. First occ. in John 1. 29. The imperative *aron* is used in exactly the same way in a Papyrus from Oxyrhynchus, in a letter from a boy to his father. Deissmann, *Light*, p. 187.

Shall I . . . ? = Is it your King I am to crucify?

We have, &c. This was their final and deliberate rejection of their King, and the practical surrender of all their Messianic hopes. Cp. 1 Sam. 8. 7.

but. Same as "except" in *v.* 11.

16 delivered, &c.: i.e. to their will (Luke 23. 25). Thus the Lord's execution was in Jewish hands (Acts 2. 23). The centurion and his quaternion of soldiers merely carried out the decision of the chief priests, Pilate having pronounced no sentence, but washed his hands, literally as well as metaphorically, of the matter.

to be = in order that (Gr. *hina*) He might be.

19. 17-30 (*B*, p. 1564). CRUCIFIXION.
(*Introversion.*)

B | K | 17. Delivered to death.
L | b | 18. Fellow-sufferers.
c | 19–22. Discussion. Pilate and the Jews.
c | 23, 24. Discussion. The soldiers.
b | 25–27. Fellow-sufferers.
L | d | 28. Saying. "I thirst."
e | 29. Vinegar. Given.
e | 30–. Vinegar. Received.
d | –30–. Saying. "It is finished."
K | –30. Death.

17 cross. Gr. *stauros*. See Ap. 162.

skull. Gr. *kranion*. See Matt. 27. 33.

Golgotha. Aramaic. Ap. 94. III. 3.

18 two other = other two. Ap. 164.

other. Gr. *allos*. Ap. 124. 1.

with. Gr. *meta*. Ap. 104. xi. 1.

on either side one. Gr. *enteuthen kai enteuthen*: lit. hither and thither, i.e. on this side and on that side. This was before the parting of the garments (*v.* 23). See Ap. 164.

and, &c.: lit. and the middle one, Jesus.

19 And = Moreover.

wrote. John alone mentions that Pilate wrote it himself. See Ap. 168.

on. Gr. *epi*. Ap. 104. ix. 1.

the writing was = it was written.

OF NAZARETH = the Nazarene. See 18. 5.

20 for = because. Gr. *hoti*.

nigh. Probably just outside the north wall, between the Damascus Gate and Herod's Gate, and near the so-called grotto of Jeremiah, about half a mile from the Prætorium. See Conder's *Jerusalem*, p. 151, &c., and Palestine Exploration Society's maps.

21 the chief priests of the Jews. This expression occurs only here. They were no longer God's priests.

not. Gr. *mē*. Ap. 105. II.

He = that fellow. Gr. *ekeinos*. Spoken with contempt.

22 What, &c. Fig. *Amphibologia*. Ap. 6.

I have written. It therefore stands written for ever. Caiaphas as representative of the Jews proclaimed the Lord as Saviour for the world, Pilate fastens upon the Jews the hated name of the Nazarene as their King.

23 the soldiers. These were probably slaves attached to the legion who were employed as executioners.

took = received.

garments. Gr. *himation*. Ap. 135. 1. 1.

coat. Gr. *chitōn*. A tunic worn next the body, and reaching to the knees.

without seam. Gr. *arraphos*. Occurs only here. Josephus says one of the high priest's garments was without seam.

the top = the parts above (Gr. *ta anōthen*). Cp. Matt. 27. 51. Mark 15. 38.

throughout = through (Gr. *dia*. Ap. 104. v. 1 the whole.

24 among themselves = to (Gr. *pros*. Ap. 104. xv. 3) one another.

for = concerning. Gr. *peri*. Ap. 104. xiii. 1.

the scripture, &c. See 13. 18; 17. 12; 18. 9, 32. The quotation is from Ps. 22. 18.

raiment. Same word as "garments" in *v.* 23.

for = upon. Gr. *epi*. Ap. 104. ix. 3.

These things, &c. = The soldiers therefore indeed did these things. The Gr. particle *men* is ignored both by A.V. and by R.V. It marks a contrast with what follows.

25 Now = But.

stood = were standing.

by = beside. Gr. *para*. Ap. 104. xii. 2.

Mary. See Ap. 100. John omits the name of his own mother Salome, who was also there: Matt. 27. 56.

26 When. &c. Read, "Jesus therefore, seeing".

loved. Gr. *agapaō*. Ap. 135. I. 1.

Woman. See on 2. 4.

behold. Gr. *idou*. Ap. 133. I. 2; but the texts read *ide*.

son. Gr. *huios*. Ap. 108. iii. Joseph being evidently dead, and her firstborn son (Matt. 1. 25) dying, there would be no support for Mary. In view of 7. 3–5, it was a befitting arrangement.

27 from. Gr. *apo*. Ap. 104. iv.

unto his own. Gr. *eis* (Ap. 104. vi) *ta idia*. This expression occurs in 1. 11; 16. 32. Acts 21. 6. A different phrase in 20. 10.

28 After. Gr. *meta*. Ap. 104. xi. 2.

D. 29 things ° were now accomplished, ⁴that ²⁴the scripture might be fulfilled, saith, "I thirst."

e 29 ° Now there was set a vessel full of ° vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to His mouth.

c 30 When ¹ Jesus therefore ° had received the vinegar,

d He said, ° "It is finished:"

K and He ° bowed His head, and ° gave up the ° ghost.

A² M 31 The Jews therefore, because it was the ¹⁴preparation, ⁴that the bodies should ²¹not ° remain ° upon the ¹⁷cross ° on the sabbath day, (for that sabbath day was ° an high day,) ° besought Pilate ⁴that their ° legs might be ° broken, and *that* they might be ° taken away.

N 32 ⁵ Then came the ²³soldiers, and ³¹brake the ³¹legs of ° the first, and of the ¹⁸other which was ° crucified with him.

33 But when they came ° to ¹ Jesus, and ⁶saw that He was dead already, they ³¹brake ¹⁰not His ³¹legs:

34 But one of the ²³soldiers with a spear ° pierced His ° side, and ° forthwith came there out ° blood and water.

35 And he that ° saw *it* ° bare record, and his ° record is ° true: and ȳe ¹⁰knoweth that he saith ° true, ⁴that ye might ° believe.

36 For these things were done, ⁴that ²⁴the scripture should be fulfilled, ° "**A bone of Him shall ¹⁰not be ° broken.**"

37 And again ° another scripture ° saith, "**They shall ° look ° on Him whom they ° pierced.**"

M 38 And ²⁸after ° this Joseph ° of ° Arimathæa, being ° a disciple of ¹ Jesus, ° but secretly ° for fear of the Jews, ³¹besought Pilate ⁴that he might ° take away the body of ¹ Jesus: and Pilate ° gave *him* leave. He came therefore, and ° took the body of ¹ Jesus.

39 And there came ° also ° Nicodemus, which at the first came to ¹ Jesus ° by night, ° and brought ° a mixture of ° myrrh and ° aloes, about an hundred ° pound *weight*.

were now accomplished = have been already finished. Gr. *teleō*. Not the same word as "fulfilled", which is *teleioō* = consummated. There is a deep significance here. He saw the casting of the lots, and knew that all that the Scripture had foretold of others was finished. There yet remained a prediction for Him to realize, that of Ps. 69. 21. See note on Ps. 69. 1.

29 Now. All the texts omit. **vinegar.** See note

30 had received = received. [on Matt. 27. 34.

It is finished. Gr. *telei*, as in *v.* 28. Ps. 22 ends with the word "done". Of the seven sayings from the Cross, Matthew (27. 46) and Mark (15. 34) record one (Psalm 22. 1); Luke three (23. 34, 43, 46); and John three (*vv.* 26, 27, 28, 30). It is clear from Luke 23. 44 that the promise to the malefactor was before the darkness. The words of Ps. 22. 1 were uttered at the beginning or during the course of the three hours' darkness. Probably the Lord repeated the whole of Ps. 22, which not only sets Him forth as the Sufferer, but also foretells the glory that is to follow. Perhaps other Scriptures also, as a terrible witness against the chief priests, who were present (Mark 15. 31. Luke 23. 35), and must have heard.

bowed. This suggests that till then He had kept His head erect. He now lays down His life, as He said (10. 18).

gave up. Gr. *paradidōmi*. This word occurs fifteen times in John; transl. nine times "betray", of Judas; five times "deliver", of the chief priests and Pilate.

ghost. Gr. *pneuma*. Ap. 101. II. 6. Matthew says, *aphēke to pneuma*, sent forth His spirit (27. 50); Mark (15. 37) and Luke (23. 46) say, *exepneuse*, breathed out, i. e. drew His last breath. Cp. Gen. 2. 7. Pss. 104. 29, 30; 146. 4. Ecc. 12. 7.

19. 31-42 (A^2, p. 1564). BURIAL. (*Alternation.*)

A^2 | M | 31. Removal of bodies proposed.
N | 32-37. Bodies dishonoured.
M | 38, 39. Removal of *the* Body effected.
N | 40-42. The Body honoured.

31 remain. Gr. *menō*. See p. 1511. Cp. Deut. 21. 23.

upon. Gr. *epi*. Ap. 104. ix. 1.

on. Gr. *en*. Ap. 104. viii.

an high day. It was the first day of the Feast, the 15th Nisan. See Lev. 23. 6, 7. Our Wednesday sunset to Thursday sunset. See Ap. 156, 165.

besought. Gr. *erōtaō*. Ap. 134. I. 3.

legs. Gr. *skelos*. From the hip downwards. Occ. only in these three verses.

broken. Gr. *katagnumi* = broken in pieces, shattered. Occurs only in these verses and in Matt. 12. 20.

taken away. Same word as in *v.* 15.

32 the first, &c. See Ap. 164. **crucified with.** Gr. *sustauroō*. Only here, Matt. 27. 44. Mark 15. 32. Rom. 6. 6. Gal. 2. 20. **33 to.** Gr. *epi*. Ap. 104. ix. 3. **34 pierced.** Gr. *nussō*. Occurs only here. **side.** Gr. *pleura*. Only here; 20. 20, 25, 27. Acts 12. 7. **forthwith** = immediately. Gr. *euthus*. **blood and water.** The question of the physical cause of the Lord's death has been much discussed; but we need not seek a natural explanation of what John records as a miraculous sign. The blood and water may have been symbolical of the sprinkling with blood and cleansing with water of the Old Covenant. See Heb. 9. 12-14, 19 22. 1 John 5. 6, 8. **35 saw.** Gr. *horaō*. Ap. 133. I. 8. **bare record.** Gr. *martureō*. **record.** Gr. *marturia*. Both these are characteristic words in this Gospel. See note on 1. 7, and p. 1511. See Ap. 175. 2 and p. 1511. **true** = true to fact. See Ap. 175. 1 and p. 1511. **believe.** Ap. 150. I. 1. i. **36 A bone, &c.** This has reference to Ex. 12. 46. Num. 9. 12. Thus in all things He was the antitype of the Passover lamb. **broken.** Gr. *suntribō*. Not the same word as in *vv.* 31, 32. Cp. Ps. 34. 20. **37 another.** Gr. *heteros*. Ap. 124. 2. **saith.** Note the careful discrimination in the words used. The former Scripture was fulfilled, i. e. filled full. This is not fulfilled, but in order to its fulfilment it was necessary that He should be pierced. See Zech. 12. 10. It was fulfilled in the case of those who looked upon Him, but waits for its complete fulfilment when the spirit of grace and supplication is poured out on repentant Israel. **look.** Gr. *opsomai*. Ap. 133. I. 8. a. **on.** Gr. *eis*. Ap. 104. vi. **pierced.** Gr. *ekkenteō*. Only here and Rev. 1. 7 = pierced through. Includes therefore the piercing of the hands and feet. Cp. Ps. 22. 16. **38 this** = these things. **of** = from. Gr. *apo*. Ap. 104. iv. **Arimathæa.** Probably Ramah, where Samuel was born. 1 Sam. 1. 1, 19. Called in the Sept. Armathaim. **a disciple . . . but secretly.** Matthew calls him "a rich man" (27. 57); Mark, "an honourable counsellor" (15. 43); Luke, "a good man and a just" (23. 50). See on 18. 16. **for** = because of. Gr. *dia*. Ap. 104. v. 2. **take away . . . took.** Gr. *airō*. Same word as in *vv.* 15, 31. **gave him leave.** Gr. *epitrepō*. Generally transl. "suffer". Matt. 8. 21, &c. Cp. Acts 21. 39, 40. **39 also Nicodemus.** Read, Nicodemus also. **Nicodemus.** See 3. 1, and 7. 50. **to.** Gr. *pros*. Ap. 104. xv. 3. **by night.** Now he comes openly, as Joseph did. **and brought** = bringing. **a mixture.** Gr. *migma*. Occ. only here. Some read *heligma* = a roll. **myrrh.** Gr. *smurna*. Only here and in Matt. 2. 11. **aloes.** A fragrant aromatic wood. Occurs only here in N.T. Referred to four times in O.T. **pound.** Gr. *litra*. See 12. 3 and Ap. 51. II. 4 (3).

N A.D. 29

40 [5]Then took they the body of [1]Jesus, and °wound it in °linen clothes [18]with the spices, as the manner of the Jews is to °bury.

41 Now [4]in the place where He was [6]crucified there was a °garden; and [4]in the °garden a °new °sepulchre, °wherein was °never man yet laid.

42 °There laid they [1]Jesus therefore °because of the Jews' [14]preparation *day;* for the [41]sepulchre was nigh at hand.

A[3] O[1] P 18th day of Nisan

20 °The first *day* of the week cometh °Mary Magdalene °early, when it was yet dark, °unto the °sepulchre, and seeth the stone °taken away °from the °sepulchre.

2 °Then she runneth, and cometh °to Simon Peter, and °to the °other disciple, whom °Jesus °loved, and saith °unto them, "They °have [1]taken away °the Lord °out of the [1]sepulchre, and we °know °not where they °have laid Him."

Q

3 Peter therefore went forth, and that [2]other disciple, and °came °to the [1]sepulchre.

4 So they °ran both together: and the [2]other disciple °did outrun Peter, and came first [3]to the [1]sepulchre.

5 And he °stooping down, *and looking in,* °saw the °linen clothes lying; °yet went he [2]not in.

6 [2]Then cometh Simon Peter following him, and went °into the [1]sepulchre, and °seeth the [5]linen clothes °lie,

7 And the °napkin, that was °about His head, [2]not lying °with the [5]linen clothes, but °wrapped together °in °a place by itself.

8 Then went in °also that [2]other disciple, °which came first [3]to the [1]sepulchre, and he °saw, and °believed.

9 For °as yet they [2]knew °not °the scripture, that He °must °rise again °from the dead.

10 [2]Then the disciples went away again °unto °their own home.

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40 wound. Gr. *deō.* Generally transl. "bind". See 11. 44; 18. 12, 24. The other evangelists use a different word.

linen clothes = linen cloths or bandages. The rolls used for swathing the bodies of the rich (Isa. 53. 9). The Rabbis say criminals were wrapped in old rags.

bury = entomb. Gr. *entaphiazō.* Only here and Matt. 26. 12. The noun *entaphiasmos* occurs in 12. 7 and Mark 14. 8.

41 garden. Gr. *kēpos.* See 18. 1.

new. Gr. *kainos.* See on Matt. 9. 17.

sepulchre = tomb. Gr. *mnēmeion.* Before this in John transl. "grave", 5. 28; 11. 17, 31, 38; 12. 17.

wherein = in (Gr. *en.* Ap. 104. viii) which.

never man yet = not yet any one. Gr. *oudepō oudeis.*

42 There laid they Jesus. Here the body (*v.* 38) is called "Jesus". Cp. 20. 2.

because of = on account of. Gr. *dia.* Ap. 104. v. 2.

20. 1-31 (A[3], p. 1564). RESURRECTION.
(*Division.*)

A[3] | O[1] | 20. 1-18. Events. Morning.
O[2] | 20. 19-31. Events. Evening.

20. 1-18 (O[1], above). EVENTS. MORNING.
(*Introversion.*)

O[1] | P | 1, 2. Report of Mary.
Q | 3-10. Peter and John.
P | 11-17. Mary alone.
Q | 18. Report of Mary.

20. 1 The first day of the week = On the first (day) of the Sabbaths (pl.). Gr. *Tē mia tōn sabbatōn.* The word "day" is rightly supplied, as *mia* is feminine, and so must agree with a feminine noun understood, while *sabbatōn* is neuter. Luke 24. 1 has the same. Matthew reads, "towards dawn on the first (day) of the Sabbaths", and Mark (16. 2), "very early on the first (day) of the Sabbaths". The expression is not a Hebraism, and "Sabbaths" should not be rendered "week", as in A.V. and R.V. A reference to Lev. 23. 15-17 shows that this "first day" is the first of the days for reckoning the seven Sabbaths to Pentecost. On this day, therefore, the Lord became the firstfruits (*vv.* 10, 11) of God's resurrection harvest (1 Cor. 15. 23).

Mary. See Ap. 100.

early: i.e. about the ninth or tenth hour (3 to 4 a.m.). See Ap. 165.

unto. Gr. *eis.* Ap. 104. vi.

sepulchre. See 19. 41.

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taken away = having been taken away. Gr. *airō.* See 19. 15. **from.** Gr. *ek.* Ap. 104. vii.

2 Then = Therefore. **to.** Gr. *pros.* Ap. 104. xv. 3. **other.** Gr. *allos.* Ap. 124. 1.

Jesus. Ap. 98. X. **loved** = used to love (imperf.). Gr. *phileō.* Ap. 135. I. 2. **unto** = to.

have taken = took. **the Lord.** Gr. *kurios.* Ap. 98. VI. i. *a.* 3. A. **out of.** Gr. *ek.* Ap. 104. vii. **know.** Gr. *oida.* Ap. 132. I. i. **not.** Gr. *ou.* Ap. 105. I. **have laid** = laid. Same word as in 11. 34. Implying care and reverence, and so suggesting that Joseph and Nicodemus had removed Him. **3 came** = were coming. **to** = unto. Gr. *eis.* Ap. 104. vi.

4 ran = were running. **did outrun** = ran ahead, more quickly than. This affords no ground for the assumption by so many commentators, even Alford, that John was younger than Peter.

5 stooping down. Gr. *parakuptō.* The word implies bending down to see more clearly. Cp. the other occ.: *v.* 11. Luke 24. 12. James 1. 25. 1 Pet. 1. 12. **saw.** Gr. *blepō.* Ap. 133. I. 5.

linen clothes. See 19. 40. **yet went he** = however he went. **6 into.** Gr. *eis.* Ap. 104. vi. **seeth** = intently beholdeth. Gr. *theōreō.* Ap. 133. I. 11. **lie** = lying.

7 napkin See 11. 44. **about** = upon. Gr. *epi.* Ap. 104. ix. 1. **with.** Gr. *meta.* Ap. 104. xi. 1. **wrapped together** = rolled, or coiled round and round. Gr. *entulissō.* Used elsewhere, only in Matt. 27. 59. Luke 23. 53, of the linen cloth. Here it implies that the cloth had been folded round the head as a turban is folded, and that it lay still in the form of a turban. The linen clothes also lay exactly as they were when swathed round the body. The Lord had passed out of them, not needing, as Lazarus (11. 44), to be loosed. It was this sight that convinced John (*v.* 8). **in** = into. Gr. *eis.* Ap. 104. vi. **a place by itself** = one place apart. **8 also, &c.** = that other disciple also.

which = who. **saw.** Gr. *eidon.* Ap. 133. I. 1. **believed** (Ap. 150. I. 1. i): i.e. believed that He was risen. All that He had said about rising again the third day had fallen upon dull ears. The chief priests had taken note of His words (Matt. 27. 63), but the disciples had not. **9 as yet . . . not** = not yet. Gr. *oudepō,* as in 19. 41. **the scripture.** Cp. Ps. 16. 10, 11, &c. **must.** Cp. 3. 14; 12. 34. **rise again.** Gr. *anistēmi.* Ap. 178. I. 1. **from the dead.** Gr. *ek nekrōn.* Ap. 139. 8. **10 unto.** Gr. *pros.* Ap. 104. xv. 3. **their own home** = their lodging. Not the same words as in 19. 27. Galilean fishermen, constantly moving about with their Rabbi since the Feast of Tabernacles, six months before, could have had no settled home, as we understand it, in Jerusalem. They had not been there since their Master left it (see 10. 40), till the last few days.

11 But [1]Mary stood without °at the [1]sepulchre
°weeping: °and as she wept, she [5]stooped down,
and looked [6]into the [1]sepulchre,

12 And [6]seeth °two angels °in white °sitting,
the one °at the head, and the other °at the feet,
where the body of [2]Jesus had lain.

13 And they say [2]unto her, °"Woman, why
[11]weepest thou?" She saith [2]unto them, "Because they °have [1]taken away my °Lord, and
I [2]know [2]not where they °have laid Him."

14 And °when she had thus said, she °turned
herself ° back, and [6]saw [2]Jesus standing, and
[2]knew [2]not that it was [2]Jesus.

15 [2]Jesus saith [2]unto her, [13]"Woman, why
[11]weepest thou? whom seekest thou?" She,
supposing Him to be the °gardener, saith [2]unto
Him, °"Sir, °if Thou °have borne Him hence,
tell me where Thou °hast laid Him, and I will
[1]take Him away."

16 [2]Jesus saith [2]unto her, [1]"Mary." She
turned herself, and saith [2]unto Him, °"Rabboni;" which is to say, °"Master."

17 [2]Jesus saith [2]unto her, °"Touch Me °not;
°for I am °not yet ascended [2]to °My Father:
but go [2]to °My brethren, and say [2]unto them,
'I °ascend [10]unto °My Father, and °your
Father; and *to* My °God, and your °God.'"

18 Mary Magdalene °came °and told the disciples that she had °seen [2]the Lord, and *that*
He had spoken these things [2]unto her.

19 [2]Then the same day at evening, being [1]the
first *day* of the week, when the doors were
shut °where the disciples were °assembled °for
fear of the Jews, came [2]Jesus and stood [7]in
the midst, and saith [2]unto them, °"Peace *be*
[2]unto you."

20 And when He had so said, He shewed
[2]unto them *His* °hands and His °side. [2]Then
°were the disciples °glad, when they [8]saw
[2]the Lord.

21 [2]Then said [2]Jesus to them again, [19]"Peace
be [2]unto you: as °*My* Father hath °sent Me,
°even so °send I you."

22 And when He had said this, He °breathed
on *them*, and saith [2]unto them, "Receive ye
°the Holy Ghost:

11 at. Gr. *pros.* Ap. 104. xv. 3.
weeping. Gr. *klaiō.* See on 11. 33.
and = therefore.
12 two angels. Probably Michael and Gabriel. Cp. Dan. 9. 21; 10. 21; 12. 1. Luke 1. 19. 26. The supreme importance of the Lord's resurrection in the Divine counsels demanded the presence of the highest angels.
in. Gr. *en.* Ap. 104. viii.
sitting: i. e. at either end of the rock-cut ledge whereon the Lord had been laid (as the cherubim at either end of the mercy-seat, Ex. 25. 19). They *sit* in the empty tomb who *stand* in the presence of God (Luke 1. 19. Rev. 8. 2). **at.** Gr. *pros.* Ap. 104. xv. 2.
13 Woman. See on 2. 4. **have taken** = took.
Lord. Ap. 98. VI. i. *a.* 3. A. **have laid** = laid.
14 when, &c. = having said these things.
turned . . . back: i. e. turned half round.
back. Gr. *eis* (Ap. 104. vi) *ta opisō.*
15 gardener. Gr. *kēpouros.* Occurs only here.
Sir. Gr. *kurios.* Ap. 98. VI. 1. *a.* 3. B. b.
if. Ap. 118. 2. a. **have borne** = didst bear.
hast laid = didst lay.
16 Rabboni. Ap. 98. XIV. viii. Most of the texts add, before Rabboni, "in Hebrew".
Master. Gr. *didaskalos.* Ap. 98. XIV. v. 1. Cp. 13. 13.
17 Touch Me not = Do not be holding Me. Gr. *haptō.* Only here in John; elsewhere, thirty-nine times. See Matt. 8. 3, 15; 9. 20, 21, 29.
not. Gr. *mē.* Ap. 105. II.
for. This gives the reason for the prohibition. He afterwards allowed the women to hold Him by the feet (Matt. 28. 9). On this day, the morrow after the Sabbath, the high priest would be waving the sheaf of the firstfruits before the Lord (Lev. 23. 10, 11); while He, the firstfruits from the dead (1 Cor. 15. 23), would be fulfilling the type by presenting Himself before the Father.
not yet. Gr. *oupō*; compound of *ou.* Ap. 105. I.
My Father. See on 2. 16.
My brethren. Cp. Matt. 12. 50; 28. 10. Heb. 2. 11.
ascend = am ascending.
My . . . your. This marks the essential difference in His and their relationship with the Father. But because God is the God and Father of our Lord (Eph. 1. 3) He is therefore our God and Father too.
God. Gr. *Theos.* Ap. 98. I. i. 1.
18 came = cometh.
and told = telling. Gr. *apangellō.* See 4. 51. Matt. 2. 8. Cp. Ap. 121. 5. 6. **seen.** Gr. *horaō.* Ap. 133. I. 8.

20. 19-31 (O^2, p. 1570). EVENTS. EVENING. (*Alternation.*)

O^2 | R | 19–23. Appearance to the Ten.
S | 24, 25. Belief that rests on sight.
R | 26–29. Appearance to the Eleven.
S | 30, 31. Belief that rests on the Word.

20. 19-23 (R, above). APPEARANCE, ETC. (*Alternation.*)

R | f | 19. Peace.
g | 20. Gladness.
f | 21. Peace.
g | 22, 23. Power.

19 where. Probably the upper room. See Mark 14. 15. Luke 22. 12. Acts 1. 13. **assembled.** All the texts omit. **for** = on account of. Gr. *dia.* Ap. 104. v. 2. **Peace.** Cp. 14. 27; 16. 33.
20 hands . . . side. Luke says hands and feet. All three were pierced. See on 19. 37. **side.** See 19. 34. **were . . . glad** = rejoiced.
21 My Father = The Father. See 1. 14. **sent.** Gr. *apostellō.* Ap. 174. 1. **even so** = I also. **send.** Gr. *pempō.* Ap. 174. 4. Note the distinction. The Father sent the Son alone, but the Son sends His disciples with an "escort" or guard, i. e. the Holy Spirit. This is to emphasize the fact that the Lord remains (by the Spirit) with those whom He sends.
22 breathed on. Gr. *emphusaō.* Only here in N.T., but used in the Sept. in Gen. 2. 7 for the Heb. word *nāphah,* to breathe, or blow with force. The same Lord who, as Jehovah Elohim, breathed into Adam's nostrils the breath of life so that he became a living soul, here breathes upon the apostles that they may receive Divine power. Satan tries to parody the Lord's words and works. In the "Great" Magical Papyrus of about the third century A. D. occurs the following in a spell for driving out a demon: "When thou adjurest, blow (*phusa*), sending the breath from above [to the feet], and from the feet to the face". Deissmann, *Fresh Light,* p. 260. **the Holy Ghost.** Gr. *pneuma hagion* (no art.): i. e. power from on high. See Ap. 101. II. 14. The Firstfruits of the resurrection here bestows the firstfruits of the Spirit, not only on the apostles, but on "them that were with them" (Luke 24. 33, and cp. Acts 1. 14; 2. 1).

A.D. 29

23 Whose soever °sins ye °remit, they are remitted [2]unto them; *and* whose soever *sins* ye retain, they are retained."

S

24 But °Thomas, one °of the twelve, called Didymus, was [2]not [7]with them when [2]Jesus came.

25 The [2]other disciples therefore said [2]unto him, "We have [18]seen [2]the Lord." But he said [2]unto them, °"Except I shall [8]see [12]in His hands the °print of the nails, and °put my finger [6]into the °print of the nails, and °thrust my hand [6]into His [20]side, I will °not [8]believe."

R

26 And °after eight days again His disciples were within, and Thomas [7]with them: *then* came [2]Jesus, °the doors being shut, and stood [7]in the midst, and said, [19]"Peace *be* [2]unto you."

27 Then saith He to Thomas, °"Reach hither thy finger, and °behold My hands; and °reach hither thy hand, and [25]thrust *it* [6]into My [20]side: and °be [17]not °faithless, but °believing."

28 And Thomas answered and said [2]unto Him, °"My [2]Lord and my [17]God."

29 [2]Jesus saith [2]unto him, °"Thomas, because thou hast [18]seen Me, thou hast [8]believed: blessed *are* they °that have [17]not [8]seen, and *yet* have [8]believed."

S

30 °And many other °signs truly did [2]Jesus °in the presence of His disciples, °which are [2]not written [12]in this book:

31 But °these °are written, °that ye °might °believe that [2]Jesus is the °Christ, the °Son of [17]God; and °that [8]believing ye °might have °life °through His °name.

A T¹

21 °After these things °Jesus °shewed Himself again to the disciples °at the sea of Tiberias; and °on this wise °shewed He *Himself.*

U V¹ X

2 There were together Simon Peter, and

23 sins. Ap. 128. I. ii. 1.
remit. Gr. *aphiēmi.* Always transl. elsewhere "forgive", when sins or debts are referred to. This authority bestowed upon the apostles and others continued in force with other "gifts" till Acts 28, which records the final rejection of the Kingdom. To suppose that the "Church" of Eph. 1 has any share in them is not rightly to divide the Word of Truth, but to introduce perplexity and confusion. See Mark 16. 17 and Ap. 167.
24 Thomas. The third mention of him in John. See 11. 16; 14. 5.
of = out of. Gr. *ek.* Ap. 104. vii.
25 Except = If . . . not. Gr. *ean mē.* Ap. 118. 1. b, and 105. II.
print. Gr. *tupos,* type. Elsewhere transl. figure, fashion, example, &c.
put. Gr. *ballō,* generally transl. "cast". See 15. 6; 19. 24.
thrust. Gr. *ballō,* as above.
not = by no means. Gr. *ou mē.* Ap. 105. III.
26 after eight days: i.e. a week later, on the day following the second Sabbath of the seven in the reckoning to Pentecost.
after. Gr. *meta.* Ap. 104. xi. 2.
the doors being shut. This shows that the Lord had now the spiritual body, *sōma pneumatikon,* of 1 Cor. 15. 44.
27 Reach hither = Bring here.
behold. Gr. *ide.* Ap. 133. I. 3.
be = become.
faithless. Gr. *apistos* = unbelieving.
believing. Ap. 150. III.
28 My Lord and my God. First testimony to the Deity of the risen Lord. Possibly Thomas was using the words of Ps. 86. 15, which in the Sept. read *Kurie ho Theos,* and claiming forgiveness for his unbelief on the ground of Ex. 34. 6, to which this verse of the Psalm refers.
29 Thomas. All the texts omit.
that, &c. = who saw not and believed. See 4. 48. Matt. 16. 1. 1 Cor. 1. 22. Those who crave for miracles and signs to-day will have them, but they will be Satan's miracles.
30 And many, &c. Therefore many and other (Ap. 124. 1).
signs. See p. 1511 and Ap. 176. 3. These were always in relation to and in proof of His Messiahship.

in the presence of = in the sight of. Gr. *enōpion.* **which are not written.** Here was the opportunity for the writers of the Apocryphal Gospels, &c., of which they were not slow to avail themselves. **31 these.** Emphatic. **are written** = have been (and therefore stand) written. **that** = in order that. Gr. *hina.* **might** = may. **believe.** Ap. 150. I. 1. iii. **Christ.** Ap. 98. IX. **Son of God.** Ap. 98. XV. **life.** Ap. 170. 1. **through** = in. Gr. *en.* Ap. 104. viii. **name.** Cp. 1. 12. Acts 3. 6; 4. 10, 12; 10. 43. 1 Cor. 6. 11. 1 John 5. 13.

21. 1-25 (*A*, p. 1510). THE SUCCESSORS. (*Alternation.*)
A | T¹ | 1. Manifestation of the Lord.
U | 2-13. Miracle.
T² | 14. Manifestation of the Lord.
U | 15-23. Ministry.
T³ | 24, 25. Witness to the Lord.

1 After these things. A note of time frequent in John. See 3. 22; 5. 1, 14; 6. 1; 7. 1; 13. 7; 19. 38. **After.** Gr. *meta.* Ap. 104. xi. 2. **Jesus.** Ap. 98. X. **shewed** = manifested. Gr. *phaneroō.* Ap. 106. I. v; not merely presented Himself, but revealed His power and glory. See 2. 11. Not the same word as 14. 21, 22, which is *emphanizō.* Ap. 106. I. iv. **at** = upon. Gr. *epi.* Ap. 104. ix. 1. **on this wise** = thus.

21. 2-13 (U, above). MIRACLE. (*Division.*)
U | V¹ | 2-6. Appearance of the Lord. Unknown.
V² | 7-13. Appearance of the Lord. Known.

21. 2-6 (V¹, above). APPEARANCE, &c. (*Alternation and Introversion.*)
V¹ | X | 2. Disciples. Alone.
Y | h | 3-. Fishing.
i | -3. Failure. "Nothing."
X | 4. Disciples. The Lord present.
Y | *i* | 5. Failure. "No meat."
h | 6. Fishing.

. D. 29 Thomas called Didymus, and Nathanael ° of Cana in Galilee, and the *sons* of Zebedee, and two ° other ° of His disciples.

Y h 3 Simon Peter saith ° unto them, ° "I go a fishing." They say ° unto him "We also go ° with thee." They went forth, and entered ° into ° a ship ° immediately;

i and ° that night they ° caught ° nothing.

X 4 But when the morning was ° now come, [1] Jesus stood ° on the shore: but the disciples ° knew ° not that it was [1] Jesus.

Y i 5 ° Then [1] Jesus saith [3] unto them, ° "Children, have ye any ° meat?" They answered Him, ° "No."

h 6 And He said [3] unto them, ° "Cast the ° net [4] on the right side of the ship, and ye shall find." They ° cast therefore, and ° now they were not able to ° draw it ° for the multitude of fishes.

V² Z k 7 Therefore that disciple whom [1] Jesus ° loved saith [3] unto Peter, "It is ° the Lord." ° Now when Simon Peter ° heard that it was ° the Lord, he ° girt ° *his* fisher's coat *unto him,* (for he was ° naked,) and did cast himself [3] into the sea.

l 8 And the [2] other disciples came in ° a little ship; (for they were [4] not far ° from ° land, but as it were ° two hundred cubits,) ° dragging ° the [6] net with fishes.

A 9 As soon [5] then as they ° were come ° to [8] land, they ° saw a ° fire of coals there, and ° fish laid thereon, and ° bread.

Z l 10 [1] Jesus saith [3] unto them, "Bring [2] of ° the fish which ye have now [3] caught."

11 Simon Peter ° went up, and [6] drew the [6] net ° to [8] land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was [4] not the [6] net broken.

k 12 [1] Jesus saith [3] unto them, "Come *and* ° dine." And ° none of the disciples ° durst ° ask Him, "Who art Thou?" [4] knowing that it was the Lord.

A 13 [1] Jesus ° then cometh, and taketh ° bread, and giveth them, and ° fish likewise.

T² 14 This is ° now the third time that [1] Jesus [1] shewed Himself to ° His disciples, after that He was ° risen ° from the dead.

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2 of = from. Gr. *apo.* Ap. 104. iv.
other. Gr. *allos.* Ap. 124. I.
of = out of. Gr. *ek.* Ap. 104. vii.
3 unto = to.
I go a fishing = I go forth to fish.
with. Gr. *sun.* Ap. 104. xvi.
into. Gr. *eis.* Ap. 104. vi.
a = the; probably that of Matt. 4. 21, belonging to Zebedee and his sons.
immediately. All the texts omit.
that night = in (Gr. *en.* Ap. 104. viii) that night.
caught. Gr. *piazō.* Used in the Gospels by John only, and always, save here and *v.* 10, of "taking" the Lord (7. 30, 32, 44; 8. 20; 10. 39; 11. 57).
nothing. Gr. *oudeis,* compound of *ou.* Ap. 105. I.
4 now = already.
on. Gr. *eis.* Ap. 104. vi.
knew. Gr. *oida.* Ap. 132. I. i.
not. Gr. *ou.* Ap. 105. I.
5 Then = Therefore.
Children. Gr. *paidion.* Ap. 108. v.
meat. Gr. *prosphagion.* Something to eat with (your bread), a relish. Occ. only here.
No. Gr. *ou.* Ap. 105. I.
6 Cast. Gr. *ballō,* as in 20. 25, 27.
net. A bag or purse net. Gr. *diktuon,* as in Matt. 4. 20. Mark 1. 18. Luke 5. 2. For other words for "net", see Matt. 4. 18; 13. 47.
now they were not = no longer (Gr. *ouketi*) were they.
draw. Gr. *helkuō.* See on 12. 32.
for = from. Gr. *apo.* Ap. 104. iv. This was the eighth sign. See Ap. 176.

21. 7-13 (V², p. 1572). APPEARANCE, &c. (*Alternation and Introversion.*)

V² | Z | k | 7. Recognition by John.
| | | l | 8. Fish caught.
| | | A | 9. Provision made.
| | Z | l | 10, 11. Fish brought.
| | | k | 12. Recognition by all.
| | | A | 13. Provision enjoyed.

7 loved. Gr. *agapaō.* Ap. 135. I. 1.
the Lord. Ap. 98. VI. i. *a.* 3. A.
Now when = Therefore.
heard = having heard.
girt. Gr. *diazōnnumi.* Only here and 13. 4, 5.
his fisher's coat = the upper garment. Gr. *ependutēs.* Only here in N.T. Used in the Sept. for the Heb. *me'il,* robe, in 1 Sam. 18. 4. 2 Sam. 13. 18.
naked. Gr. *gumnos.* This means he had only his tunic or undergarment on. Cp. Mark 14. 51. Acts 19. 16.
8 a little ship = the boat. Gr. *ploiarion,* dim. of *ploion, vv.* 3, 6. Elsewhere in 6. 22, 23 "boat", Mark 3. 9; 4. 36.
from. Gr. *apo.* Ap. 104. iv.
land = the land. Gr. *gē.* Ap. 129. 4.
two, &c. = about (Gr. *apo.* Ap. 104. iv) two, &c.: i.e. one hundred yards. See Ap. 51. III. 2 (1).
dragging. Gr. *surō.* Only here, Acts 8. 3; 14. 19; the net with fishes = the net of fishes.
9 were come = went forth. to = unto. Gr. *eis.* Ap. 104. vi. saw = see. Gr. *blepō.* Ap. 133. I. 5. fire of coals. Gr. *anthrakia.* Only here and 18. 18. fish. Gr. *opsarion,* dim. of *opson,* cooked meat, eaten as a relish. In 6. 9, 11, the only other passage where it occ., it is in the plural as in *v.* 10 below. Here it probably means a little fish. bread = a loaf. One little fish and one loaf to feed eight persons. A beautiful variant of, and supplement to, the widow's handful of meal and cruse of oil (1 Kings 17). It was a type of the food He would supply them with, in the strength of which they would go "many days".
10 the fish. Here the word is *opsarion* in the plural. But they were *great* fishes (*v.* 11). So it must be used in a general sense.
11 went up = went back. to. Gr. *epi.* Ap. 104. ix. 1, but all the texts read *eis.*
12 dine. Gr. *aristaō.* Only here, *v.* 15, and Luke 11. 37. The *ariston* was the morning meal, as contrasted with the afternoon meal, which was called *deipnon,* transl. "supper". Cp. Matt. 22. 4. Luke 11. 38; 14. 12. none = no one. Gr. *oudeis.* durst = ventured to. Contrast their freedom in questioning Him before. It marks the change in their relationship wrought by the resurrection. ask = inquire. Only here and Matt. 2. 8; 10. 11.
13 then. All the texts omit. bread = the loaf. fish = the fish of *v.* 9.
14 now = already. His = the. risen. Gr. *egeirō.* Ap. 178. I. 4. from the dead. Gr. *ek nekrōn.* See Ap. 139. 3.

U B¹ C¹ A. D. 29

15 ° So when they had [12] dined, [1] Jesus saith to Simon Peter, ° " Simon, *son* of Jonas, [7] lovest thou Me ° more than these ?" He saith [3] unto Him, " Yea, [7] Lord ; Thou [4] knowest that I ° love Thee."

D¹ He saith [3] unto him, ° " Feed My ° lambs."

C² 16 He saith to him again ° the second time, [15] " Simon, *son* of Jonas, [7] lovest thou Me ?" He saith [3] unto Him, " Yea, [7] Lord; Thou [4] knowest that I [15] love Thee."

D² He saith [3] unto him, ° " Feed My ° sheep."

C³ 17 He saith [3] unto him the third time, [15] " Simon, *son* of Jonas, [15] lovest thou Me ?" Peter was ° grieved because He said [3] unto him the third time, [15] " Lovest thou Me ?" And he said [3] unto Him, [7] " Lord, Thou [4] knowest all things ; Thou ° knowest that I [15] love Thee."

D³ Jesus saith [3] unto him, [15] " Feed My [16] sheep.

C⁴ 18 ° Verily, verily, I say [3] unto thee, When thou wast ° young, thou ° girdedst thyself, and walkedst whither thou ° wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and [2] another shall ° gird thee, and ° carry *thee* whither thou ° wouldest [4] not."

19 This spake He, signifying by ° what death he should ° glorify ° God.

D⁴ And ° when He had spoken this, He saith [3] unto him, ° " Follow Me."

B² 20 ° Then Peter, ° turning about, [9] seeth the disciple whom [1] Jesus [7] loved [19] following; which ° also leaned ° on His breast ° at supper, and said, [7] " Lord, ° which is he that ° betrayeth Thee ?"

21 Peter ° seeing him saith to [1] Jesus, [7] " Lord, and ° what *shall* this man *do ?*"

22 [1] Jesus saith [3] unto him, " ° If I [18] will that he ° tarry till I come, ° what *is that* ° to thee ? [19] follow thou Me."

23 [5] Then went this ° saying abroad ° among the brethren, that ° that disciple ° should [4] not die : yet [1] Jesus said [4] not [3] unto him, " He shall [4] not die ;" but, [22] " If I [18] will that he [22] tarry till I come, what *is that* [22] to thee ?"

T¹ 24 This is the disciple which ° testifieth ° of these things, and wrote these things : and we [4] know that his ° testimony is ° true.

25 And there are ° also many [2] other things which [1] Jesus did, the which, [22] if they should be written ° every one, ° I suppose that ° even the ° world itself could ° not ˇ contain ˇ the books that should be written. ° Amen.

21. 15-23 (*U*, p. 1572). MINISTRY. (*Division.*)

U | B¹ | 15-19. The future of Peter.
| B² | 20-23. The future of John.

21. 15-19 (B¹, above). THE FUTURE OF PETER. (*Repeated Alternation.*)

B¹ | C¹ | 15-. Question.
| D¹ | -15. Command.
| C² | 16-. Question.
| D² | -16. Command.
| C³ | 17-. Question.
| D³ | -17. Command.
| C⁴ | 18, 19-. Prediction.
| D⁴ | -19. Command.

15 So = Therefore.
Simon. Peter was always addressed by the Lord as Simon except in Luke 22. 34. See Ap. 147.
more than these : i. e. than these other disciples do. Referring to his words in Matt. 26. 33, 35.
love. Gr. *phileō*. Ap. 135. I. 2. Note the different words used in these verses. The Lord uses *agapaō* twice and *phileō* once, Peter always *phileō*.
Feed : i. e. provide pasture for. Gr. *boskō*. Save in this passage, always of swine.
lambs. Gr. *arnion*, a diminutive. Only here and in the Revelation, where it occ. twenty-nine times, always of the Lord, except 13. 11. The other word for "lamb", *amnos*, only in 1. 29, 36. Acts 8. 32. 1 Pet. 1. 19.
16 the = a.
Feed = Shepherd. Gr. *poimainō*. Occ. eleven times, transl. "rule" in Matt. 2. 6. Rev. 2. 27 ; 12. 5 ; 19. 15. Cp. *poimēn*, 10. 2, 11, 12, 14, 16 (Shepherd); Eph. 4. 11 (pastors). **sheep.** Gr. *probaton*.
17 grieved. Gr. *lupeō*. Elsewhere in John, 16. 20. Cp. 1 Pet. 1. 6. The noun *lupē* occ. in 16. 6, 20, 21, 22. Cp. 1 Pet. 2. 19.
knowest. Gr. *ginōskō*. Ap. 132. I. ii.
18 Verily, verily. Twenty-fifth and last occ. of this double Amen (Ap. 10). See on 1. 51 and p. 1511.
young. Gr. *neōteros*, younger. The positive *neos* applied to any one up to thirty. This and 20. 4 gave rise to the tradition that Peter was a middle-aged man.
girdedst. Gr. *zōnnumi*. Only here.
wouldest. Gr. *thelō*. Ap. 102. 1.
carry = lead. Gr. *pherō*. Cp. Mark 9. 17. Luke 15. 23. Acts 14. 13.
19 what = what kind of.
glorify. Gr. *doxazō*. See p. 1511.
God. Ap. 98. I. i. 1. **when He had** = having.
Follow. Gr. *akolouthe*ō. Used of soldiers, servants, and pupils. First occ. in John, 1. 37.
20 Then. All the texts omit.
turning about = having turned round.
also leaned = leaned also.
on. Gr. *epi*. Ap. 104. ix. 3.
at. Gr. *en*. Ap. 104. viii. **which** = who.
betrayeth. See on 19. 30, "gave up".
21 seeing. Gr. *eidon*. Ap. 133. I. 1.
what, &c. : lit. this one, what ?
22 If. Ap. 118. I. b.
tarry. Gr. *menō*, transl. abide, remain, &c. See p. 1511.
what, &c. Peter's curiosity rebuked. Cp. Matt. 17. 4. **to** = with reference to. Gr. *pros*. Ap. 104. xv. 3.
23 saying. Gr. *logos*. See on Mark 9. 32. **among** = unto. Gr. *eis*. Ap. 104. vi. **that.** Gr. *ekeinos*.
should not die = is not dying : i. e. is not going to die. **24 testifieth** = beareth witness. Gr. *martureō*. See p. 1511, note 4. **of** = concerning. Gr. *peri*. Ap. 104. xiii. 1. **testimony.** Gr. *marturia*. Cp. 19. 35, and see p. 1511. **true.** Gr. *alēthēs*. Ap. 175. 1. **25 also many,** &c. = many other things also. See 20. 30. **every one** = one by one. Gr. *kath'* (Ap. 104. x. 2) *en*. **I suppose** = I think. Gr. *oimai*, contr. for *oiomai*, which occ. in Phil. 1. 16. James 1. 7. **even . . . not.** Gr. *oude*, compound of *ou*. Ap. 105. I. **world.** Gr. *kosmos*. Ap. 129. 1. **contain.** Gr. *chōreō*. Elsewhere in John : 2. 6 ; 8. 37 (hath no place). Cp. Matt. 19. 11, 12. **the books,** &c. = the written books. Fig. *Hyperbolē*. Ap. 6.
Amen. All the texts omit. In that case, only the *double* "verily" found in John. This chapter is a supplement, of the highest value, to the Gospel formally concluded in 20. 31. The use of the first person singular in v. 24, contrasted with the Evangelist's modest self-effacement elsewhere, has led some to doubt the Johannine authorship of this chapter. But the evidence of the MSS. and Versions, and the attestation clause at *v.* 24 is so closely allied to that in 19. 35 as to leave little room for doubt. Note further, the use of many characteristic words see p. 1511 , the expression noted in v. 1, the double "verily" v. 18, and, above all, the eight signs with their wonderful structure and correspondence (see Ap. 176).

APPENDIXES FOR PART V

(MATTHEW TO JOHN)

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APPENDIXES

FOR

PART V

OF THE

COMPANION BIBLE

(THE NEW TESTAMENT)

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94 THE GREEK TEXT OF THE NEW TESTAMENT.

I. Introduction. While modern critics are occupied with the problem as to the origin of the Four Gospels, and with their so-called "discrepancies", we believe that Matthew, Mark, and John got their respective Gospels where Luke got his, viz. *anōthen*="from above" (Luke 1. 3, see note there); and that the "discrepancies", so called, are the creation of the Commentators and Harmonists themselves. The latter particularly; for when they see two *similar* events, they immediately assume they are *identical*; and when they read similar discourses of our Lord, they at once assume that they are discordant accounts of the same, instead of seeing that they are *repetitions*, made at different times, under different circumstances, with different antecedents and consequents, which necessitate the employment of words and expressions so as to accord with the several occasions. These differences thus become proofs of accuracy and perfection.

The Bible claims to be the Word of God, coming from Himself as His revelation to man. If these claims be not true, then the Bible cannot be even "a good book". In this respect "the living Word" is like the written Word; for, if the claims of the Lord Jesus to be God were not true, He could not be even "a good man". As to those claims, man can believe them, or leave them. In the former case, he goes to the Word of God, and is overwhelmed with evidences of its truth; in the latter case, he abandons Divine revelation for man's imagination.

II. Inspiration. In Divine revelation "holy men spake from God as they were moved (or borne along) by the Holy Spirit" (2 Pet. 1. 21). The wind, as it is borne along among the trees, causes each tree to give forth its own peculiar sound, so that the experienced ear of a woodman could tell, even in the dark, the name of the tree under which he might be standing, and distinguish the creaking elm from the rustling aspen. Even so, while each "holy man of God" is "moved" by One Spirit, the individuality of the inspired writers is preserved. Thus we may explain the medical words of "Luke the beloved physician" used in his Gospel and in the Acts of the Apostles (Col. 4. 14).

As to Inspiration itself, we have no need to resort to human theories, or definitions, as we have a Divine definition in Acts 1. 16 which is all-sufficient. "This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas." The reference is to Ps. 41. 9.

It is "by the mouth" and "by the hand" of holy men that God has spoken to us. Hence it was David's voice and David's pen, but the words were not David's words.

Nothing more is required to settle the faith of all believers; but it requires Divine operation to convince unbelievers; hence, it is vain to depend on human arguments.

III. The Language. With regard to this, it is generally assumed that, because it comes to us in Greek, the N.T. ought to be in *classical* Greek, and is then condemned because it is not! Classical Greek was at its prime some centuries before; and in the time of our Lord there were several reasons why the N.T. was not written in classical Greek.

1. The writers were Hebrews; and thus, while the language is Greek, the thoughts and idioms are Hebrew. These idioms or Hebraisms are generally pointed out in the notes of *The Companion Bible*. If the Greek of the N.T. be regarded as an inspired translation from Hebrew or Aramaic originals, most of the various readings would be accounted for and understood.

2. Then we have to remember that in the time of our Lord there were no less than four languages in use in Palestine, and their mixture formed the "Yiddish" of those days.

(*a*) There was HEBREW, spoken by Hebrews;

(*b*) There was GREEK, which was spoken in Palestine by the educated classes generally;

(*c*) There was LATIN, the language of the Romans, who then held possession of the land;

(*d*) And there was ARAMAIC, the language of the common people.

Doubtless our Lord spoke all these (for we never read of His using an interpreter). In the synagogue He would necessarily use Hebrew; to Pilate He would naturally answer in Latin; while to the common people He would doubtless speak in Aramaic.

3. ARAMAIC was Hebrew, as it was developed during and after the Captivity in Babylon[1].

There were two branches, known roughly as Eastern (which is Chaldee), and Western (Mesopotamian, or Palestinian).

This latter was known also as Syriac; and the Greeks used "Syrian" as an abbreviation for Assyrian. This was perpetuated by the early Christians. Syriac flourished till the seventh century A.D. In the eighth and ninth it was overtaken by the Arabic; and by the thirteenth century it had disappeared. We have already noted that certain parts of the O.T. are written in Chaldee (or Eastern Aramaic): viz. Ezra 4. 8—6. 18; 7. 12–26; Dan. 2. 4—7. 28. Cp. also 2 Kings 18. 26.

Aramaic is of three kinds:—1. Jerusalem. 2. Samaritan. 3. Galilean.

Of these, Jerusalem might be compared with High German, and the other two with Low German.

There are many Aramaic words preserved in the Greek of the N.T., and most of the commentators call attention to a few of them; but, from the books cited below, we are able to present a more or less complete list of the examples to which attention is called in the notes of *The Companion Bible*[2].

1. *Abba*[3]. Mark 14. 36. Rom. 8. 15. Gal. 4. 6.
2. *Ainias*. Acts 9. 33, 34.
3. *Akeldama*. Acts 1. 19. *Akeldamach* (LA). *Acheldamach* (T Tr.). *Hacheldamach* (WH). See Ap. 161. I. Aram. *Ḥăḳal dĕmā'*, or *Ḥăḳal dᵉmaṯ*.
4. *Alphaios*. Matt. 10. 3. Mark 2. 14; 3. 18. Luke 6. 15. Acts 1. 13.
5. *Annas*. Luke 3. 2. John 18. 13, 24. Acts 4. 6.
6. *Bar-abbas*. Matt. 27. 16, 17, 20, 21, 26. Mark 15. 7, 11, 15. Luke 23. 18. John 18. 40, 40.
7. *Bartholomaios*. Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13.
8. *Bar-iēsous*. Acts 13. 6.
9. *Bar-iōna*. Matt. 16. 17. See No. 27, below.
10. *Barnabas*. Acts 4. 36, &c. 1 Cor. 9. 6. Gal. 2. 1, 9, 13. Col. 4. 10.
11. *Bar-sabas*. Acts 1. 23; 15. 22 (*Barsabbas* all the texts).
12. *Bar-timaios*. Mark 10. 46.
13. *Beël-zeboul*. Matt. 10. 25; 12. 24, 27. Mark 3. 22. Luke 11. 15, 18, 19.
14. *Bēthesda*. John 5. 2. (*Bēthzatha*, T WH; *Bēthsaïda*, or *Bēthzather*, L WH Rm.)
15. *Bēthsaïda*. Matt. 11. 21. Mark 6. 45; 8. 22. Luke 9: 10; 10. 13. John 1. 44; 12. 21.
16. *Bēthphagē*. Matt. 21. 1. Mark 11. 1. Luke 19. 29.
17. *Boanerges*. Mark 3. 17. (*Boanērges*, L T Tr. A WH.)
18. *Gethsēmanei*. Matt. 26. 36. Mark 14. 32.
19. *Golgotha*. Matt. 27. 33. Mark 15. 22. John 19. 17.
20. *Elōï*. Mark 15. 34.
21. *Ephphatha*. Mark 7. 34.
22. *Zakchaios*. Luke 19. 2, 5, 8.
23. *Zebedaios*. Matt. 4. 21, 21; 10. 2; 20. 20; 26. 37; 27. 56. Mark 1. 19, 20; 3. 17; 10. 35. Luke 5. 10. John 21. 2.
24. *Ēli*. Matt. 27. 46. (*Ēlei* (voc.), T WH m.; *Eloï*, WH.)
25. *Thaddaios*. Matt. 10. 3. Mark 3. 18.
26. *Thōmās*. Matt. 10. 3. Mark 3. 18. Luke 6. 15. John 11. 16; 14. 5; 20. 24, 26, 27, 28, 29; 21. 2. Acts 1. 13.
27. *Iōannēs*. John 1. 42; 21. 15, 16, 17. (*Iōānēs*, Tr. WH.) See *Bar-iōna*. (*Iōna* being a contraction of *Iōana*.
28. *Kēphās*. John 1. 42. 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5. Gal. 2. 9.
29. *Kleopas*. Luke 24. 18.
30. *Klōpās*. John 19. 25.
31. *Lama*. Matt. 27. 46. Mark 15. 34. (*Lēma*, L. *Lema*, T Tr. A WH).
32. *Mammōnas*. Matt. 6. 24. Luke 16. 9, 11, 13. (*Mamōnas*, L T Tr. A WH.)
33. *Maran-atha*. 1 Cor. 16. 22 (=Our Lord, come!). Aram. *Mārānā' thā'*.
34. *Martha*. Luke 10. 38, 40, 41. John 11. 1, &c.
35. *Matthaios*. Matt. 9. 9; 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13, 26. (All the critics spell it *Matthaios*.)
36. *Nazareth* (*-et*). Matt. 2. 23; 4. 13 (*Nazara*, T Tr. A WH); 21. 11. Mark 1. 9. Luke 1. 26; 2. 4, 39, 51; 4. 16 (*Nazara*. Omit the Art. L T Tr. A WH and R.) John 1. 45, 46. Acts 10. 38.
37. *Pascha*. Matt. 26. 2, 17, 18, 19. Mark 14. 1, 12, 12, 14, 16. Luke 2. 41; 22. 1, 7, 8, 11, 13, 15. John 2. 13, 23; 6. 4; 11. 55, 55; 12. 1; 13. 1; 18. 28, 39; 19. 14. Acts 12. 4. 1 Cor. 5. 7. Heb. 11. 28. The Hebrew is *pesaḥ*.
38. *Rabboni*, *Rabbouni* (*Rabbonei*, WH). Mark 10. 51. John 20. 16.
39. *Raka*. Matt. 5. 22. (*Rēyḳā'* is an abbreviation of *Rēyḳān*.)
40. *Sabachthani*. Matt. 27. 46. Mark 15. 34. (*Sabachthanei*, T Tr. WH.)
41. *Sabbata* (Aram. *sabbāta'*). Heb. *shabbāth*. Matt. 12. 1, 5, 10, 11, 12, &c.
42. *Tabitha*. Acts 9. 36, 40.
43. *Talitha kūmi*. Mark 5. 41. (In Galilæan Aramaic it was *ṭalitha' ḳūmi*.)
44. *Hōsanna* (in Aram.=Save us; in Heb.=Help us). Matt. 21. 9, 9, 15. Mark 11. 9, 10. John 12. 13.

IV. THE *PAPYRI* and *OSTRACA*. Besides the Greek text mention ought to be made of these, although it concerns the interpretation of the text rather than the text itself.

We have only to think of the changes which have taken place in our own English language during the last 300 years, to understand the inexpressible usefulness of documents written on the material called *papyrus*, and on pieces of broken pottery called *ostraca*, recently discovered in Egypt and elsewhere. They are found in the ruins of ancient temples and houses, and in the rubbish heaps of towns and villages, and are of great importance.

They consist of business-letters, love-letters, contracts, estimates, certificates, agreements, accounts, bills-of-sale, mortgages, school-exercises, receipts, bribes.

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[1] It is so called because it was the language of *Aram*, or *Mesopotamia*, which is Greek for *Aram Naharaïm*=Aram between the two rivers (Gen. 24. 10. Deut. 23. 4. Judg. 3. 8. Ps. 60, title). It is still called "The Island". There were other Arams beside this: (2) *Aram Dammāsek* (north-east of Palestine), or simply Aram, because best known to Israel (2 Sam. 8. 5. Isa. 7. 8; 17. 3. Amos 1. 5); (3) *Aram Zobah* (not far from Damascus and Hamath), under Saul and David (1 Sam. 14. 47. 2 Sam. 8. 3); (4) *Aram Beth-rehob* (N. Galilee, Ap. 169), 2 Sam. 10. 6; (5) *Aram Maachah* (1 Chron. 19. 6, 7); (6) *Aram Geshur* (2 Sam. 15. 8).

[2] Further information may be found in the following works:—

AD. NEUBAUER: On the dialects spoken in Palestine in the time of Christ, in *Studia Biblica* . . . by members of the University of Oxford. Vol. I, pp. 39–74. Oxford, 1885.

F. W. J. DILLOO: *De moedertaal vanonzen heere Jesus Christus en van zyne Apostelen*, p. 70. Amsterdam, 1886.

ARNOLD MEYER: *Jesu Mutter-Sprache*. Leipzig, 1896.

G. DALMAN: *Die Worte Jesu, mit Berücksichtigung des nathkanonischen jüdischen Schrifttums und der aram. Sprache erörtert*. Vol. I. Leipzig, 1898. Also *Grammatik des jüdisch-palästinischen Aramäisch*. 2. Auflage. Leipzig, 1905. In the Index of Greek words.

[3] The order of the words is that of the Greek alphabet.

pawn-tickets, charms, litanies, tales, magical literature, and every sort of literary production.

These are of inestimable value in enabling us to arrive at the true meaning of many words (used in the time of Christ) which were heretofore inexplicable. Examples may be seen in the notes on "scrip" (Matt. 10. 10. Mark 6. 8. Luke 9. 3); "have" (Matt. 6. 2, 5, 16. Luke 6. 24. Philem. 15); "officer" (Luke 12. 58); "presseth" (Luke 16. 16); "suffereth violence" (Matt. 11. 12), &c.[1]

V. THE MANUSCRIPTS of the Greek New Testament dating from the fourth century A.D. are more in number than those of any Greek or Roman author, for these latter are rare, and none are really ancient; while those of the N.T. have been set down by Dr. Scrivener at not less than 3,600, a few containing the whole, and the rest various parts, of the N.T.

The study of these from a literary point of view has been called "Textual Criticism", and it necessarily proceeds altogether on documentary evidence; while "Modern Criticism" introduces the element of human opinion and hypothesis.

Man has never made a proper use of God's gifts. God gave men the sun, moon, and stars for signs and for seasons, to govern the day, and the night, and the years. But no one to-day can tell us what year (*Anno Mundi*) we are actually living in! In like manner God gave us His Word, but man, compassed with infirmity, has failed to preserve and transmit it faithfully.

The worst part of this is that man charges God with the result, and throws the blame on Him for all the confusion due to his own want of care!

The Old Testament had from very early times official custodians of the Hebrew text. Its Guilds of Scribes, *Nakdanim*, *Sopherim*, and *Massorites* elaborated plans by which the original text has been preserved with the greatest possible care (see Ap. 93).[2] But though, in this respect, it had advantages which the Greek text of the N.T. never had, it nevertheless shows many signs of human failure and infirmity. Man has only to touch anything to leave his mark upon it.

Hence the MSS. of the Greek Testament are to be studied to-day with the utmost care. The materials are:—

i. The MSS. themselves in whole or in part.

ii. Ancient versions made from them in other languages[3].

iii. Citations made from them by early Christian writers long before the oldest MSS. we possess (see Ap. 168).

i. As to the MSS. themselves we must leave all palæographical matters aside (such as have to do with paper, ink, and caligraphy), and confine ourselves to what is material.

1. These MSS. consist of two great classes: (*a*) Those written in *Uncial* (or capital) letters; and (*b*) those written in "running hand", called *Cursives*.

The former are considered to be the more ancient, although it is obvious and undeniable that some cursives may be transcripts of uncial MSS. more ancient than any existing uncial MS.

This will show that we cannot depend altogether upon textual criticism.

2. It is more to our point to note that what are called "breathings" (soft or hard) and accents are not found in any MSS. before the seventh century (unless they have been added by a later hand).

3. *Punctuation* also, as we have it to-day, is *entirely absent*. The earliest two MSS. (known as B, the MS. in the Vatican and ℵ the Sinaitic MS., now at St. Petersburg) have only an occasional dot, and this on a level with the top of the letters.

The text reads on without any divisions between letters or words until MSS. of the ninth century, when (in Cod. Augiensis, now in Cambridge) there is seen for the first time a single point which separates each word. This dot is placed in the middle of the line, but is often omitted.

None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some cursives.

From this it will be seen that the punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely *on human authority*, and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and to all the modern literary refinements of the present day[1].

4. Chapters also were alike unknown. The Vatican MS. makes a new section where there is an evident break in the sense. These are called *titloi*, or *kephalaia*[2].

There are none in ℵ (Sinaitic), see above. They are not found till the fifth century in Codex A (British Museum), Codex C (Ephraemi, Paris), and in Codex R (Nitriensis, British Museum) of the sixth century.

They are quite foreign to the original texts. For a long time they were attributed to HUGUES DE ST. CHER (Huego de Sancto Caro), Provincial to the Dominicans in France, and afterwards a Cardinal in Spain, who died in 1263. But it is now generally believed that they were made by STEPHEN LANGTON, Archbishop of Canterbury, who died in 1227.

It follows therefore that our modern chapter divisions also are destitute of MS. authority.

5. As to verses. In the Hebrew O.T. these were fixed and counted for each book by the Massorites; but they are unknown in any MSS. of the Greek N.T. There are none in the first printed text in *The Complutensian Polyglot* (1437–1517), or in the first printed Greek text (Erasmus, in 1516), or in R. Stephens's first edition in 1550.

Verses were first introduced in Stephens's smaller (16mo) edition, published in 1551 at Geneva. These also are therefore destitute of any authority.

VI. THE PRINTED EDITIONS OF THE GREEK TEXT. Many printed editions followed the first efforts of ERASMUS. Omitting the Complutensian Polyglot mentioned above, the following is a list of all those of any importance:—

1.	Erasmus (1st Edition)	1516
2.	Stephens	1546-9
3.	Beza	1624
4.	Elzevir	1624
5.	Griesbach	1774-5
6.	Scholz	1830-6
7.	Lachmann	1831-50
8.	Tischendorf	1841-72
9.	Tregelles	1856-72
10.	Alford	1862-71
11.	Wordsworth	1870

[1] The examples given in the notes are from Deissmann's *Light from the Ancient East*, 1910; *New Light on the New Testament*, 1901; *Bible Studies*, 1901. Milligan's *Selections from the Greek Papyri*, &c. Cambridge Press, 1910.

[2] Ancient copies of the Septuagint reveal two other orders: that of *Diorthôtes* (or Corrector) and the *Antiballon* (or Comparer). But these attended chiefly to "clerical" and not textual errors.

[3] Of these, the Aramaic (or Syriac), i.e. the *Peshitto*, is the most important, ranking as superior in authority to the oldest Greek manuscripts, and dating from as early as A.D. 170.

Though the Syrian Church was divided by the Third and Fourth General Councils in the fifth century, into three, and eventually into yet more, hostile communions, which have lasted for 1,400 years with all their bitter controversies, yet the same version is read to-day in the rival churches. Their manuscripts have flowed into the libraries of the West, "*yet they all exhibit a text in every important respect the same.*" *Peshitto* means a version simple and plain, without the addition of allegorical or mystical glosses.

Hence we have given this authority, where needed throughout our notes, as being of more value than the modern critical Greek texts; and have noted (for the most part) only those "various readings" with which the Syriac agrees. See § VII. below.

[1] Such as are set forth in the *Rules for Compositors and Readers* at the University Press, Oxford.

[2] There are sixty-eight in Matthew; forty-eight in Mark; eighty-three in Luke; and eighteen in John.

12. Revisers' Text	1881
13. Westcott and Hort	1881-1903
14. Scrivener	1886
15. Weymouth	1886
16. Nestlé	1904

All the above are "Critical Texts", and each editor has striven to produce a text more accurate than that of his predecessors.

Beza (No. 3 above) and the Elzevir (No. 4) may be considered as being the so-called "Received Text" which the translators of the Authorized Version used in 1611.

VII. THE MODERN CRITICAL TEXTS. In the notes of *The Companion Bible* we have not troubled the general English reader with the names or distinctive characters or value of the several MANUSCRIPTS. We have thought it more practical and useful to give the combined judgment of six of the above editors; viz. Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Greek Text as adopted by the Revisers of the English N.T., 1881, noting the agreement or disagreement of the Syriac Version therewith. (See note 3, p. 136.)

A vast number of various readings are merely different spellings of words, or a varying order of two or more words. These are not noticed in *The Companion Bible*, as they do not affect the sense.

There are many more, consisting of cases of nouns and inflexions of verbs, &c., but these are noticed only when they are material to the interpretation. All are noted in cases where it really matters, but these are not numerous. A few are the subject of separate Appendixes. The number of these Appendixes may be found under the respective passages, such as Matt. 16. 18. Mark 16. 9-20. Acts 7. 17. Rom. 16. 25. 1 Pet. 3. 19. Rev. 1. 10.

The six critical Greek texts are indicated in the notes by their initial letters (see below). Where the reading is placed within brackets by the respective editors, the initial letter itself is also placed within brackets, and it is followed by "m" where the reading is placed in the margin.

It will thus be seen which of the above editors retain, insert, or omit a particular reading; and which of these expresses his doubts by placing it within brackets or in the margin.

To enable the reader to form his own judgment as to the value of any particular reading, it remains only to give a brief statement of the principles on which the respective editors[1] framed their texts.

GRIESBACH[1] based his text on the theory of Three Recensions of the Greek manuscripts, regarding the collective witness of each Recension as one; so that a Reading having the authority of all three was regarded by him as genuine. It is only a theory, but it has a foundation of truth, and will always retain a value peculiarly its own.

LACHMANN (L.), disregarding these Recensions, professed to give the text based only on the evidence of witnesses up to the end of the fourth century. All were taken into account up to that date; and all were discarded after it, whether uncial MSS., or cursives, or other documentary evidence. He even adopted Readings which were palpably errors, on the simple ground that they were the best attested Readings up to the fourth century.

TISCHENDORF (T.) followed more or less the principles laid down by Lachmann, but not to the neglect of other evidence as furnished by Ancient Versions and Fathers. In his eighth edition, however, he approaches nearer to Lachmann's principles.

TREGELLES (Tr.) produced his text on principles which were substantially the same as Lachmann, but he admits the evidence of uncial manuscripts down to the seventh century, and includes a careful testing of a wide circle of other authorities.

The chief value of his text lies not only in this, but in its scrupulous fidelity and accuracy; and it is probably the best and most exact presentation of the original text ever published.

ALFORD (A.) constructed his text, he says, "by following, in all ordinary cases, the united or preponderating evidence of the most ancient authorities."

When these disagree he takes later evidence into account, and to a very large extent.

Where this evidence is divided he endeavours to discover the cause of the variation, and gives great weight to *internal probability*; and, in some cases, relies on his own independent judgment.

At any rate he is fearlessly honest. He says, "that Reading has been adopted which, on the whole, seemed most likely to have stood in the original text. Such judgments are, of course, open to be questioned."

This necessarily deprives his text of much of its weight; though where he is in agreement with the other editors, it adds to the weight of the evidence as a whole.

WESTCOTT AND HORT (WH). In this text, the classification of MSS. into "families" is revived, with greater elaboration than that of Griesbach. It is prepared with the greatest care, and at present holds a place equal in estimation to that of Tregelles.

Where all these authorities agree, and are supported by the Syriac Version, the text may be regarded as fairly settled, until further MS. evidence is forthcoming.

But it must always be remembered that some *cursive* MSS. may be copies of uncial MSS. more ancient than any at present known. This fact will always lessen the value of the printed critical editions.

The Revisers of the N.T. of 1881 "did not deem it within their province to construct a continuous and complete Greek text." They adopted, however, a large number of readings which deviated from the text presumed to underlie the Authorized Version. In 1896 an edition known as the Parallel N. T. Greek and English, was published by the Clarendon Press for both Universities. In the Cambridge edition the *Textus Receptus* is given, with the Revisers' alternative readings, in the margin. In the Oxford edition, the Revisers give their Greek with the readings of the *Textus Receptus* in the margin.

[1] We include *Griesbach's* principles, though his edition is not included in the notes of *The Companion Bible*.

95 THE NEW TESTAMENT AND THE ORDER OF ITS BOOKS.

I. THE NEW TESTAMENT IN RELATION TO THE BIBLE AS A WHOLE.

The word "Testament", as a translation of the Greek word *diathēkē* (which means *covenant*), has been nothing less than a great calamity; for, by its use, truth has been effectually veiled all through the centuries; causing a wrong turning to be taken as to the purpose and character of this present Dispensation, by which the errors of tradition have usurped the place of important truth.

The word "Testament" as a name for a collection of books is unknown to Scripture. It comes to us through the Latin Vulgate. This was the rendering in the older Latin Versions before JEROME's time; but JEROME, while using *foedus* or *pactum* for the Heb. *bĕrīth* in the O.T., unfortunately reverted to *testamentum* in his revision of his N.T. translation (A.D. 382-405). Some of the Latin Fathers preferred *instrumentum*, much in the sense of our legal use of the word[1]. RUFINUS uses the expression *novum et vetus instrumentum*[2], and AUGUSTINE uses both words *instrumentum* and *testamentum*[3].

[1] Tertullian (A.D. 150-200), *Adv. Marc.* iv. 1. In iv. 2, he uses it of a single gospel (Luke).
[2] *Expos. Symb. Apostol.*
[3] *De Civ. Dei*, xx. 4.

From the Vulgate, the word testament passed both into the English Bibles and the German. The Greek word is *diathēkē*, which means "covenant", and the R.V. substitutes this meaning in every place except two (Heb. 9. 16, 17, on which see the notes). But even this word was never used as the title for the collection of books which make up the New Testament so called.

When these books were placed beside the books of the Hebrew Canon it became desirable, if not necessary, to distinguish them; and, as the then two Dispensations were already spoken of in Scripture as "old" and "new" (2 Cor. 3. 6. Heb. 8. 6-13), so the books, which were connected with them, came to be called by the same names also.

In Ex. 24. 7 and 2 Kings 23. 2, 21, we read of "the book of the covenant"[1], and this distinction of the two covenants was already confirmed by 2 Cor. 3. 6, 14, where the Apostle speaks of "the reading of the old covenant".

The term "New Covenant" is indeed a Scriptural expression, but it is not used of a collection of books. It is used of the great prophecy and promise of Jer. 31. 31—32. 40 and Ezek. 37. 26 (which is referred to in Heb. 8. 8-12; 9. 15-21; 10. 15-18).

The time for the making of this "New Covenant" with the House of Israel and the House of Judah was drawing near. The last prophet, MALACHI, had spoken of the coming of the "Angel of the Covenant", and of the "Messenger" who was to prepare His way before Him (Mal. 3. 1). He announces also the sending of ELIJAH the prophet to prepare the way of MESSIAH, and connects his name with that of MOSES (Mal. 4. 4, 5).

In due time JOHN THE BAPTIST was sent "in the spirit and power of ELIJAH" (Luke 1. 17); and, had the people "received" him and obeyed his call to national repentance, he would have been counted for Elijah the prophet (Matt. 11. 14; 17. 11-13). In like manner we may well conclude that the act and word of MESSIAH at the last supper was the making of the New Covenant itself; for the Lord said of the cup "this is [i.e. represents] My blood of the New Covenant" (Matt. 26. 28. Mark 14. 24. Luke 22. 20), thus fulfilling the prophecy of Jer. 31. 31-34, as testified by Heb. 8. 8-12; 9. 15-21; 10. 15-18.

The use of blood was confined to two purposes:—

(1) Atonement for sin (Lev. 17. 11. Heb. 9. 22),[2] and (2) the making of a covenant (Ex. 24. 6-8. Heb. 9. 16-22).

The use of the Greek word *diathēkē* (covenant) in relation to a collection of books is appropriate only so far as these books are regarded as belonging to the "new covenant" foretold by Jeremiah, and as being distinct from "the book of the (old) covenant", made in Ex. 24. 6-8.

The one great fact, which stands out in connection with the whole of the books which we call the Bible, is that they form the "Word of God", and are made up of the "words" of God (Jer. 15. 16. John 17. 8, 14, 17).

This is the claim that is made by the book itself, and it is ours to receive it as such. We, therefore, neither set out to discuss it, nor to prove it. "God hath spoken"; and this, for our learning, and not for our reasoning; for our faith, and not for our questioning; still less for our criticism; for the Word which He hath spoken is to be our judge in that day (John 12. 48, Deut. 18. 19, 20, and Heb. 4. 12, where it is declared to be "able to judge" (A.V. "a discerner", Gr. *kritikos*; hence our "critic")). See further, Ap. 94.

Thousands of infidels to-day believe and teach that the Council of Nice, held in A.D. 325, separated the "spurious" scriptures from the genuine ones, by some vote, or trick, when the sacred books were placed under a communion table, and, after prayer, the inspired books jumped upon the table, while the false books remained beneath.

This story originated with one "John Pappus", and infidels make a great mistake in identifying him with "Papias", or "Pappus", one of the earliest Fathers, called by Eusebius (iii. 36) a "Bishop" of Hierapolis, who wrote about A.D. 115. The *Encycl. Brit.*, 11th (Camb.) ed., vol. XX, p. 737, suggests about A.D. 60-135 as the period of his life.

But John Pappus, who gave currency to the above story, was a German theologian born in 1549. In 1601 he published the text of an *Anonymous* Greek MS. This MS. cannot be older than A.D. 870, because it mentions events occurring in 869. Now the Council of Nice was held 544 years before, and all its members had been dead and buried for some five centuries. The Council of Nice was not called to decide the Canon. Nothing relating to the Canon of Scripture can be found in any of its canons or acts. And, even if it were otherwise, the votes of Councils could no more settle the Canon of the New Testament than a Town Council could settle the laws of a nation.

The great outstanding fact is that

"JEHOVAH HATH SPOKEN",

and that the Bible as a whole claims to give us His words; for speaking or writing cannot be without *words*. Moreover, He tells us (Heb. 1. 1) that He has spoken

"AT SUNDRY TIMES AND IN DIVERS MANNERS",

or, according to the Greek, in many parts (or portions) and by many ways (or methods).

If we rightly divide these (according to 2 Tim. 2. 15) we have

THE CONTENTS OF THE BIBLE AS A WHOLE,

which may be exhibited as follows[1]:—

A[1] | DIVINE. By the FATHER Himself. The "times" being from Gen. 2. 16 to Ex. 3. 10. The "manner" being to individuals from Adam onward.

B[1] | HUMAN AGENCY. "By the Prophets.". The "time" being from the call and mission of Moses (Ex. 3. 10) to that of John the Baptist, "greater than them all" (Matt. 11. 11). The "manner" was by human agency.

A[2] | DIVINE. "By His SON" (Heb. 1. 1, 2. Cp. Deut. 18. 18, 19). The "time" being from the beginning of His ministry (Matt. 4. 12) to the end of it (Matt. 26. 46). See Ap. 119.

B[2] | HUMAN AGENCY. "By them that heard HIM", ("the Son", Heb. 2. 3, 4). The "time" from Acts 1—28. The "manner" was by apostolic testimony and writings, contained in the General Epistles; and in the earlier Pauline Epistles written during that "time".

A[3] | DIVINE. By "THE SPIRIT OF TRUTH" (as promised in John 16. 12-15). The "time" from the end of the Dispensation covered by the Acts of the Apostles, when He revealed "the things concerning Christ"; which could not be spoken by Him until the events had taken place, which were the foundation of the doctrines revealed in the later Pauline Epistles (Eph., Phil., Col.). See esp. Eph. 2. 4—7.[2] In these Epistles the Holy Spirit "guided" into all the truth, and thus fulfilled the promise of the Lord, in John 16. 12-15.

B[3] | HUMAN AND ANGELIC AGENCY. By "HIS SERVANT JOHN", who bare record of the Word of God, and of all things that he saw (Rev. 1. 1, 2). The "time" was that covered by the giving the Book of the Revelation in Patmos. The "manner" was that it was "sent and signified (showed by signs) by His angel".[3]

[1] See also 1 Macc. 1. 57 and Eccius. 24. 23.

[2] "*Washing* in blood" would defile, not cleanse. *Sprinkling* with blood, and *washing* in water, alone known to the O.T. (save in PS. 58. 10). As to Rev. 1. 5 and 7. 14, see notes there.

[1] While the divisions shown in the Structure are true as a whole, it is not denied that there may be exceptions to the general rule; but these only go to establish the truth of the rule itself.

[2] The other later Epistles of Paul were written to *individuals*, and to a special class of Hebrew believers.

[3] Not by "the Spirit of Truth". His mission, in A[3], was to guide into the truth, while, in the Acts of the Apostles (B[2]), it was to bear witness by miracles to the *confirmation* of them that heard the Son. In the Apocalypse it was not Divine speaking by "the Spirit of Truth", but the showing by an Hierophant.

Since this written Word—"the Scripture of Truth"—was thus complete, God has not spoken directly or indirectly to mankind, either by Himself or by human agency. "The Silence of God" during this Dispensation is a solemn reality.

But He is going to speak again when this Dispensation comes to a close, and in Psalm 50 we are told what He is going to say when the silence is broken.

According to the division of the "times" exhibited above (p. 138), it will be seen that they are *six* in number (the number of "man", Ap. 10). And it will be noted that the order of the Divine three is FATHER (A^1), SON (A^2), and HOLY SPIRIT (A^3).

When the "time" comes for Him to speak "once again", it will be apart from human agency. This will make these "times and manners" *seven* in all (the number of spiritual perfection, Ap. 10).

Until, therefore, God shall speak once more, we have God's word—written. To this we are now shut up; to this we do well "to take heed in our hearts" (2 Pet. 1. 19). We may not add to or take away from it (Rev. 22. 18, 19). We may not receive any other writing purporting to have come from God. There are many such in the present day; some of the authors being bold impostors and deceivers[1], others being deceived by "automatic" writings through demons and evil spirits (1 Tim. 4. 1–3).

To all such we are to say "Anathema", and to treat them as accursed things (Gal. 1. 6–9).

II. THE ORDER OF THE BOOKS OF THE NEW "TESTAMENT".

Our English Bibles follow the order as given in the Latin Vulgate. This order, therefore, depends on the arbitrary judgment of one man, Jerome (A.D. 382–405). All theories based on this order rest on human authority, and are thus without any true foundation.

The original Greek manuscripts do not agree among themselves as to any particular order of the separate books, and a few of them have most remarkable differences.

We are, however, on safe ground in stating that the books are generally divided into

FIVE WELL-DEFINED GROUPS.

For the most part these groups are in the following order:—

1. The Four Gospels.
2. The Acts of the Apostles.
3. The General Epistles[2].
4. The Pauline Epistles[3].
5. The Apocalypse.

Even the order of these five groups varies in very few cases.[4] But these are so exceptional as not to affect the general order as given above; indeed, they help to confirm it.

While the order of these five groups may be regarded as fairly established, yet, within each, the order of the separate books is by no means uniform, except in the fourth, which never varies[4]. (See notes on the chronological and canonical orders of the Pauline Epistles, preliminary to the Structure of ROMANS, as a whole.)

Even in the first group, while the Four Gospels are almost always the same as we have them in the A.V. and R.V., yet in the *Codex Bezae* (Cent. 6) John follows Matthew; and in another, precedes it.

When we divide the Pauline Epistles (Group 4 above), and re-combine them in their chronological and historical order, we find that they re-arrange themselves so as to be distributed between the fourth and sixth of the six groups shown above on p. 138.[5]

The five groups of the New Testament order of books (shown above) thus fall into four chronological groups, being the same as the last four of the whole Bible, corresponding with A^2, B^2, A^3, and B^3 (p. 138):—

C | THE FOUR GOSPELS: where the SON is the Divine Speaker, according to Heb. 1. 2–.

D | THE ACTS OF THE APOSTLES, THE GENERAL EPISTLES, THE EARLIER PAULINE EPISTLES: } Where human agency is employed in "them that heard" the Son (Heb. 2. 3, 4), and Paul also, who both heard and saw Him.

C | THE LATER PAULINE EPISTLES:— EPHESIANS, PHILIPPIANS, COLOSSIANS: } Where "the Spirit of Truth" is the Divine Speaker, Teacher, and Guide, according to John 16. 12–15.

D | THE APOCALYPSE: where human agency is again employed in the person of John the Apostle and Evangelist, instructed by angelic agency.

From these four groups we may gather the one great scope of the New Testament books as a whole.

Corresponding with the above we may set them out as follows:—

C | The KING and the KINGDOM. Proclaimed to the Nation in the LAND. The Kingdom rejected and the King crucified in JERUSALEM, the capital.

D | The re-offer of both (Acts 2. 38; 3. 19–26) to the Dispersion among the Gentiles; and their final rejection in ROME, the capital of the Dispersion (Acts 28. 16–28).

C | The KING exalted, and made the Head over all things for the Church, which is His Body (Eph. 1. 20–23. Phil. 2. 9–11. Col. 1. 13–19), in the Kingdom of His beloved Son (Col. 1. 13). The mystery revealed (Eph. 3. 1–12. Col. 1. 24–29). The Kingdom on earth in abeyance. "Not yet" (Heb. 2. 8).

D | The KINGDOM set up in judgment, power, and glory. The King enthroned. Set forth as the great subject of the Apocalypse.

[1] Such as Swedenborg, Joanna Southcote, Joe Smith (of Mormonite fame), the author of "The Flying Roll", Mrs. Eddy, Dowie, and others.

[2] James usually coming first, following next after the Acts of the Apostles.

[3] Invariably in their present canonical order, as given in the A.V.

[4] For example: the fourth follows the second; the second and fourth are followed by the first; and in one case the fifth comes between the second and third.

[5] Except that, in the best and oldest Codices, Hebrews follows 2 Thess. (instead of Philemon); while in one (that from which Cod. B was taken) Hebrews follows Galatians.

96 THE DIVERSITY OF THE FOUR GOSPELS.

We have already seen from the Structure on p. 1304, and notes there, that each of the Four Gospels has its own special character and design.

These are not to be determined by human ingenuity or on modern lines, but to be gathered from the Structure.

This shows that they may be regarded as being the completion of the Old Testament, rather than the beginning of the New. In any case they have nothing whatever to do with the founding of "the Church", or with the beginning of "Christianity" (see Ap. 113, notes on the Structure of the Acts as a whole, and Rom. 15. 8).

They are four distinct presentations of the Messiah, and together form one perfect whole.

The twofold subject of the Lord's fourfold ministry (Ap. 119) shows this very clearly; and excludes all modern hypotheses.

This being so, only those events, miracles, and discourses of our Lord are selected which are needed for the presentation of our Lord and His ministry, and which bear upon, illustrate, and thus emphasize the special object of each Gospel.

This is why certain words and works are peculiar to one Gospel, and are omitted from another; and why certain utterances of the Lord are *repeated* on other occasions, and with varying words. Also why we have "the kingdom of heaven" only in Matthew, and "the kingdom of God" in the other Gospels (see Ap. 114).

It has been too generally assumed that events and discourses which are *similar* are *identical* also. But this is not the case, as may be seen from Ap. 116, 152, 153, 155, 156, 157, 158, 163, 164.

By failing to distinguish or to "try the things that differ" (Phil. 1. 10), and to rightly divide "the word of truth" (2 Tim. 2. 15) as to its *times*, events separated by great landmarks of time are brought together and treated as though they were one and the same, whereby difficulties are created which baffle all the attempts of those who would fain remove them.

The special object of each of the Four Gospels may be seen from the Structure on p. 1304.

97 THE UNITY OF THE FOUR GOSPELS.

In the notes on pp. 1304 and 1305, and in Ap. 96, we have shown that there is a Diversity in the Four Gospels. But there is a Unity also, as is shown by the fact that all Four Gospels follow the same general Structure. This runs through them all alike, showing that, after all, the presentation of the Lord is one[1].

While it was not in God's purpose to give us one Gospel, yet amid all the diversity of the parts there is a continuity of the whole.

The parts are distributed according as they are appropriate to the special design and character of each Gospel, and this in perfect order and accuracy.

After what has been said in Ap. 96, and in the notes to the Structure on p. 1304, it would be out of place to attempt to present anything like a complete "Harmony"; but, in order to show how needless it is to dislocate certain passages in order to bring together *similar* events and discourses (supposed to be *identical*, as though nothing the Lord said or did was ever repeated), a condensed outline is presented.

It will be noted that there are great events which were *never repeated*: such as the Mission of the Twelve, the Transfiguration, the Dividing of the Garments, &c. These help us in determining the order and place of other events which, though *similar*, are *not identical*.

From the outline given below it will be easy to see how the several accounts of similar events and discourses are distributed in the several Gospels, without violently altering the sequence of verses and chapters, as is done in most so-called "Harmonies".

	MATTHEW.	MARK.	LUKE.	JOHN.
PRE-MINISTERIAL ...	... ...	... ...	... ...	1. 1–5.
	... ...	... ...	... ...	1. 6–14.
	... ...	... ...	1. 1—2. 7.	
	1. 1–25.			
	2. 1.			
	.. ..	... ...	2. 8–20.	
	... ...	... ...	2. 21.	
	... ...	... ...	2. 22–39.	
	2. 2–23	... ...	2. 40.	
	... ...	... ...	2. 41–52.	
THE FORERUNNER ..	3. 1–12	1. 2–8	3. 1–20	1. 15–28.
THE BAPTISM	3. 13–17	1. 9–11	3. 21, 22	1. 29–34.
	... ...	... ...	3. 23–38.	
THE TEMPTATION ...	4. 1, 2	1. 12, 13–	4. 1, 2.	
	... ...	... ...	4. 3–13.	
	4. 3–11–			
	1.–11	1.–13.		
THE MINISTRY ...	... ...	... ...	... ...	1. 35–51.
(FIRST PERIOD)	4. 12–17	1. 14, 15.		
	... ...	... ...	4. 14, 15.	
	. ...	... ...	4. 16–32.	
	4. 18–22	1. 16–20.		
	... ...	... ...	... ...	2. 1—4. 54.
	4. 23—7. 29.			

[1] But note that in the Structure of John there is no "Temptation" and no "Agony".

	MATTHEW.	MARK.	LUKE.	JOHN.
THE MINISTRY (SECOND PERIOD)	8. 1.			
	... ...	1. 21–.		
	8. 2–13.			
	... ...	1. –21–28	4. 33–37.	
	8. 14–17	1. 29–34	4. 38–41.	
	... ...	1. 35–39	4. 42–44.	
	... ...	... ...	5. 1–11.	
	... ...	1. 40–45	5. 12–16.	
	8. 18 –9. 1.			
	9. 2–26	2. 1–12	5. 17–26.	
	9. 27—11. 30.			
	... ...	... ...	... ...	5. 1–47 ("after this").
	12. 1–21 ("at that time") ...	2. 23—3. 6	6. 1–11.	
	... ...	3. 7–21.		
	... ...	... ...	6. 12—8. 18.	
	12. 22–45	3. 22–30.		
	12. 46–50	3. 31–35	8. 19–21.	
	13. 1–52	4. 1–34.		
	... ...	4. 35—5. 20	8. 22–39.	
	... ...	5. 21–43	8. 40–56.	
	13. 53–58	6. 1–6.		
	... ...	6. 7–13	9. 1–6.	
	14. 1–14 ("at that time")	6. 14–29	9. 7–9.	6. 1, 2.
	14. 15–22	6. 30–46	9. 10–17	6. 3–15.
	14. 23–36	6. 47–56	... ...	6. 16–21.
	... ...	... ...	... ...	6. 22–71.
	15. 1—16. 12 ...	7. 1—8. 21.		
	... ...	8. 22–26.		
	16. 13–20	8. 27–30	9. 18–21.	
THE MINISTRY (THIRD PERIOD)	16. 21—18. 9 ...	8. 31—9. 50 ...	9. 22–50.	
	18. 10–35.			
	19. 1–	10. 1–	9. 51–56	7. 1–10.
	19. –1, 2	10. –1	9. 57–62.	
	... ...	... ...	10. 1–42.	
	... ...	... ...	... ...	7. 11–13
	... ...	... ...	... ...	7. 14—10 21.
	... ...	... ...	11. 1–28.	
	19. 3–12	10. 2–12	11. 29—13. 22.	
	... ...	... ...	... ...	10. 22–42.
	... ...	... ...	13. 23–30.	
	... ...	... ...	13. 31–35.	
	... ...	... ...	14. 1–24.	
	... ...	... ...	14. 25–35.	
	... ...	.. ..	15. 1—18. 14.	
	... ...	... ...	... ...	11. 1–16 ("then").
	... ...	... ...	... ...	11. 17–54 ("after that").
	19. 13–20	10. 13–34	18. 15–34.	
	20. 20–28	10. 35–45.		
	... ...	... ...	18. 35–43.	
	... ...	10. 46–52.		
	20. 29–34.			
	... ...	... ...	19. 1–28.	

[For the Fourth Period of the Lord's Ministry and subsequent events, see Appendix 156. For the sequence of events after the resurrection of the Lord, see Appendix 166.]

98 THE DIVINE NAMES AND TITLES IN THE NEW TESTAMENT.

All names and titles used of one Person represent the different *relationships* which are sustained by Him.

In the New Testament these are more varied, and not less important than those in the Old Testament; and Ap. 4 should be compared with this Appendix.

The following exhibition of them practically embraces all that is necessary to enable the English reader to understand them, and to grasp something of the perfection with which each is used.

The list of the Names, &c., is given according to the common English rendering of the A.V., as being more easy for reference. It does not include "Spirit" or "Holy Spirit": for which see the separate Appendix No. 101.

Reference is made, in the notes, to the following divisions and subdivisions:—

I. GOD.

GOD. Gr. *Theos*. The Greek language, being of human origin, utterly fails (and naturally so) to exhibit the wonderful precision of the Hebrew, inasmuch as the language necessarily reflects, and cannot go beyond the knowledge, or rather the lack of knowledge, of the Divine Being apart from revelation.

i. ***Theos*** corresponds, generally, with *'Elohim* of the O.T., denoting the Creator (see Ap. 4. I); but it corresponds also with *El* (Ap. 4. IV), and *Eloah* (Ap. 4. V). Sometimes it corresponds with *Jehovah* (who is *'Elohim* in Covenant relation), in which case it is printed GOD, as in the Old Testament (both A.V. and R.V.).

1. *Theos* is used in the N.T. of the Father, as the revealed God (see John 1. 1. Acts 17. 24, &c.).
2. It is used of the Son (Matt. 1. 23. John 1. 1; 20. 28, &c. Rom. 9. 5. 2 Pet. 1. 1. 1 John 5. 20). Cp. Col. 2. 9 and 2 Pet. 1. 3, 4.
3. It is used of the Holy Spirit (Acts 5 *v.* 3, compared with *v.* 4).
4. It is used generically, as in John 10. 34. Acts 12. 22. 2 Cor. 4. 4. Phil. 3. 19, &c.
5. It is used of false gods, as in Acts 7. 43, &c.; and is printed "god" as in the O.T.

ii. Cognate with *Theos*, there are three other words to be noted:

1. *Theotēs*, rendered "Deity", and used of Christ. Occurs only in Col. 2. 9, and has relation to the Godhead *personally*; while
2. *Theiotēs*, rendered "Deity" also, is Deity in the *abstract*. Occurs only in Rom. 1. 20.
3. *Theios*, rendered "Divine", and is used of Christ. Occurs only in 2 Pet. 1. 3, 4; and, with the Article, in Acts 17. 29, where it is rendered "Godhead". Gr.=that which [is] Divine.

II. I AM.

Used by Christ of Himself, in John 8. 58. See note on Ex. 3. 14.

III. FATHER.

FATHER. Gr. *Patēr*. Expresses relationship, the correlative of which is "son". When used of man it not only denotes parentage, but it sometimes has the wider meaning of "ancestor", "founder", or a "senior" (as in 1 John 2. 13, 14); also the author or source of anything (John 8. 44. Heb. 12. 9); and expresses a spiritual relationship, as in 1 Cor. 4. 15.

When used of God it denotes His relationship to His "beloved Son"; and to those ("sons") who have been *begotten* (not "born", see note on Matt. 1. 1) into a new creation.

It implies "sons", not "offspring", as in Acts 17. 28, 29. These were "offspring", and were existing (Gr. *huparchō*), as such, according to nature, on the ground of *creation*; not "sons" as being "begotten" into a new creation.

IV. ALMIGHTY.

ALMIGHTY. Gr. *Pantokratōr*. This title belongs to the same God, as Creator, but expresses His relationship to all He has created, by the exercise of His power over "all the works of His hands". It occurs only in 2 Cor. 6. 18. Rev. 1. 8; 4. 8; 11. 17; 15. 3; 16. 7, 14; 19. 6, 15; 21. 22.

V. POTENTATE.

POTENTATE. Gr. *Dunastēs* = a mighty Prince, or Ruler (cp. Engl. "dynasty"). Used of God, only in 1 Tim. 6. 15. Elsewhere used, only twice, of earthly rulers, in Luke 1. 52 (generally), and of the Ethiopian eunuch in Acts 8. 27.

VI. LORD.

This is the rendering of two Greek words: i. *Kurios*, and ii. *Despotēs*; and one Aramaic, iii. *Rabboni*.

i. ***Kurios.*** Kurios means "owner" (and is so translated in Luke 19. 33). It expresses the authority and lordship arising from and pertaining to *ownership*. Hence, while it is used of each Person of the Trinity, it is similarly used of the lower and human relationship of "master". Cp. Luke 19. 33 and see below *a*. 4.

So much depends on the presence or absence of the Greek Article, when used of the Divine relationship, that these are carefully distinguished in the subdivisions below.

For obvious reasons the four Gospels have been treated, below, apart from the other books of the N.T.

a. In the Four Gospels.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout.

A. With the Article (*ho Kurios*).

a. In quotations from the O.T. it occurs four[1] times: in Matt. 1. 22; 2. 15; 5. 33; 22. 44–.

b. In other connexions it occurs fourteen times: once in Matt. (9. 38); once in Mark (5. 19); twelve times in Luke (1. 6, 9, 15, 25, 28, 46; 2. 15, 22, –23, 38; 10. 2; 20. 42–).

B. Without the Article (*Kurios*).

a. In quotations from the O.T. it occurs twenty-nine times: eight times in Matt. (3. 3; 4. 7, 10; 21. 9, 42; 22. 37; 28. 39; 27. 10); eight times in Mark (1. 3; 11. 9, 10; 12. 11, 29, 29, 30, 36–); nine times in Luke (3. 4; 4. 8, 12, 18, 19; 10. 27; 13. 35; 19. 38; 20. 37); four times in John (1. 23; 12. 13, 38, 38).

b. In other connexions twenty-four times: six times in Matt. (1. 20, 24; 2. 13, 19; 11. 25; 28. 2); once in Mark (13. 20); seventeen times in Luke (1. 11, 16, 17, 32, 38, 45, 48, 66, 68, 76; 2. 9, 23–, 24, 26, 39; 5. 17; 10. 21).

2. Used by Christ of Himself.

A. With the Article (*ho Kurios*).

a. In direct reference: six times (Matt. 21. 3; 24. 42; Mark 11. 3; Luke 19. 31; John 13. 13, 14).

b. In indirect reference: twice (Matt. 22. –44; Luke 20. –42).

B. Without the Article (*Kurios*).

a. In direct reference: eleven times (Matt. 7. 21, 21, 22, 22; 12. 8; 25. 37, 44; Mark 2. 28; Luke 6. 5, 46, 46).

b. In indirect reference: four times (Matt. 22. 43, 45; Mark 12. 37; Luke 20. 44).

3. Used of Christ by others.

A. By His disciples: fifty-nine times (Matt. 8. 21, 25; 13. 51; 14. 28, 30; 16. 22; 17. 4; 18. 21; 26. 22; [not one in Mark[2]] Luke 1. 43; 5. 8; 9. 54, 57, 59, 61; 10. 17, 40; 11. 1; 12. 41; 13. 23; 17. 37; 19. 8, 34; 22. 31, 33, 38, 49; 23. 42; 24. 34; John 6. 68; 9. 36, 38; 11. 3, 12, 21, 27, 32, 34, 39; 13. 6, 9, 25, 36, 37; 14. 5, 8, 22; 20. 2, 13, 18, 20, 25, 28; 21. 7, 15, 16, 17, 20, 21).

B. By others than His disciples.

a. Rendered "Lord" eighteen times: twelve in Matt. (8. 2, 6, 8; 9. 28; 15. 22, 25, 27–; 17. 15; 20. 30, 31, 33; 28. 6); only twice in Mark[3] (7. 28; 9. 24); four times in Luke (9. 11; 5. 12; 7. 6; 18. 41); twice in John (6. 34; 8. 11).

b. Rendered "Sir" six times: John 4. 11, 15, 19, 49; 5. 7; 20. 15 (Mary, addressing the supposed gardener).

c. By the Holy Spirit frequently in the narratives of the Evangelists.

[1] These numbers refer to the Received Greek Text. In some cases there are various readings, but in most of them the difference consists in the omission of the article. Any important variations are referred to in the notes.

[2] Because, in Mark, the presentation of the Lord is as "Jehovah's Servant"; and a servant is not usually addressed as Lord. See notes on p. 1381. This is not a *peculiarity* of Mark, but shows the [illegible] and prominence of this presentation by the Holy Spirit.

[3] Once by a Gentile, the other being omitted by the Critical texts (though not by the Syr.).

4. Used of others than Christ.

A. With the Article (*ho Kurios*), emphasizing ownership. Occurs forty-two times: twenty-one times in Matt. (10. 24, 25; 15. –27; 18. 25, 27, 31, 32, 34; 20. 8; 21. 40; 24. 45, 46, 48, 50; 25. 18, 19, 21, 21, 23, 23, 26); twice in Mark (12. 9; 13. 35); sixteen times in Luke (12. 36, 37, –42, 43, 45, 46, 47; 14. 21, 23; 16. 3, 5, 5, 8; 19. 33; 20. 13, 15); three times in John (13. 16; 15. 15, 20).

B. Without the Article (*Kurios*). Generally in courtesy, emphasizing superior relationship. Occ. nineteen times. Rendered "Lord" fourteen times (Matt. 18. 26; 25. 11, 11, 20, 22, 24. Luke 13. 8, 25, 25; 14. 22; 19. 16, 18, 20, 25); "Master" twice (Matt. 6. 24. Luke 16. 13); "Sir" four times (Matt. 13. 27; 21. 30; 27. 63. John 12. 21).

β. In the other books of the New Testament.

1. Used of Jehovah (Ap. 4. II), and printed "LORD" throughout; as in the O.T.

A. With the Article (*ho Kurios*).

a. In quotations from the O.T. Occurs ten times (Acts 2. 25, 34; 4. 26; 7. 33; 13. 47; 15. 17. Rom. 15. 11. 1 Cor. 10. 26, 28. Heb. 8. 11).

b. In other connexions: Acts 2. 47. 2 Cor. 10. 18. Heb. 8. 2; 12. 14. James 5. –11. 2 Pet. 3. 9, 15. Jude 5. Rev. 11. 15, 21, 22.

B. Without the Article (*Kurios*).

a. In quotations from, or references to, the O.T.: Acts 2. 20, 21; 3. 22; 7. 30, 31, 37, 49. Rom. 4. 8; 9. 28, 29; 10. 13, 16; 11. 3, 34; 12. 19; 14. 11. 1 Cor. 1. 31; 2. 16; 3. 20; 14. 21. 2 Cor. 6. 17, 18; 10. 17. Heb. 1. 10; 7. 21; 8. 8, 9, 10; 10. 16, 30, 30; 12. 5, 6; 13. 6. 1 Pet. 1. 25; 3. 12, 12.

b. In other connexions: Acts 1. 24; 2. 39; 5. 9, 19; 17. 24. 2 Cor. 3. 16. James 5. 4, 10, 11–. 2 Pet. 2. 9, 11; 3. 8, 10. Jude 9, 14. Rev. 4. 8; 11. 17; 15. 3, 4; 16. 5, 7; 18. 8; 19. 1, 6; 22. 5, 6.

2. Used of Christ.

A. With the Article, as in Acts 2. –34. 2 Cor. 3. 17–, &c.

B. Without the Article, as in 1 Cor. 8. 6, &c.

ii. ***Despotēs.*** Like *Kurios* (i, above) it denotes owner; but it includes (when used of God) the exercise of more absolute, unlimited and despotic authority and power in heaven and on earth. It is derived from *deō*=to bind, and *pous*=the foot. It occurs ten times in the New Testament, and is rendered five times "Lord"; and five times "Master" (see No. XIV. 2, below).

1. Used of Jehovah (Ap. 4. II) three times (Luke 2. 29. Acts 4. 24. Rev. 6. 10).

2. Used of Christ, twice (2 Pet. 2. 1. Jude 4).

iii. ***Rabbouni.*** Aramaic for the Heb. Rabbi = my Master, or Teacher. See Ap. 94. III. 3. Occurs twice, once translated "Lord" (Mark 10. 51); and once transliterated "Rabboni" (John 20. 16).

VII. EMMANUEL.

EMMANUEL. Heb. *'Immanūēl*=God (*Ēl*) with us (Isa. 7. 14; 8. 8). Used of Christ, Matt. 1. 23, being another proof of His Deity (see No. VI. i. *a.* 2. A. a. b.).

VIII. MESSIAH.

This is the Greek transliteration of the Heb. *Māshīaḥ*, with the same meaning, Anointed. Used twice of Christ (John 1. 41; 4. 25).

IX. CHRIST.

This is the Greek translation of the Heb. *Māshīaḥ*. See No. VIII. *Christos* has the same meaning, from *chriō*, to anoint. Hence, the Noun is used of and for the Messiah, and in the Gospels should always be translated "Messiah", as well as in the Acts, and sometimes in the later books of the New Testament.

X. JESUS.

Iēsous is the same as the Heb. Jehoshua, or the abbreviated form Joshua (cp. Heb. 4. 8), and means [the] Salvation of Jehovah, or Jehovah [the] Saviour.

The name "Jesus" expresses the *relation* of Jehovah to Him in Incarnation, by which "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2. 8); Who, being God, did not deem His glory a thing not to be thus relinquished (see note on "robbery", Phil. 2. 6). The name "Jesus" is the name associated with "the shame" which He endured in order to "save His People from their sins" (Matt. 1. 21). His People therefore never addressed Him as "Jesus", but always as "Master" (No. XIV. 1) or "Lord" (VI. i. *a.* 3). (John 13. 13, 14. Luke 6. 46), and so should all His people to-day; not following the example of demons (Matt. 8. 29), or of His enemies, who irreverently called Him "Jesus".

XI. JESUS CHRIST.

In the combination of these two names, the former is emphatic by its position, the second being subsidiary and explanatory. In the Gospels it means "Jesus the Messiah". In the Epistles it means Jesus Who humbled Himself but is now exalted and glorified as Christ. Care should be taken to note the various readings.

XII. CHRIST JESUS.

This is the converse of "Jesus Christ" (XI) and denotes the now exalted One, Who once humbled Himself.

XIII. CHRIST THE LORD.

This is the Heb. *Māshīaḥ Jehovah* = Jehovah's Anointed, as in 1 Sam. 24. 6. Occ. only in Luke 2. 11; and with the Article=the Anointed of Jehovah, Luke 2. 26.

XIV. MASTER.

This title is the translation of eight distinct Greek words, which are all carefully distinguished in the notes.

i. ***Kurios*** (the same as No. VI. i. *a.* 2, 3, above). Is used of the Lord in Mark 13. 35. Eph. 6. 9, and Col. 4. 1. Used of others (Matt. 6. 24. Luke 16. 13). See VI. i. *a.* 4. B., above.

ii. ***Despotēs,*** see No. VI. ii, above. It occurs ten times, and is rendered five times "Lord" (see VI. ii); and five times "Master", once of the Divine Master (2 Tim. 2. 21); and four times of human masters.

iii. ***Oikodespotēs*** = master of a house; housemaster. It occurs twelve times, and is used in Parables by the Lord of Himself seven times, and of others thrice: it is rendered four times "householder"; five times "goodman of the house"; and three times "master" (Matt. 10. 25. Luke 13. 25; 14. 21). Twice it is used of others than Christ (Mark 14. 14. Luke 22. 11).

iv. ***Epistatēs***=Commander. Occurs five times as addressed to the Lord (Luke 5. 5; 8. 24, 24, 45; 9. 33, 49; 17. 13).

v. ***Didaskalos*** = Teacher, or as we should say "Doctor". Occurs fifty-eight times, and is twice explained as meaning "Rabbi". See No. vii, p. 144.

1. The Lord was addressed as *Didaskalos* (=Teacher), rendered "Master" thirty-one times; six times in

Matthew (8. 19; 12. 38; 19. 16; 22. 16, 24, 36); ten times in Mark (4. 38; 9. 17, 38; 10. 17, 20, 35; 12. 14, 19, 32; 13. 1); twelve times in Luke (3. 12; 7. 40; 9. 38; 10. 25; 11. 45; 12. 13; 18. 18; 19. 39; 20. 21, 28, 39; 21. 7); three times in John (1. 39; 8. 4; 20. 16).

2. The Lord spoken of as "Master" by Himself eight times: three times in Matthew (10. 24, 25; 26. 18); once in Mark (14. 14); thrice in Luke (6. 40, 40; 22. 11); once in John (13. 14).

3. The Lord spoken of as "Master" by others than Himself six times: twice in Matthew (9. 11; 17. 24); once in Mark (5. 35); once in Luke (8. 49); twice in John (11. 28; 13. 13).

4. Spoken of others than the Lord twice, and rendered "master" in John 3. 10. Jas. 3. 1. In other renderings once "doctor" (Luke 2. 46), and ten times "teacher", once of the Lord (John 3. 2), and nine times of human teachers (Acts 13. 1. Rom. 2. 20. 1 Cor. 12. 28, 29. Eph. 4. 11. 1 Tim. 2. 7. 2 Tim. 1. 11; 4. 3. Heb. 5. 12).

vi. ***Kathegētes***=A Guide or Leader. Used of the Lord by Himself three times (Matt. 23. 8, 10, 10).

vii. ***Rabbi.*** The Hebrew term for "my Teacher", transliterated into Greek. Twice explained as meaning the same as the Gr. *Didaskalos* (see XIV. v, p.143). Occurs seventeen times, and used as follows:

1. The Lord addressed as "Rabbi" five times (John 1. 39, 49; 3. 2, 26; 6. 25). Rendered "Master" nine times (Matt. 26. 25, 49. Mark 9. 5; 11. 21; 14. 45, 45. John 4. 31; 9. 2; 11. 8).

2. Used of others than the Lord four times (Matt. 23. 7, 7, 8. John 3. 26).

viii. ***Rabboni.*** Aramaic for Rabbi (see Ap. 94. III. 38). Occurs twice, once transliterated (John 20. 16); and once translated "Lord" (Mark 10. 51).

XV. THE SON OF GOD.

This title expresses the relation of the Son to the Father (Matt. 1. 20. Luke 1. 31, 35); and of all those who are begotten of God (see note on Matt. 1. 1. 1 John 3. 1).

It differs therefore from the relationship expressed by "the Son of man", which relates to "dominion" in the earth (see XVI, below).

As the Son of God, Christ is "the heir of all things" (Heb. 1. 2), and is invested with "all power", and is "the Resurrection and the Life" (John 11. 25), having power to raise the dead (John 5. 25). As "the Son of man", all judgment is committed to Him (John 5. 27) in the earth. See on No. XVI, below.

XVI. THE SON OF MAN.

This title, when used of Christ, always has the Article; and the word for man is *anthrōpos* (see Ap. 123. I).

When used of a human being, as in Ezekiel, it never has the Article (see notes on Ps. 8. 4, and Ezek. 2. 1).

To the "first man, Adam" was given dominion over the works of the Creator (Gen. 1. 26). Through the Fall (Gen. 3), this dominion was forfeited, and lost, and is now in abeyance; no one son of Adam having any right to universal dominion. Hence, all the chaos, "unrest", and conflicts between men and nations, which must continue until He shall come Whose right it is to rule in the earth (Ezek. 21. 27). The great enemy, who wrought all the mischief at the Fall, has tried, from time to time, to exercise this authority by setting up some human head. He tried Nebuchadnezzar, Alexander the Great, and others, and in later days Napoleon; but he will finally succeed for a brief period with the Antichrist, until "the second man", "the last Adam" (1 Cor. 15. 45), "the Son of Man", to Whom all dominion in the earth has, in the counsels of God, been given, shall take unto Him His great power and reign.

All this and more is contained in His title as "the Son of man". Its first occurrence is in Psalm 8, where in verses 1 and 8 His connection with the "earth" is proclaimed; and "dominion" over it is given to Him. It denotes Him Who is "the heir of all things", in virtue of which all things shall one day be put under His feet. "But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels", humbling Himself unto death, even the death of the Cross (cp. Heb. 2. 8, 9).

In support of this, the occurrences and distribution of this title in the N.T. are full of significance and instruction.

(1) As to the *occurrences*. We find the expression eighty-eight times: Matt. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, 32, 40; 13. 37, 41; 16. 13, 27, 28; 17. 9, 12, 22; 18. 11; 19. 28; 20. 18, 28; 24. 27, 30, 30, 37, 39, 44; 25. 13, 31; 26. 2, 24, 24, 45, 64. Mark 2. 10, 28; 8. 31, 38; 9. 9, 12, 31; 10. 33, 45; 13. 26; 14. 21, 21, 41, 62. Luke 5. 24; 6. 5, 22; 7. 34; 9. 22, 26, 44, 56, 58; 11. 30; 12. 8, 10, 40; 17. 22, 24, 26, 30; 18. 8, 31; 19. 10; 21. 27, 36; 22. 22, 48, 69; 24. 7. John 1. 51; 3. 13, 14; 5. 27; 6. 27, 53, 62; 8. 28; 12. 23, 34, 34; 13. 31. Acts 7. 56. Heb. 2. 6.[1] Rev. 1. 13; 14. 14. On John 9. 35 see note there.

The *first* is in Matt. 8. 20, where the first thing stated of, and by, the One Who humbled Himself is that in this same earth "the Son of man had not where to lay His head."

The *second*, in like manner, is connected with *the earth*, and shows that He was God, as well as Man, having "authority *on earth* to forgive sins" (Matt. 9. 6); and so the order of the occurrences may be carried out.

Note, in this connection, the contrast between the relationship to mankind of the Lord, as "the Son of God", and as "the Son of man" in John 5. 25–27. Cp. Acts 10. 40–42; 17. 31.

(2) As to the *distribution* of this title: out of the whole number (88), no less than 84 are in the Four Gospels, which contain the record of His coming for this special purpose; and of His rejection. They are all used by the Lord of Himself.

After these 84 occurrences, we have *one* in the Acts (7. 56) where Stephen sees Him "standing" as though not yet "set down", and waiting to be "sent" according to the promise of Jehovah by Peter in Acts 3. 20 (cp. Heb. 10. 13); and *two* in the Apocalypse (Rev. 1. 13 and 14. 14), where He comes to eject the usurper, and reign in righteousness over a restored earth. Heb. 2. 6[1] is a quotation from Ps. 8, which can only be realized by Him.

This distribution of the title shows us that it has nothing whatever to do with "the Church of God"; and that those who belong to it have no relation to the Lord Jesus as "the Son of man". They stand related to Him as "the Son of God".

The distribution between the four separate Gospels is equally significant. In Matthew it occurs 32 times. Matt. 8. 20 is the first occurrence in the New Testament, and it is interesting to contrast it with the last occurrence (Rev. 14. 14). In the first He had "not where to lay His head", but in the last that head has on it "a golden crown", and in His hands is seen "a sharp sickle". With this He reaps in judgment the harvest of the earth, for the time to reap it will then have come. This is emphasized by the word "earth" being 6 times repeated in the verses 15, 16, 18, 19.

In Mark it occurs 14 times, which is twice seven; the two of testimony, and the seven of spiritual perfection of Jehovah's Servant.

In Luke it occurs 26 times.

In John it occurs 12 times, the number which stands associated with Divine governmental perfection. (See Ap. 10.)

(*continued on* p. 146)

[1] The reference in Heb. 2. 6 is a quotation from Ps. 8. 4, and refers to "the first man", Adam; and only by application to the Lord.

"THE BOOK OF THE GENERATION OF JESUS CHRIST" (THE MESSIAH)

ACCORDING TO MATTHEW	ACCORDING TO LUKE
THE REGAL LEGAL LINE ("The Throne of His father David")	THE NATURAL LEGAL LINE ("The seed of the Woman")
	GOD
	1 ADAM
	2 Seth
	3 Enos
	4 Cainan
	5 Maleleel
	6 Jared
	7 Enoch
	8 Mathusala
	9 Lamech
	10 Noe
	11 Sem
	12 Arphaxad
	13 Sala (Cainan)*
	14 Heber
	15 Phalec
	16 Ragau
	17 Saruch
	18 Nachor
	19 Thara
THE FOURTEEN LAY GENERATIONS	
1 ABRAHAM	20 ABRAHAM
2 Isaac	21 Isaac
3 Jacob	22 Jacob
4 Judas	23 Judas
5 Phares	24 Phares
6 Esrom	25 Esrom
7 Aram	26 Aram
8 Aminadab	27 Aminadab
9 Naasson	28 Naasson
10 Salmon	29 Salmon
11 Booz	30 Booz
12 Obed	31 Obed
13 Jesse	32 Jesse
14 DAVID the king (in Hebron, 2 Sam. 2. 4, 11)	33 DAVID
THE REGAL FOURTEEN GENERATIONS	
1 DAVID (THE KING "over all Israel", 2 Sam. 5. 4, 5)	
2 SOLOMON (eldest *surviving* son of Bathsheba)	34 NATHAN second (*surviving*) son of Bathsheba
3 ROBOAM	35 Mattatha
4 ABIA	36 Menan
5 ASA	37 Melea
6 JOSAPHAT	38 Eliakim
7 JORAM the son-in-law of Ahab "died of sore diseases", 2 Chron. 21. 19	39 Jonan
AHAZIAH his son (called "son-in-law of the House of Ahab", 2 Kings 8. 27) and *JOASH* his grandson, and *AMAZIAH* his great-grandson—all died violent deaths.	40 Joseph
	41 Juda
	42 Simeon
	43 Levi
8 OZIAS — *Ahaziah* was slain by Jehu (2 K. 9. 27).	44 Matthat
9 JOATHAM — *Joash* " " " his servants (2 K. 12. 20).	45 Jorim
10 ACHAZ — *Amaziah* " " " the people of Jerusalem (2 K. 14. 19). Thus GOD's "visiting" for idolatry was fulfilled literally "to the THIRD and FOURTH generation" (Exod. 20. 4, 5).	46 Eliezer
11 EZEKIAS	47 Jose
12 MANASSES — Their names were therefore "blotted out" *according to Law* (Deut. 29. 20).	48 Er
13 AMON	49 Elmodam
14 JOSIAS	50 Cosam
JEHOIAKIM / *JECHONIAH* — Both Jehoiakim and his son Jechoniah are alike omitted from the *regal* fourteen generations for, first, the paramount reason that the kingdom as an independent kingdom *ended* with the death of Josiah at Megiddo when Judah passed under the power of Egypt, and ultimately Babylon; and secondly, in the case of Jehoiakim for "that which was found *on* him" (2 Chron. 36. 8, note), and in that of Jechoniah for the reasons given in Jer. 22. 24-30. Their names are thus also blotted out *according to Law*.	51 Addi
	52 Melchi
	53 Neri
	54 SALATHIEL
	55 Zorobabel
THE FOURTEEN LAY GENERATIONS	
1 Jechonias	56 Rhesa*
2 Salathiel	57 Joanna
3 Zorobabel	58 Juda
4 Abiud	59 Joseph
5 Eliakim	60 Semei
6 Azor	61 Mattathias
7 Sadoc	62 Maath
8 Achim	63 Nagge
9 Eliud	64 Esli
10 Eleazar	65 Naum
11 Matthan	66 Amos
12 Jacob	67 Mattathias
	68 Joseph
	69 Janna
	70 Melchi
	71 Levi
	72 Matthat
	73 Heli
13 JOSEPH { SON reckoned "*according to Law*" (*hōs enomizeto*, Luke 3. 23) of Heli by betrothal to Heli's daughter: therefore (also "according to Law") HUSBAND of (cp. Matt. 1. 20. Luke 2. 5 with Deut. 22. 23, 24)	74 (MARY) of whom was born
14 JESUS 75	

WHO IS CALLED "MESSIAH"
"THE SON OF ADAM
(בֶּן־הָאָדָם = ho huios tou anthrōpou)
WHO WAS THE SON OF
GOD"

* Undoubtedly an interpolation in certain copies of the Septuagint towards the close of the Fourth Cent. A.D. "The evidence against his existence is to the utmost possible degree, clear, full, and positive, and not liable to any mistake or perversion. On the contrary, the evidence for his existence . . . is inferential, obscure, or open to the suspicion of falsification".—LORD A. HERVEY, *The Genealogies of Our Lord*, ch. viii, p. 195.

* It is held by some that *Rhesa* is not a proper name, but a title applying to Zorobabel. But the case is "not proven".

Similarly significant are the first and last occurrences in the Four Gospels respectively: the first being in connection with the humiliation of "the Son of man", and the last with His glorification. Cp. Matt. 8. 20 with 26. 64; Mark 2. 10 with 14. 62; Luke 5. 24 with 24. 7; and John 3. 13, 14 with 13. 31.

Thus, while as "the Son of God" He is "the Heir of all things" (Heb. 1. 2), as "the Son of man" He is the Heir to that dominion in the earth which was entrusted to the first man, and forfeited by him.

XVII. THE SON OF ABRAHAM (Matt. 1. 1).

Expresses the relation of the Son of man, as being heir to the land given to Abraham (Gen. 15. 18–21).

XVIII. THE SON OF DAVID
(Matt. 1. 1. Luke 1. 32, &c.).

Expresses His relationship, as being the Heir to David's throne (2 Sam. 7. 12–16. Isa. 11. 1. Acts 2. 29–32; 13. 33–37. Rev. 5. 5; 22. 16).

100 THE SIX MARYS.

The name "Mary", when used of the Lord's mother, is always in Greek *Mariam*=the Heb. *Miriam*, as in Ex. 15. 20.

The other five are usually "*Maria*".

1. Mary the mother of our Lord (Matt. 1. 16, &c.). The context never leaves room for any doubt as to her identity.
2. Mary the mother of James the less and Joses (Matt. 27. 56. Mark 15. 40; 16. 1. Luke 24. 10). She is called "the other Mary" (Matt. 27. 61; 28. 1), and the wife of Cleopas (John 19. 25).
3. Mary the sister of Martha, who anointed the Lord's feet (John 12. 3), see Ap. 156 and 158. She is mentioned by name only in Luke 10. 39, 42 and John 11. 1, 2, 19, 20, 28, 31, 32, 45; and 12. 3.
4. Mary Magdalene, of Magdala (Matt. 15. 39). She is always to be identified by this designation (Matt. 27. 56. Mark 16. 1, 9. Luke 8. 2. John 20. 18, &c.); there is no authority whatever for identifying her with the unnamed woman of Luke 7. 37–50.
5. Mary the mother of John Mark (Acts 12. 12).
6. Mary, one of Paul's helpers (Rom. 16. 6).

101 THE USAGE OF *PNEUMA* IN THE NEW TESTAMENT.

Pneuma=Spirit, is the Greek word corresponding with the Heb. *rûach* in the Old Testament.

The usage of the latter will be found in Ap. 9, and should be compared with this Appendix.

As to the Greek word (*pneuma*): we must consider I. the occurrences, and II. the usage:—

I. *Pneuma* occurs in the Received Greek Text 385 times. Of these, all the Critical Texts (see Ap. 94. vii) agree in omitting nine[1] (or in substituting another reading) and in adding three.[2]

The occurrences are thus distributed:—

	Received Text.	To be omitted.[1]	To be added.[2]	Net result.
In the Gospels . . .	105	2	—	103
In the Acts	69	1	1	69
In the earlier Pauline	21	2	—	19
In the later Pauline .	140	2	1	139
In the Apostolic Epp.	27	2	—	25
In the Apocalypse .	23	—	1	24
	385	9	3	379

The above 385 occurrences in the Received Text are thus rendered in the A.V.:—

"Spirit", 133; "spirit", 153; "spiritual", 1; "ghost", 2; "life", 1; and "wind", 1 . . . =291
In the Genitive Case, "spiritually", 1 . . . = 1
With "*hagion*" (=holy)="Holy Spirit", 4;
"Holy Ghost", 89 . . . . . = 93
385

In the margin:—

"Breath" is given twice as an alternative for "spirit", and once for "life".
"Of the spirit" is given as an alternative for "spiritually"; and
"spirit" is given as an alternative for "spiritual".

II. The usages of *pneuma*. The following have been noted in *The Companion Bible*. It is used for

1. GOD. "God is *pneuma*" (John 4. 24–). Not "a" spirit, for there is no indefinite Article in the Greek.
2. CHRIST, as in 1 Cor. 6. 17; 15. 45; and especially 2 Cor. 3. 17, 18 (=the *pneuma* of *v.* 6–, &c.).
3. THE HOLY SPIRIT, generally with the Article, denoting the *Giver*, as distinct from His *gifts*. See No. 14, p. 147. After a Preposition the Article is sometimes to be understood, as being latent.
4. THE OPERATIONS OF THE HOLY SPIRIT, in the bestowal of spiritual gifts, as in 1 Cor. 12. 4–11.
5. THE NEW NATURE in the child of God, because "begotten" in us by God, as in John 3. 3–7. 1 John 5. 1, 4. See note on Matt. 1. 1. This is more especially the Pauline usage: *spirit* as opposed to what is of the *flesh* (John 3. 6. Rom. 8. 4). Hence called "*pneuma Theou*" (=Divine *pneuma* (Rom. 8. 9. 1 Cor. 7. 40; 12. 3–), and *pneuma Christou* (=*Christ pneuma*) in Rom. 8. 9.
6. MAN (*psychologically*), *pneuma* being imparted to man, making him "a living *psuchē*" (="a living soul", or being, as in Gen. 2. 7. Ps. 104 29, 30. Ecc. 12. 7). When taken back to and by God, man, without *pneuma*, becomes and is called "a dead soul" in each of the thirteen occurrences rendered in A.V. "dead body", &c. See Ap. 13. ix, p. 21.
7. CHARACTER, as being in itself invisible, and manifested only in one's actions, &c. Rom. 8. 15. (2 Tim. 1. 7, &c.).
8. OTHER INVISIBLE CHARACTERISTICS (by Fig. *Metonymy*, Ap. 6): such as feelings or desires (Matt. 26. 41, &c.); or that which is supernatural.
9. MAN (*physiologically*), *pneuma* being put by Fig. *Synecdoche* (Ap. 6) for the whole person; a part for the whole (as in Luke 1. 47, "my spirit"=I myself.) See Ap. 9. VII.
10. ADVERBIALLY. But this is only once, in the A.V., where it is translated "spiritually" in Rom. 8. 6. Cp. the R.V. rendering.
11. ANGELS, or SPIRIT-BEINGS. As in Acts 8. 29. Heb. 1. 7, 14. 1 Pet. 3. 19. Rev. 1. 4.
12. DEMONS, or evil spirit-beings, as in Mark 7. 25, 26. Luke 10. 17, 20, &c.
13. THE RESURRECTION BODY, as in 1 Cor. 15. 45. 1 Pet. 3. 18; 4. 6.
14. *Pneuma hagion*=holy spirit, and is so printed in *The Companion Bible*. This usage (without Articles) occurs 52 times in the N.T., and is

[1] Luke 2. 40; 9. 55. Acts 18. 5. Rom. 8. 1. 1 Cor. 6. 20. Eph. 5. 9. 1 Tim. 4. 12. 1 Pet. 1. 22. 1 John 5. 7.
[2] Acts 4. 25. Phil. 4. 23. Rev. 22. 6.

always wrongly rendered "the Holy Spirit" (with the definite Article, and capital letters). Consequently there is no stronger rendering available when there are two Articles present in the Greek (*to pneuma to hagion*), which means "the Spirit the Holy [Spirit]". Hence, the English reader can never tell which of the two very different Greek expressions he is reading.

Pneuma hagion (without Articles) is never used of the Giver (the Holy Spirit), but only and always of His gift. What this gift is may be seen by comparing Acts 1. 4, 5 with Luke 24. 49, where "the promise of the Father" is called (in the former passage) *pneuma hagion*, and in the latter is called "power from on high". This "power from on high" includes whatever *gifts* the Holy Spirit may bestow "according to His own will". What particular gift is meant is sometimes stated, e. g. "faith", "power", &c. This will be found to be the case in every one of the 52 occurrences. See Acts 2. 4 (the first occurrence subsequent to Acts 1. 4, 5), where we read "they were all filled[1] with *pneuma hagion*, and began to speak with other tongues, as THE Spirit gave". Here the *Giver* and His *gift* are strictly distinguished.

The following are the 52 occurrences of *pneuma hagion*. Those marked * are the subject of a various reading, and *h.p.* denotes *hagion pneuma*: Matt. 1. 18, 20; 3. 11. Mark 1. 8. Luke 1. 15, 35, 41, 67; 2. 25; 3. 16; 4. 1–; 11. 13. John 1. -33; 7. -39; 20. 22. Acts 1. 2, 5; 2. 4–; 4. 8, 31*; 6. 3, 5; 7. 55; 8. 15, 17, 19; 9. 17; 10. 38; 11. 16, 24; 13. 9, 52; 19. 2, 2. Rom. 5. 5; 9. 1; 14. 17; 15. 13, 16. 1 Cor. 2. 13*; 6. 19 *h.p.*; 12. -3. 2 Cor. 6. 6. 1 Thess. 1. 5, 6. 2 Tim. 1. 14. Titus 3. 5. Heb. 2. 4; 6. 4. 1 Pet. 1. 12. 2 Pet. 1. 21. Jude 20.

The above 14 usages of *pneuma*, and the 52 occurrences of *pneuma hagion*, are all indicated in the notes of *The Companion Bible*.

[1] The Verb *to fill* takes three Cases after it. In the Active, the Accusative of the *vessel*, or whatever is filled; and the Genitive, of what it is filled with. In the Passive, the Dative, of the *filler*; and the Genitive, of what the vessel is *filled with*. In Eph. 5. 18 it is the Dative, strengthened by the Preposition (*en pneumati*), denoting the Holy Spirit Himself as being the one Who fills with other gifts than "wine".

102 THE SYNONYMOUS WORDS FOR "WILL" AND "WISH".

The difference between these two words is important; and, in the occurrences of each, this Appendix is referred to.

1. ***thelō*** means *to wish or desire*, and is the emotional element which leads to the consequent action. It is therefore stronger than *boulomai*, because the natural impulse is stronger than the reasoned resolve.

2. The Noun ***thelēma*** must also be noted, with the same distinction from *boulēma*, as denoting the desire rather than the resolve.

3. ***boulomai***, though it sometimes means much more, yet has reference to the result of *thelō*; viz. the deliberate determination, whether in accordance with, or contrary to, the original wish or impulse.

4. In like manner the Noun ***boulēma*** is to be distinguished from *thelēma* (No. 2) as denoting resolve, counsel, or determination, rather than the wish or desire. *Boulēma* occurs only twice, Acts 27. 43. Rom. 9. 19. The Noun, *boulē*, with a similar meaning, occurs twelve times.

For illustrations of the differences see Matt. 1. 19. Mark 15. 9, 12, 15. Rom. 7. 15, &c.

103 THE FIRST FULFILMENT OF PROPHECY IN THE N.T. (Matt. 1. 22, 23. Isa. 7. 14).

I. Prophecy is the word of Jehovah (2 Pet. 1. 21); and, as Jehovah is He Who was, and is, and is to come, prophecy must partake of, and relate to, the past, present, and future also; and must have this threefold interpretation or application. The prophecy first quoted by the Holy Spirit in the New Testament will show us how He uses the prophecy which He had Himself inspired; and therefore will furnish us with the principles on which we are to interpret other prophecies.

It will be seen that a prophecy may have (1) a reference to the time and occasion on which it was first spoken; (2) a reference to a later event or circumstance (when it is quoted as having been "spoken", or "written"); and (3) a reference to a yet later or future or final event, which exhausts it (when it is quoted as being "fulfilled;" i. e. filled full).

Hence, instead of speaking of "præterists" and "futurists", we must sometimes take a larger view, and be prepared to see both a *past*, *present*, and *future* interpretation.

II. The subject of this first quoted prophecy (Isa. 7. 14) is Messiah, Christ the Lord; for "the testimony concerning Jesus is the spirit of prophecy" (Rev. 19. 10).

III. Prophecy is always associated with man's failure, from Gen. 3 onward. There was no place for prophecy until man had failed; or for prophets, until the priests became absorbed in their ritual, and ceased to be God's spokesmen, and the teachers of His word. Hence, God's true prophets and teachers of His word have always been opposed to the pretensions of priests.

IV. This prophecy was originally uttered when AHAZ, king of Judah, in a great crisis, had failed to ask the sign which Jehovah had proffered; and which He Himself afterward gave to Ahaz. It therefore of necessity had reference to the then present circumstances. There was evidently a certain damsel, spoken of as "the" well-known damsel (see the note on "virgin", Isa. 7. 14), in connection with whom this prophecy should find a then speedy accomplishment. And it evidently did so, or it would have been no "sign" to Ahaz, as nothing would have been signified by it.

But it is equally true that that did not exhaust it, for only a part of the whole prophecy was then fulfilled.

The prophecy begins at Isa. 7. 10, and runs on to Isa. 9. 7. It is clearly wrong, therefore, to take a *part*, and put it for the *whole*; for it reaches on to future Millennial times, and is connected with the glorious coming of Messiah.

The *whole* prophecy, therefore, is Messianic; and, although the first part had a partial and preliminary fulfilment at the time it was spoken, it cannot be separated from the last part, which takes in the fact that the "children" are used as symbolical "signs." For it ends by declaring that they "are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion" (Isa. 8. 18). The two parts are connected and linked together by the use of the word "Immanuel" (7. 14 and 8. 8, 10, R.V. marg.).

1.—THE PAST.

As to the *past*: it is clear from the prophecy that Ahaz, greatly moved at the confederacy of Ephraim (put by *Metonymy*, Ap. 6, for Israel) with Syria, was tempted to make a counter-confederacy with the king of Assyria. A sign was given to him that he need not yield to the temptation, for the danger would pass away. That "sign" must have had a signification for Ahaz that would convince him of the truth of the prophet's words. The sign was that a man-child would be born to some certain and well-known maiden (for it is *Ha-'Almah*—"*the* maiden"), which man-child would be called Immanuel; and, before that child would know how to distinguish between good and evil, the kings of Ephraim and Syria would both be removed. No record of this birth is given; but it must have taken place; as Jehovah gave the sign for that very purpose.

In chap. 8 another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He, too, would have a fore-determined name—*Maher-shalal-hash-baz*; and, before he should be able to say "father" or "mother", both Syria and Ephraim should be spoiled by the king of Assyria.

2.—THE FUTURE.

In chap. 9.6 there is a third sign, and again it is a child. It is a sign connected with the *future*; or rather one that connects the first sign with this and with the future.

"Unto us a child is born,
Unto us a son is given."

This child is also forenamed, and the name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace". And the prophecy closes by declaring that His kingdom shall have no end; and shall be associated with the throne of David.

There were, altogether, four "children" who were set "for signs and for wonders in Israel by the LORD of hosts" (8. 18). Two were only "signs", but two were "wonders", and they are given, and placed, in alternate correspondence.

A | SHEAR-JASHUB, 7. 3 (The son of the Prophet), a "sign".
B | IMMANUEL, 7. 14, a "wonder".
A | MAHER-SHALAL-HASH-BAZ, 8. 1–3 (The son of the Prophet), a "sign".
B | "WONDERFUL", &c., 9. 6, 7, a "wonder".

Does not this point to the fact that the child of chap. 7. 14 is to be associated with the child of chap. 9. 6? and, though it was a "sign" of events then transpiring, those events did not and could not *exhaust* it or the "wonders" to which it pointed.

The names also of these "children" are signs. The meaning of the name Isaiah was itself a sign of that *salvation of Jehovah* of which he prophesied.

i. SHEAR-JASHUB (7. 3) meant *the remnant shall return*, i.e. repent, and stay upon Jehovah, and wait for Him.

ii. IMMANUEL (7. 14) told of the fact that salvation would come to Israel only when *God with us* should be true as a blessed and glorious reality.

iii. MAHER-SHALAL-HASH-BAZ (8. 1–4) tells of the Assyrian *hasting to make a prey and spoil* of the nation, and reveals the need of the salvation of Jehovah. That, too, was only partially fulfilled. For there is another who is called "the Assyrian", and in Dan. 9. 26 is called "the prince that shall come" (cp. Isa. 14. 25). He will *hasten to make a prey* of the nation; but there is yet another—Emmanuel, the Prince of the Covenant—Who will destroy him, and bring in, for Israel, final and eternal salvation. His name is called,

iv. "WONDERFUL"—"THE PRINCE OF PEACE."

3.—THE PRESENT.

But what is happening now—as a *present* application of this great prophecy? What else is signified by these "signs"? Jehovah has been hiding His face from the house of Jacob (8.17). What is this "stone of stumbling"? What is this "rock of offence to both the houses of Israel" which causeth the Lord to hide His face? Is it not the rejection of Messiah as the Immanuel of Isa. 7. 14? And is He not the "Child born" of chap. 9. 6, 7?

Thus, (1) in this first use of His own prophecy (Isa. 7.14) in Matt. 1. 22, 23, the Holy Spirit takes the words out of their original combinations to which their first utterance refers.

(2) The prophecy is then resolved into its elements, and by the same Spirit Who gave it, the elements are re-combined in accordance with the Divine purpose.

(3) He takes up the threads of the whole prophecy (Isa. 7. 10; 9. 7), and shows that the original circumstances did not allow of the complete fulfilment at the time the words were spoken and written; and finally,

(4) He connects the names and meanings with prophetic truth, and shows that even these looked forward to times and scenes far beyond their original use; so that even the IMMANUEL of 7. 14 which was fulfilled in Matt. 1. 22, 23 did not exhaust the IMMANUEL of Isa. 8. 10, which is yet future according to Luke 1. 31, 33.

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PREPOSITIONS.

For the true understanding of the New Testament a knowledge of the Greek Prepositions is indispensable.

They might be exhibited in groups, or according to the Cases[1] of the Noun which they govern, or according to their geometrical relations to a line, a superficies, and a solid, or according to the relative frequency of their occurrences.[2] But we have given them below in their *alphabetical* order, so that they may be more readily found by the reader.

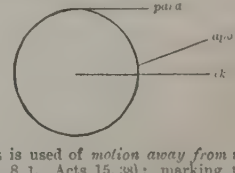
They are eighteen in number, and may thus be defined:—

i. ***ana*** governs only one case (the Accusative), and denotes *up*, *upon*, formed from *anō* (as *kata* is from *katō*, with which *ana* stands in direct antithesis). In relation to vertical lines it denotes *the top*. With numerals it is used as a distributive (Matt. 20. 9, 10. Luke 9. 3. John 2. 6); also adverbially (Rev. 21. 21).

ii. ***anti*** governs only one case (the Genitive), and denotes *over against*, or opposite. Hence it is used as instead of or in the place of (e. g. Matt. 2. 22. Luke 11. 11); and denotes *equivalence* (e.g. Matt. 20. 28. Heb. 12. 16. 1 Pet. 3. 9), while *huper* (No. xvii, below) denotes in the interest of, or on behalf of (Luke 6. 28. John 17. 19).

iii. ***ampht*** is used only in composition in the N.T. and is rare in Classical Greek. It denotes *about*, or *around*. Used of a solid, it denotes *both sides*.

iv. ***apo*** governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with *ek* (No. vii, below), which denotes a line drawn from the centre; while *para* denotes a line drawn as a tangent, thus—



Hence, it is used of *motion away from* a place (e. g. Matt. 3. 16; 8. 1. Acts 15. 38); marking the distance which separates the two places, or the interval of time between two events (e. g. Matt. 19. 4. Acts 20. 18). It also marks the origin or source whence anything comes, such as birth, descent, residence (e. g. Matt. 2. 1; 15. 1; 21. 11. Acts 10. 23; 17. 13), or of information (e. g. Matt. 7. 16).

Apo may consequently be used of deliverance or passing *away from* any state or condition (e. g. Matt. 1. 21; 14. 2. Mark 5. 34. Acts 13. 8; 14. 15. Heb. 6. 1).

[1] The Cases governed by the Prepositions stand in the following *proportion*: Genitive, 17; Accusative, 19; and Dative, 15, according to Helbing (Schanz's *Beiträge*, No. 16 (1904), p. 11.

[2] On p. 98 of his *Grammar of N.T. Greek*, Professor J. H. Moulton gives a list as follows:—If *en* represents unity, the order of the frequency of the other Prepositions work out thus: *eis*, .64; *ek*, .34; *epi*, .32; *pros*, .25; *dia*, .24; *apo*, .24; *kata*, .17; *meta*, .17; *peri*, .12; *hupo*, .08; *para*, .07; *huper*, .054; *sun*, .048; *pro*, .018; *anti*, .008; and *ana*, .0015.

It would thus differ from *hupo* (No. xviii, below), which would imply a cause immediate and active, while *apo* would imply a cause virtually passive, and more remote.

v. ***dia*** governs two cases (the Genitive and Accusative).

1. With the Genitive it has the general sense of *through*, as though dividing a surface into two by an intersecting line. It includes the idea of *proceeding from* and *passing out* (e.g. Mark 11. 16. 1 Cor. 3. 15. 1 Tim. 2. 15. 1 Pet. 3. 20). Cp. diameter.

In a temporal sense; after an interval (Matt. 26. 61. Mark 2. 1. Gal. 2. 1).

From the ideas of space and time *dia* (with the Gen.) denotes any cause *by means of* which an action passes to its accomplishment (e.g. Matt. 1. 22. John 1. 3. Acts 3. 18. 1 Cor. 16. 3. 2 Cor. 9. 13); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

2. With the Accusative it has the sense of *on account of*, or *because of* (e.g. Matt. 27. 18. Mark 2. 27. Rev. 4. 11), indicating both the exciting cause (Acts 12. 20. Rom. 4. 25. 1 Cor. 11. 10), the impulsive cause (e.g. John 12. 9. Rom. 4. 23; 15. 15. Heb. 2. 9), or the prospective cause (Rom. 6. 19; 8. 11; 14. 15. Heb. 5. 3).

vi. ***eis*** governs only one case (the Accusative). Euclid uses *eis* when a line is drawn to meet another line, at a certain point. Hence, it denotes motion *to* or *unto* an object, with the purpose of reaching or touching it (e.g. Matt. 2. 11; 3. 10. Luke 8. 14. Acts 16. 10).

From this comes the idea of the object toward which such motion is directed (e.g. Matt. 18. 20, 30. 1 Cor. 12. 13. Gal. 3. 27); and *for*, or *with respect to* which such action or movement is made.

In contrast with *eis*, *pros* (No. xv, below) may mark one object as the means of reaching an ulterior object which is denoted by *eis* (e.g. John 6. 35. Rom. 5. 1. Eph. 4. 12). It is the opposite of *ek* (No. vii), below.

vii. ***ek*** governs only one case (the Genitive), and denotes motion from the interior. See under *apo* (No. iv, above, and diagram there). It is used of time, place, and origin. It means *out from*, as distinguished from *apo* (No. iv, above), which means *off*, or *away from*. *Ek* marks the more immediate origin, while *apo* marks the more remote origin; *of* expressing the intermediate meanings.

viii. ***en*** governs only one case (the Dative), and denotes being or remaining *within*, with the primary idea of rest and continuance. It has regard to place and space (e.g. Matt. 10. 16. Luke 5. 16), or sphere of action (e.g. Matt. 14. 2. Rom. 1. 5, 8; 6. 4).

It is also used for the efficient cause as emanating from within, and hence has sometimes the force of *by*, denoting the instrument, *with*, passing on to union and fellowship; *en* denoting *inclusion*, and *sun* (No. xvi, below) denoting *conjunction*. *En* denotes also continuance in *time* (Matt. 2. 1; 27. 40. John 11. 10).

2. with plural = among.

ix. ***epi*** governs three cases (the Genitive, Dative, and Accusative), and denotes *superposition*.

1. With the Genitive it denotes *upon*, as proceeding or springing from, and answers to the question "Where?" (e.g. Matt. 9. 2; 10. 27. Mark 8. 4. Luke 22. 30. John 6. 21).

With the idea of *locality* it conveys the sense, *in the presence of* (e.g. Matt. 28. 14. Mark 13. 9. Acts 24. 19. 1 Cor. 6. 1).

With the idea of *time*, it looks backward and upward, e.g. "in the days of" (Matt. 1. 11. Heb. 1. 2).

With the idea of *place*, it denotes dignity and power (e.g. Matt. 23. 2. Acts 12. 21. Rom. 9. 5. Rev. 2. 26).

2. With the Dative it implies *actual superposition*, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mark 6. 25, 28, 39), or moral (e.g. Matt. 18. 13. Mark 3. 5). Both senses occur in 1 Thess. 3. 7.

Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Eph. 2. 10), and sometimes including the result (e.g. 2 Tim. 2. 14).

3. With the Accusative it implies the downward pressure on that upon which a thing rests; active motion being suggested (e.g. 2 Cor. 3. 15. 1 Tim. 5. 5).

Hence, it denotes any extended motion downward (Matt. 13. 2; 18. 12; 19. 28; 27. 45) from heaven to earth (Mark 4. 20. Acts 11. 15. 2 Cor. 12. 9).

Compared with *pros* (No. xv, below), *pros* marks the motion, the direction to be taken, while *epi* (with Acc.) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. Matt. 25. 21; 27. 43. Heb. 6. 1. 1 Pet. 1. 13).

For the difference between *eis* (No. vi, above) and *epi* (with the Acc.) see Rom. 9. 21, "one vessel unto (*eis*) honour", and *v.* 23, "riches of glory on (*epi*) the vessels of mercy".

x. ***kata*** governs two cases (the Genitive and Accusative), and denotes two motions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of *ana* (No. i, above), descent, or detraction from a higher place or plane (e.g. Matt. 8. 32. Mark 5. 13); and direction to, or against (e.g. Mark 9. 40. John 18. 29. Acts 25. 27. 2 Cor. 13. 8).

2. With the Accusative it denotes horizontal motion, *along* which the action proceeds (e.g. Luke 8. 39; 10. 33. Acts 5. 15; 8. 26. Phil. 3. 14). Sometimes it includes the purpose or intention (e.g. 2 Tim. 1. 1; 4. 3. Tit. 1. 1). In this connection *eis* (No. vi, above. 2 Tim. 4. 14) marks the more immediate purpose, *pros* (No. xv. 3. Eph. 4. 12. Philem. 5) the ultimate purpose; and *kata* (No. x. 3) the destination to be reached. It has regard to the duration of the motion (e.g. Matt. 27. 15. Heb. 3. 8) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matt. 16. 27; 23. 3; 25. 15. Luke 2. 22).

xi. ***meta*** governs two cases (the Genitive and the Accusative), and denotes *association and companionship with*. It thus differs from *sun* (No. xvi, below), which denotes *proximity to*, and hence *conjunction* or *coherence*.

Compare Eph. 6. 23 (*meta*) with Eph. 4. 31 (*sun*); and 1 Thess. 3. 13 (*meta*) with Col. 3. 3 (*sun*).

1. Hence *meta*, with the Genitive, denotes *among*, *amid* (e.g. Matt. 26. 58. Mark 1. 13. Rev. 21. 3), or *in company with* (e.g. Matt. 9. 15. John 11. 31. 2 Thess. 1. 7. Rev. 14. 13).

It refers specially to the mental disposition with which an action is performed (e.g. Matt. 12. 30. Mark 3. 5. Luke 1. 39; 9. 49. John 8. 28. 2 Cor. 7. 15).

2. With the Accusative it means *after*, always in connection with time (e.g. Matt. 17. 1; 26. 32. John 13. 7. Heb. 4. 7; 7. 28).

xii. ***para*** governs three cases (Gen., Dat., and Acc.), and the uniform meaning is *beside*, or *alongside of*. See *apo*, No. iv, above, and cp. diagram there.

1. With the Genitive it denotes *from beside*, implying the source from which anything proceeds (e.g. Matt. 2. 4; 21. 42. Luke 2. 1; 6. 19. Acts 26. 10. Phil. 4. 18).

As distinguished from *hupo* (No. xviii, below) it denotes the *general* sense of motion, while *hupo* marks the *special* sense or efficient cause of such motion.

As distinguished from *apo* (No. iv, above) it marks the motion from a person (e.g. Matt. 2. 16), while *apo* may imply motion from a place (e.g. Matt. 2. 1).

2. With the Dative it denotes rest *beside and at* a person, place, or thing, expressing rest and position there (e.g. John 19. 25. Acts 9. 43); laid up with, or in store with (e.g. Matt. 6. 1. Luke 1. 30), or proximity to (e.g. Matt. 22. 25 Col. 4. 16).

Hence it implies in the power of (Matt. 19. 26. Luke 1. 37); in the judgment of (e. g. Rom. 2. 12. 2 Pet. 2. 11).

3. With the Accusative it denotes motion to a place, so as to be alongside it (e. g. Matt. 15. 29. Mark 4. 1).

Hence, *beside* and *beyond*, and so *against* (e. g. Acts 18. 13. Rom. 1. 25, 26; 4. 18. 1 Cor. 3. 11. Gal. 1. 8); and *beside*, i. e. *more* or *less than* (e. g. Luke 3. 13; 13. 2. Rom. 14. 5. 2 Cor. 11. 24). Compare *pros*, No. xv, below.

xiii. ***peri*** governs two cases (Genitive and Accusative), and denotes *around*, or *about*, like a completed circle. Hence *concerning*. It marks the object about which the action of the verb takes place.

1. With the Genitive it means *as concerning*, or, *as regards*, but always with the primary idea, and marking the central point of the activity (e. g. Matt. 4. 6. Luke 24. 19, 27, 44).

2. With the Accusative it denotes the extension of such activity, hence, *around* (e. g. Mark 9. 42. Luke 13. 8. Acts 28. 7. Phil. 2. 23).

xiv. ***pro*** governs only one case (the Genitive), and denotes the position as being *in sight*, or, *before* one, in *place* (e. g. Luke 7. 27; 9. 52; James 5. 9); *time* (e. g. Matt. 5. 12. John 17. 24. Acts 21. 38); or *superiority* (e. g. Jas. 5. 12. 1 Pet. 4. 8).

xv. ***pros*** governs three cases (the Genitive, Dative, and Accusative), and denotes *to*, or, *toward*, implying motion *onward*. Its general meaning with the three cases is the *motive*—as *in consideration of* (with the Genitive); *in addition to* anything—as an act (with the Dative); *with a view to* anything—as an end (with the Accusative).

Compared with *para* (No. xii, above), *pros* denotes only direction and tendency, whereas *para* denotes both motion and change of place of some object.

1. With the Genitive the only occurrence is Acts 27. 34.

2. With the Dative it occurs five times: Luke 19. 37. John 18. 16; 20. 12, 12. Rev. 1. 13.

3. With the Accusative, see e. g. Matt. 2. 12; 3. 10; 21. 34; 26. 57. Mark 5. 11; 11. 1; 14. 54. Luke 7. 7. Acts 6. 1. 1 Thess. 3. 6.

xvi. ***sun*** governs only one case (the Dative). See under *meta* (No. xi, above) (e. g. Luke 23. 11. Rom. 6. 8).

xvii. ***huper*** governs two cases (the Genitive and Accusative), and denotes *above*, or *over*, with respect to the upper plane of a solid. Latin, *super*.

1. With the Genitive it is used in its relative rather than its absolute sense. *In the place of* (e. g. John 11. 50; 18. 14. Rom. 5. 6. 1 Tim. 2. 6. Philem. 13. 1 Pet. 3. 18).

In the interests of (e. g. 2 Thess. 2. 1).

In behalf of (e. g. Matt. 5. 44. Acts 9. 16).

For the purpose of (e. g. John 11. 4. Rom. 15. 8. 2 Cor. 12. 19. Phil. 2. 13).

With the Genitive *huper* is connected with *peri*, being the apex of the triangle, or the fixed point of the compass, whereas *peri* (see No. xiii, above) is the circle described around it. Hence *huper* has regard to feeling, and implies the pleading a case on behalf of another, whereas *peri* implies the mere description of the circumstances of the case (e. g. 1 Pet. 3. 18. Jude 9).

2. With the Accusative it denotes *beyond*, in *excess* of measure, honour, number, or time (e. g. Matt. 10. 24. 2 Cor. 1. 8. Eph. 1. 22. Phil. 2. 9. Philem. 16).

xviii. ***hupo*** governs two cases (the Genitive and Accusative), denotes the *under side* of a solid, and is thus the opposite of *huper* (see No. xvii, above).

With the Genitive it describes motion from beneath; with Dative (not used in the N.T.), position beneath; and with the Accusative, motion or extension underneath.

1. With the Genitive, *hupo* is used to mark the efficient or instrumental agent, *from under* whose hand or power the action of the verb proceeds (e. g. Matt. 1. 22; 2. 16. Luke 14. 8).

2. With the Accusative, it denotes the place whither such action extends (e. g. Matt. 8. 8. Mark 4. 32. Jas. 2. 3).

Hence it implies moral or legal subjection (e. g. Matt. 8. 9. Rom. 6. 14; 7. 14; 16. 20. 1 Tim. 6. 1).

105 THE USAGE OF NEGATIVES IN THE NEW TESTAMENT.

There are two principal negatives used in the New Testament, all others being combinations of one or other of these with other particles.

I. ***ou*** (before a vowel *ouk*; before an aspirated vowel *ouch*)=no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied.

(*a*) *ouchi*, a strengthened form, often used in questions.

II. ***mē***=no, not; expressing conditional negation, depending on *feeling*, or on some idea, conception, or hypothesis.

Hence, *ou* is objective.
mē is subjective.

ou denies a matter of fact.
mē denies a matter of feeling.

ou denies absolutely.
mē denies conditionally.

ou negatives an affirmation.
mē negatives a supposition, and prohibits or forbids.

ou is generally used with the Indicative Mood.
mē with the other moods of the verb.

For the difference, see John 3. 18: "He that believeth on Him is not (*ou*) condemned: but he that believeth not (*mē*, supposing such a case) is condemned already, because he hath not (*mē*) believed (according to the supposition made).

See also Matt. 22. 29: "Ye do err, *not* knowing the Scriptures". Had the negative here been "*ou*" it would imply the *fact* that they did not know, because of not possessing them. But it is "*mē*", implying the *feeling*; they did not wish to know.

The same distinctions apply to all the compounds of *ou* and *mē* respectively.

III. ***ou mē***. The two negatives when combined lose their distinctive meanings, and form the strongest and most emphatic asseveration; but, solemn and strong as it is, whenever it was used by a human being the result always belied it, and the speaker never made it good:—

Matt. 16. 22. Peter said, "This shall *not* be unto Thee". (But it was.)
„ 26. 35. Peter said, "I will *not* deny Thee." (But he did.)
John 11. 56. Some said, "What think ye, that He will *not* come to the feast?" (But He did.)
„ 13. 8. Peter said, "Thou shalt *never* wash my feet". (But He did.)
„ 20. 25. Thomas said, "Except I shall see . . . I will *not* believe". (But he did.)

2. On the other hand, when the Lord used this solemn asseveration it was always absolutely true, and was, or will yet be, made good. It is variously rendered, as a simple negative (as above): no, not, by no means, in no wise, or in no case, &c.

This expression was used by our Lord on forty-six

separate occasions (omitting the parallel passages, which are placed within brackets), adding three (Matt. 25. 9. Luke 8. –17, and John 16. 7), and omitting two (Matt. 24. –2 and Luke 22. 34), with the critical texts. They are as follows, and are all worthy of the closest attention (see Matt. 5. 18; 16. 28; 24. 34. John 6. 37, &c.).

Matt. 5. 18, 20, 26; 10. 23, 42; 13. 14, 14; 15. 6; 16. 28 (Mark 9. 1; Luke 9. 27); 18. 3 (Luke 18. 17); 23. 39; 24. 2, 2 (omitted by all, but retained in Mark 13. 2), 21, 34 (Mark 13. 30. Luke 21. 32), 35 (Mark 13. 31. Luke 21. 33); 25. 9 (added by all); 26. 29 (Mark 14. 25. Luke 22. 18).

Mark 9. 41; 13. 2, 2 (omitted in Matt. 24. –2, retained here); 16. 18.

Luke 6. 37, 37; 8. –17 (added by most); 10. 19; 12. 59; 13. 35; 18. 7, 30; 21. 18; 22. 16, 34 (omitted by all, retained in John 13. 38), 67, 68.

John 4. 14, 48; 6. 35, 35, 37; 8. 12, 51, 52; 10. 5, 28; 11. 26; 13. 38 (omitted in Luke 22. 34, but retained here); 16. 7 (added by some).

3. The expression *ou mē* is used once by an angel (Luke 1. 15).

4. Fourteen times by Paul: three in Acts (13. 41; 28. 26, 26), and eleven times in his Epistles (Rom. 4. 8. 1 Cor. 8. 13. Gal. 4. 30; 5. 16. 1 Thess. 4. 15; 5. 3. Heb. 8. 11, 12; 10. 17; 13. 5, 5).

5. Twice by Peter (1 Pet. 2. 6. 2 Pet. 1. 10).

6. Sixteen times in the Apocalypse (one being added in all the critical texts, 9. 6): Rev. 2. 11; 3. 3, 5, 12; 9. 6; 15. 4; 18. 7, 14, 21, 22, 22, 22, 23, 23; 21. 25, 27.

The occurrences are thus eighty-four in all (twelve sevens). See Ap. 10.

106 THE SYNONYMOUS WORDS FOR "APPEAR", "APPEARING", ETC.

I. APPEAR (the Verb).

There are eight words (or expressions rendered appear, &c., in the A.V., which are to be distinguished as follows:—

i. ***phainō***=to shine forth so as to be seen: having reference to the manner in which a matter presents or shows itself, independently of any observer. Hence the word *phenomenon*.

ii. ***anaphainomai***. Passive of No. i, with *ana* prefixed=to be shown forth, come to light, come into sight.

iii. ***epiphainō***=to shine, shew light upon. No. i with *epi* (Ap. 104. ix).

iv. ***emphanizō***=to cause to be manifested or shown plainly and clearly; used of causing that to be seen (or known) which would not otherwise have been cognizable by the unaided eye (or mind). It occurs ten times: Matt. 27. 53. John 14. 21, 22. Acts 23. 15, 22; 24. 1; 25. 2, 15. Heb. 9. 24; 11. 14. Cp. the Sept. use for Heb. *hôdîă'* (Ex. 33. 13); and for *'âmar* (Est. 2. 22).

v. ***phaneroō***=to bring to light, make manifest. Cp. *phaneros*=manifest in No. viii below.

vi. ***optomai***=to see with the eye, referring to the thing seen (objectively); thus differing from *blepō* (see Ap. 133. I. 5), which denotes the act of seeing or of using the eye.

vii. ***erchomai***=to come. Rendered "appear" only in Acts 22. 30, where all the critical texts (see Ap. 94) read *sunerchomai*="come together".

viii. ***eimi phaneros***=to be visible, manifest, or open to sight (*phaneros*, adj. of No. v, above, with *eimi*=to be). So rendered only in 1 Tim. 4. 15.

ix. ***apokaluptō***=to unveil so as to be visible to the eye.

II. APPEARING (the Noun).

i. ***apokalupsis***=unveiling, revelation, manifestation. Hence Eng. "Apocalypse". From *apo*=from (Ap. 104. iv), and *kaluptō*, to cover=uncovering, or unveiling. When used of a person it always denotes that he is visible. Occurs Luke 2. 32. Rom. 2. 5; 8. 19; 16. 25. 1 Cor. 1. 7; 14. 6, 26. 2 Cor. 12. 1, 7. Gal. 1. 12; 2. 2. Eph. 1. 17; 3. 3. 2 Thess. 1. 7. 1 Pet. 1. 7, 13; 4. 13. Rev. 1. 1.

ii. ***epiphaneia***, a shining forth upon. Hence, Eng. epiphany: from No. iii, above).

107 THE PRINCIPLE UNDERLYING THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.

The difficulties found in connection with this subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the Word of God is the record of the words which He Himself employed when He spoke "at sundry times and in divers manners" (Heb. 1. 1, see Ap. 95); and from not remembering (or believing) that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21, and cp. Matt. 15. 4. Mark 12. 36. Acts 1. 16; 3. 18; 28. 25. Heb. 3. 7; 9. 8; 10. 15).

If we believe that throughout the Scriptures we have the words of God, and not of man, all difficulties vanish. The difficulties are created by first assuming that we are dealing with merely human documents, and then denying the Divine Speaker and Author the right that is claimed by every human writer for himself.

It thus seems that man may take any liberty he chooses in quoting, adapting, or repeating in a varied form his own previously written words; but that he denies the Divine Author of Holy Scripture the right to deal in the same manner with His own words. This is the cause of all the so-called "discrepancies" and "difficulties" arising from man's ignorance.

The Holy Spirit, in referring to words which He has before caused to be written in connection with the special circumstances of each particular case, frequently refers to them again in relation to different circumstances and other cases. He could have employed other words had He chosen to do so; but it has pleased Him to repeat His own words, introducing them in different connections, with other applications, and in new senses.

All these things are done, and words are even sometimes changed, in order to bring out some new truth for our learning. This is lost upon us when we charge upon God our own ignorance, and the supposed infirmities of human agencies.

One great source of such difficulties is our failure to note the difference between what is said to be "spoken", and what is said to be "written". If we introduce the latter assumption when the former is definitely stated, we at once create our own "discrepancy". True, by a figure of speech we can say that an author has *said* a certain thing when he has *written* it; but we may not say that he *spoke* it when he distinctly says that he *wrote* it, or *vice versa*. Some prophecies were spoken and not written; some were written but not spoken; while others were both spoken and written.

There is, surely, all the difference in the world between *to rhêthen*=that which was spoken, and *ho gegraptai*=that which standeth written. If we deliberately substitute the one for the other, of course there is a discrepancy; but it is of our own creating. This at

once disposes of two of the greatest and most serious of so-called discrepancies, Matt. 2. 23, and 27. 9 (see Ap. 161).

One other consideration will help us when the quotations are prophecies. Prophecies are the utterances of Jehovah; and Jehovah is He Who was, and is, and is to come—the Eternal. His words therefore partake of His attributes, and may often have a past and present as well as a future reference and fulfilment (see Ap. 103); and (1) a prophecy may refer to the then present circumstance under which it was spoken; (2) it may have a further and subsequent reference to some great crisis, which does not exhaust it; and (3) it may require a final reference, which shall be the consummation, and which shall fill it full, and thus be said to fulfil it.

Certain prophecies may therefore have a preterite reference, as well as a future fulfilment; but these are too often separated, and *the part* is put for *the whole*, one truth being used to upset another truth, to the contempt of Divine utterance, and to the destruction of brotherly love.

The principles underlying the New Testament quotations were fully set out by SOLOMON GLASSIUS (A.D. 1623) in his great work (written in Latin) entitled, *Philologia Sacra*, chapter on "Gnomes"; and, as this has never been improved upon, we follow it here.

The notes on the N.T. passages must be consulted for further information, e.g. Luke 4. 18 (II. 1, below).

I. As to their INTERNAL form: i.e. the *sense*, as distinct from the *words*:—

1. *Where the sense originally intended by the Holy Spirit is preserved, though the words may vary.*

Matt. 1. 23 (Isa. 7. 13, 14), "spoken", see above. Matt. 2. 6 (Mic. 5. 2); 3. 3 (Isa. 40. 3); 11. 10[1] (Mal. 3. 1); 12. 17 (Isa. 42. 1-4); 13. 14, 15[s] (Isa. 6. 9, 10); 21. 16[s] (Ps. 8. 2); 21. 42[s] (Ps. 118. 22, 23); 22. 44[s] (Ps. 110. 1); 26. 31 (Zech. 13. 7); 27. 35[s] (Ps. 22. 18); Mark 15. 28 (Isa. 53. 12). Luke 4. 18, 21 (Isa. 61. 1, 2). John 19. 37 (Zech. 12. 10); Acts 3. 22, 23[s] (Deut. 18. 15-19); 13. 33[s] (Ps. 2. 7); 15. 16, 17 (Amos 9. 11, 12). Rom. 14. 11 (Isa. 45. 23); 15. 3[s] (Ps. 69. 9); 15. 12[s] (Isa. 11. 1, 10). Eph. 4. 8 (Ps. 68. 18). Heb. 1. 8, 9[s] (Ps. 45. 6, 7); 1. 10-13[s] (Ps. 102. 25); 5. 6 and 7. 17, 21 (Ps. 110. 4); 10. 5, 6[s] (Ps. 40. 6-9. See below, II. 3. a). 1 Pet. 2. 6[s] (Isa. 28. 16).

2. *Where the original sense is modified, and used with a new and different application.*

Matt. 12. 40 (Jonah 1. 17). John 3. 14, 15 (Num. 21. 8, 9); 19. 36 (Ex. 12. 46). Eph. 5. 31, 32 (Gen. 2. 23, 24).

3. *Where the sense is* ACCOMMODATED, *being different from its first use, and is adapted to quite a different event or circumstance.*

Matt. 2. 15[H] (Hos. 11. 1); 2. 17, 18 (Jer. 31. 15); 8. 17[H] (Isa. 53. 4); 13. 35, "spoken" (Ps. 78. 2); 15. 8, 9 (Isa. 29. 13); 27. 9, 10.[2] Acts 13. 40, 41[s] (Hab. 1. 5). Rom. 9. 27, 28[s*] (Isa. 10. 22, 23); 9. 29[s] (Isa. 1. 9); 10. 6[s], 7, 8[s] (Deut. 30. 12-14). 1 Cor. 1. 19, 20 (Isa. 29. 14; 33. 18); 10. 6 (Exod. 32. 6-25). Rev. 1. 7 (Zech. 12. 10); 1. 17 (Isa. 41. 4); 11. 4 (Zech. 4. 3, 11, 14).

II. As to their EXTERNAL form: i.e. the *words*, as distinct from the *sense*.

1. *Where the words are from the Hebrew text or Septuagint Version.*

Matt. 12. 7 (Hos. 6. 6); 22. 32[H] (Ex. 3. 6); Mark 12. 26[H] (Ex. 3. 6); 11. 17[H] (Isa. 56. 17. Jer. 7. 11). Luke 4. 18 (Isa. 61. 1, 2-).

2. *Where the words are varied by omission, addition, or transposition.*

Matt. 4. 10 (Deut. 6. 13; 10. 20); 4. 15, 16 (Isa. 9. 1, 2); 5. 31 (Deut. 24. 1); 5. 38 (Ex. 21. 24. Lev. 24. 20); 12. 18-21 (Isa. 42. 1-4); 19. 5[s] (Gen. 2. 24); 22. 24 (Deut. 25. 5, 6). Rom. 11. 3, 4 (1 Kings 19. 10, 14, 18). 1 Cor. 2. 9 (Isa. 64. 4); 14. 21 (Isa. 28. 11, 12). 1 Pet. 1. 24, 25 (Isa. 40. 6-8).

3. *Where the words are changed, by a various reading, or by an inference, or in Number, Person, Mood, or Tense.*

The necessity for this is constantly experienced today in adapting a quotation for any special purpose beyond its original intention. It is no less authoritative as Scripture, nor does it alter the Word of God.

(a) *By a different reading.*

Heb. 10. 5[s] (Ps. 40. 6; see the notes in both passages).

(b) *By an inference.*

Matt. 2. 6 (Micah 5. 2). See notes. Acts 7. 43 (Amos 5. 25-27). Rom. 9. 27[s] (Isa. 10. 22); 9. 29 (Isa. 1. 9); 9. 33 (Isa. 28. 16); Eph. 4. 8 (Ps. 68. 18).

(c) *In Number.*

Matt. 4. 7 (Deut. 6. 16), Rom. 4. 7 (Ps. 32. 1); Rom. 10. 15 (Isa. 52. 7).

4. *Where two or more citations are combined. Composite quotations.*

This is a common practice in all literature.

PLATO (429-347 B.C.), *Ion*, p. 538, connects two lines from HOMER (about 850 B.C.), one from *Iliad*, xi. l. 638, and the other from l. 630.

XENOPHON (430-357 B.C.) *Memorabilia*, Bk. I, ch. 2, § 58, gives as one quotation two passages from Homer (*Iliad*, ii. 188, &c., and 198, &c.).

LUCIAN (A.D. 160), in his *Charon*, § 22, combines five lines together from HOMER from different passages (*Iliad*, ix. 319, 320; and *Odyssey*, x. 521, and xi. 539).

PLUTARCH (about A.D. 46), in his *Progress in Virtue*, combines in one sentence Homer (*Odyssey*, vi. 187, and xxiv. 402).

CICERO (106-43 B.C.), *De Oratore*, Bk. II, § 80, combines in two lines parts of Terence's lines (*Andria*, 115, 116, Parry's Edn.).

PHILO (20 B.C.-A.D. 40), in *Who is the Heir of Divine Things* (§ 5), quotes, as one address of Moses, parts of two others (Num. 11. 13 and 22). In the same treatise (§ 46) he combines parts of Gen. 17. 19 and 18. 14.

Illustrations could be given from English authors.

Man may make a mistake in doing this, but not so the Holy Spirit.

In Matt. 21. 5, Isa. 62. 11 is combined with Zech. 9. 9.
In Matt. 21. 13, Isa. 56. 7 is combined with Jer. 7. 11.
In Mark 1. 2, 3, Mal. 3. 1 is combined with Isa. 40. 3.
In Luke 1. 16, 17, Mal. 4. 5, 6 is combined with 3. 1.
In Luke 3. 4, 5, Mal. 3. 1 is combined with Isa. 40. 3.
In Acts 1. 20, Ps. 69. 25 is combined with 109. 8.
In Rom. 3. 10-12, Eccles. 7. 20 is combined with Ps. 14. 2, 3 and 53. 2, 3.
In Rom. 3. 13-18, Ps. 5. 9 is combined with Isa. 59. 7, 8 and Ps. 36. 1.
In Rom. 9. 33, Is. 28. 16 is combined with 8. 14.
In Rom. 11. 26, 27[s], Isa. 59. 20, 21 is combined with 27. 9.
In 1 Cor. 15. 54-56, Isa. 25. 8 is combined with Hos. 13. 14.
In 2 Cor. 6. 16, Lev. 26. 11, 12 is combined with Ezek. 37. 27.
In Gal. 3. 8, Gen. 12. 3 is combined with 18. 18.
In 1 Pet. 2. 7, 8, Ps. 118. 22 is combined with Isa. 8. 14.

5. *Where quotations are made from secular writers.*

See the notes on Acts 17. 22, 23, and 28. 1 Cor. 15. 33. Col. 2. 21. Tit. 1. 12.

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[1] And the parallel passages in the other Gospels, which can be easily found.

[s] This denotes that it agrees with the Septuagint Version in these cases, and not with the Hebrew. With (s*) it denotes that it is nearly, but not exactly, the same.

[H] This denotes that it agrees with the Hebrew, but not with the Septuagint Version.

[2] This was "spoken", not written, and is therefore not a quotation. See Ap. 161.

108 THE SYNONYMOUS WORDS FOR "CHILD", "CHILDREN", ETC.

There are seven Greek words translated "child" in the N.T., which are to be distinguished as follows:—

i. ***teknon***=that which is borne or born (from *tiktō*, to bring forth). Anglo-Saxon=bearn, from *beran*, to bear. Hence, Scottish *bairn*. Used of a child by natural descent, whether boy or girl.

ii. ***teknion.*** Diminutive of *teknon* (No. i, above); a term of endearment.

iii. ***huios***=a son, or male, having reference to *origin* and nature, including that of relationship to the father.

iv. ***pais***=a child, whether son or daughter (in relation to law); a boy or girl (in relation to age); a servant, or maid (in relation to condition), like the French *garçon*.

v. ***paidion.*** Diminutive of *pais* (No. iv, above); hence, a young or little child, an infant; also a term of endearment.

vi. ***paidarion.*** Another diminutive of *pais* (No. iv, above), a lad; a little boy or girl.

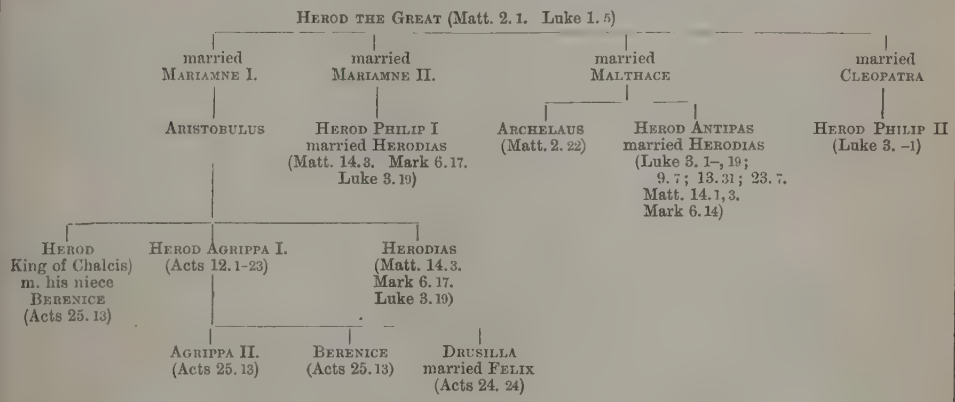
vii. ***nēpios.*** Not old enough to speak (from *nē*, negative, and *epō*, to speak).

viii. ***brephos.*** An *embryo*, or newly-born babe.

ix. ***korasion***=a young girl, or maiden. Diminutive of *korē*, a girl; like *paidion*, used as a term of endearment.

x. ***neaniskos***=a young man (always so translated), from the age of twenty to forty.

109 THE HERODS OF THE NEW TESTAMENT.


HEROD THE GREAT (Matt. 2. 1. Luke 1. 5)
married MARIAMNE I.
married MARIAMNE II.
married MALTHACE
married CLEOPATRA
ARISTOBULUS
HEROD PHILIP I married HERODIAS (Matt. 14. 3. Mark 6. 17. Luke 3. 19)
ARCHELAUS (Matt. 2. 22)
HEROD ANTIPAS married HERODIAS (Luke 3. 1–, 19; 9. 7; 13. 31; 23. 7. Matt. 14. 1, 3. Mark 6. 14)
HEROD PHILIP II (Luke 3. –1)
HEROD King of Chalcis) m. his niece BERENICE (Acts 25. 13)
HEROD AGRIPPA I. (Acts 12. 1-23)
HERODIAS (Matt. 14. 3. Mark 6. 17. Luke 3. 19)
AGRIPPA II. (Acts 25. 13)
BERENICE (Acts 25. 13)
DRUSILLA married FELIX (Acts 24. 24)

110 THE USE OF *PSUCHĒ* IN THE NEW TESTAMENT.

psuchē is the only word translated "soul" in the N.T. It occurs 105 times, and is rendered "soul" 58 times, "life" 40 times, "mind" 3 times, and "heart", "heartily", "us", and "you" once each.

To ascertain its meaning, it is useless to go to heathen authors. The Greek philosophers were at variance among themselves. ARNOBIUS, a Christian writer of the latter part of the third century, in his work *Adversus Gentes*, speaking of the speculations of the heathen of his day, says: "In exactly the same way (as the creation and the gods) is the condition of souls discussed. For this one thinks they are both immortal, and survive the end of our earthly life; that one believes that they do not survive, but perish with the bodies themselves; the opinion of another, however, is that they suffer nothing immediately, but that, after the form of man has been laid aside, they are allowed to live a little longer, and then come under the power of death."[1]

We must, therefore, let Scripture be its own interpreter. *Psuchē* exactly corresponds to the Hebrew *Nephesh* (App. 13), as will be seen from the following passages: Mark 12. 29, 30, compared with Deut. 6. 4, 5; Acts 2. 27 with Ps. 16. 10; Rom. 11. 3 with 1 Kings 19. 10; 1 Cor. 15. 45 with Gen. 2. 7. In all these places, *psuchē* in the New Testament represents *nephesh* in the Old.

[1] Clark's *Ante-Nicene Christian Library*, vol. xix, p. 125.

The following are the occurrences of the word:—

I. ***psuchē***, used of the lower animals twice, is rendered

1. "life": Rev. 8. 9. 1
2. "soul": Rev. 16. 3. 1

2

II. ***psuchē***, used of man as an individual (just as we speak of a ship going down with every soul on board, or of so many lives being lost in a railway accident), occurs 14 times, and is rendered

"soul": Acts 2. 41, 43; 3. 23; 7. 14; 27. 37. Rom. 2. 9; 13. 1. 1 Cor. 15. 45. James 5. 20. 1 Pet. 3. 20. 2 Pet. 2. 14. Rev. 6. 9; 18. 13; 20. 4. 4

III. ***psuchē***, used of the life of man, which can be lost, destroyed, saved, laid down, &c., occurs 58 times, and is rendered

1. "life": Matt. 2. 20; 6. 25, 25; 10. 39, 39; 16. 25, 25; 20. 28. Mark 3. 4; 8. 35, 35; 10. 45. Luke 6. 9; 9. 24, 24, 56; 12. 22, 23; 14. 26; 17. 33[2]. John 10. 11, 15, 17; 12. 25, 25; 13. 37, 38; 15. 13. Acts 15. 26; 20. 10, 24; 27. 10, 22. Rom. 11. 3; 16. 4. Phil. 2. 30. 1 John 3. 16, 16. Rev. 12. 11. 39
2. "soul": Matt. 10. 28, 28; 16. 26, 26. Mark 8. 36, 37. Luke 12. 20; 21. 19. 1 Thess. 2. 8; 5. 23. Heb. 4. 12; 6. 19; 10. 39; 13. 17. James 1. 21. 1 Pet. 1. 9; 2. 11, 25; 4. 19. 19

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[2] In this verse "life" occurs twice in the English, but *psuchē* only once in the Greek.

IV. ***psuchē***, used to emphasize the pronoun, as we use "self" (e.g. "my soul" = "myself"), occurs 21 times, and is rendered

1. "soul": Matt. 11. 29; 12. 18; 26. 38. Mark 14. 34. Luke 1. 46; 12. 19, 19. John 12. 27. Acts 2. 27, 31; 14. 22; 15. 24. 2 Cor. 1. 23. Heb. 10. 38. 1 Pet. 1. 22. 2 Pet. 2. 8. Rev. 18. 14.	17
2. "mind": Acts 14. 2. Heb. 12. 3.	2
3. "us": John 10. 24.	1
4. "you": 2 Cor. 12. 15 (see margin).	1
	21

V. ***psuchē***, used with intensive force, to express all the powers of one's being, occurs 10 times, and is rendered

1. "soul": Matt. 22. 37. Mark 12. 30, 33. Luke 2. 35; 10. 27. Acts 4. 32. 3 John 2.	7
2. "heart": Eph. 6. 6.	1
3. "mind": Phil. 1. 27.	1
4. "heartily": Col. 3. 23.	1
	10
Total	105

111 THE SYNONYMOUS WORDS FOR "REPENT", "REPENTANCE".

I. The Verb.

1. ***metanoeō*** = to change one's mind, always for the better, and morally. Because of this it is often used in the Imperative (Matt. 3. 2; 4. 17. Acts 2. 38; 3. 19). Not merely to forsake sin, but to change one's apprehension regarding it. It occurs thirty-four times. It answers to the Latin *resipisco* = to recover one's senses, to come to one's self.

2. ***metamelomai*** = to regret; to have after-care or annoyance at the *consequences* of an act of sin rather than a deep regret at the *cause* from want of not knowing better. Hence it is never used in the Imperative. It occurs *six* times, and in each case (except Matt. 21. 29, 32) never in the real Biblical sense of "repentance toward God". It is from *meta* = after, and *melo* = to be an object of care. See notes on 2 Cor. 7. 8 and 10. It is used of Judas Iscariot (Matt. 27. 3); negatively of Paul's regret (2 Cor. 7. 8); and of God (Heb. 7. 21).

The Noun, *metameleia*, is not used in the N.T.

II. The Noun.

1. ***metanoia*** = a real change of mind and attitude toward sin itself, and the *cause* of it (not merely the *consequences* of it), which affects the whole life and not merely a single act. It has been defined as a change in our principle of action (Gr. *nous*) from what is by nature the exact opposite. It occurs twenty-four times, and except Heb. 12. 17 is a real "repentance toward God". It is associated with the work of the Holy Spirit, and is connected with the remission of sins and the promises of salvation.

III. The Negative Adjective, *ametamelētos*, is used twice, viz. Rom. 11. 29, and 2 Cor. 7. 10.

112 THE SYNONYMOUS EXPRESSIONS FOR "KINGDOM".

For a true understanding of the New Testament, it is essential that the "Word of Truth" should be "rightly divided" (2 Tim. 2. 15) as to the various usages of the word "kingdom" in all the different combinations and contexts in which we find it.

Each has its own peculiar and particular sense, which must not be confused with another.

As to the word *basileia*, it denotes *sovereignty*, which requires the actual *presence* of a sovereign, or king. There can be no kingdom apart from a king. We all know of countries which were once "kingdoms" but are now "republics", for the simple but sufficient reason that they have no "king", but are governed by the "public", which is sovereign.

The countries remain the same, have the same peoples, the same cities, the same mountains and rivers, but they are no longer *kingdoms*.

The common practice of taking the Kingdom as meaning the Church (see Ap. 113), has been the source of incalculable misunderstanding; and not "trying the things that differ" (Phil. 1. 10, see note there) has led to great confusion in the interpretation of the whole of the New Testament.

The following definitions may help towards a clearer view of many important passages:—

1. **"The Kingdom of Heaven".** The word "heaven" is generally in this connection in the plural, "of (or from) the heavens". For the difference between the use of the singular and plural of this word, see the notes on Matt. 6. 9, 10. This expression is used only in the Gospel of Matthew, as being specially in harmony with the purpose of that Gospel. See notes on pp. 1304–5, and Ap. 114.

It is the *dispensational* term; and is used sometimes of Messiah's Kingdom *on* earth, and sometimes of the heavenly sovereignty *over* the earth. It is not from or out of (Gr. *ek*, Ap. 104. vii) "this world" (Gr. *kosmos*, Ap. 129. 1). This sovereignty comes from heaven, because the King is to come from thence (John 18. 36). It was to this end He was born, and this was the first subject of His ministry (see Ap. 119). That Kingdom (Matt. 4. 17, &c.) was rejected, as was also the further proclamation of it in Acts 3. 19–26 (according to the prophetic parable of Matt. 22. 2–7). Thenceforth the *earthly* realization of this Kingdom was postponed, and is now in abeyance until the King shall be sent from heaven (Acts 3. 20). The "secrets" of this Kingdom (Matt. 13. 11) pertained to the postponement of its earthly realization, on account of its being rejected.

2. **"The Kingdom of God"** is the sovereignty of God, which is moral and universal. It existed from the beginning, and will know no end. It is over all, and embraces all. See Ap. 114.

3. **"The Kingdom of the Father"** (Matt. 13. 43) is not universal, but has regard to *relationship*, and to "a heavenly calling" (Heb. 3. 1), and to the heavenly sphere of the Kingdom, in its relation to the earthly. It is sovereignty exercised toward obedient sons, when the Son of man shall have gathered out of His Kingdom "all things that offend" (Matt. 13. 41). Cp. Dan. 7. 25–27. Matt. 25. 31–46. Luke 20. 34–36. The way of entrance into this may be seen in John 3. 3. It is going on now concurrently with No. 5.

4. **"The Kingdom of the Son of man"** (Matt. 16. 28). This aspect of "the Kingdom of heaven" has regard to *Israel on earth* (cp. Dan. 7. 13, 14, 18, 21, 22), as distinct from the "sons" who, as partakers of "a heavenly calling" (Heb. 3. 1), will possess the heavenly sphere as sons of the resurrection (Luke 20. 34–36. Cp. 1 Cor. 15. 23. Rev. 20. 4–6). These two spheres are distinct, though they are one. No. 3 concerns "the saints of the most high [places]" (Dan. 7. 18, 24). No. 4 concerns "*the people* of the saints of the most high". These have their portion in "the Kingdom *under* the whole heaven", which has regard to earthly sovereignty, in which "all dominions shall serve and obey Him" (Dan. 7. 27).

These two would have had their realization even then, had Israel repented at the summons of the Lord, and of "them that heard Him" in Acts 3. 19–26. In that case the later revelation of the "Mystery" (or the great secret) which, with its *exanastasis* and its "heavenward Call" (Phil. 3. 11, 14), was *hidden* in God, would have remained in the keeping of the Father's Divine sovereignty.

5. **"The Kingdom of His dear Son".** Gr. the Kingdom of the Son of His love, or of His beloved Son (Col. 1. 13) has regard to quite another sphere, above all heavens, and refers to the sovereignty of God's beloved Son as made the

"Head over all things to His *ekklēsia*, which is His body, the fulness of Him that filleth all in all" (Eph. 1. 10, 20–23). See also Eph. 5. 5.

This sovereignty had been "kept secret" (Rom. 16. 25), "hid in God" (Eph. 3. 9), "hid from ages and from generations" (Col. 1. 26); but after the Kingdom (No. 4) proclaimed by the Lord and by "them that heard Him" (Heb. 2. 4) had been postponed, it was revealed and "made known" (Eph. 3) for the "obedience of faith" (Rom. 16. 26). The subjects of this Divine sovereignty, on their believing this subsequent revelation, are "sealed" (or designated) for their inheritance, which is to be enjoyed with Christ (Eph. 1. 13).

This relates to the *position* of those who come under that sovereignty.

6. **"The Everlasting Kingdom of our Lord and Saviour Jesus Christ"** (2 Pet. 1. 11). This has regard to No. 5, but was then future (not having been revealed when Peter wrote); but it relates to the *outward display* of His sovereignty in millennial glory; while No. 5 relates to the *inward position* and experimental enjoyment of it in present grace.

7. **"The Kingdom of our Lord and of His Christ"** (or Messiah). (Rev. 11. 15). This has regard to the end of the present time of abeyance of Nos. 3 and 4, and the millennial manifestation of both by Divine power, and in glory. See also Rev. 12. 10.

At the end of the thousand years, No. 1, and perhaps others of them will cease, and be absorbed in the Kingdom of God (No. 2).

113 THE "KINGDOM" AND THE "CHURCH".

From Appendixes 112 and 114 it will be seen that, if each use of the term "kingdom" has its own special and particular meaning and must not be confused with others that differ, there must be still greater confusion if any one of them is identified with "the Church", as is very commonly done: though which of the Kingdoms and which of the Churches is never definitely pointed out.

The following reasons may be given which will show that "the Kingdom" and "the Church" cannot thus be identified:—

1. The subjects of the former are spoken of as "inheriting", or as being "heirs of the Kingdom"; but we cannot speak of *inheriting* or being *heirs* of "the Church".

2. We read of the possibility of "receiving the Kingdom", but in no sense can *any Church* be spoken of as being received.

3. We read of "the elders of the Churches", messengers or servants of the Churches, but never of the *elders*, &c., of the Kingdom.

4. The word *basileia*, translated "kingdom", occurs 162 times, and in the plural only in Matt. 4. 8. Luke 4. 5. Heb. 11. 33. Rev. 11. 15. On the other hand, the word *ekklēsia* occurs 115 times, and of these 36 are in the plural and 79 in the singular, all rendered "church" except Acts 19. 32, 39, 41, "assembly".

5. We read of "the children (or sons) of the Kingdom", but the Bible knows nothing of the *sons* of "the Church".

6. The characteristics of each are distinct.

7. The names and appellatives of "the Church" are never used of the Kingdom (Eph. 1. 23; 2. 21; 4. 4, 16; 5. 30. Col. 1. 24. 1 Tim. 3. 15).

8. The privilege of "that Church" which consists of the partakers of "a heavenly calling", Heb. 3. 1 (see Ap. 112. 4, 5); Rev. 20. 4–6, will be to reign with Christ *over* the earthly Kingdom, whereas that Kingdom will be "*under* the whole heaven" (Dan. 7. 27).

9. "The Church" of the Prison Epistles (Eph., Phil., Col.) is here and now, *in the world*, and is waiting for its *exanastasis*, and its "heavenward call" (Phil. 3. 11, 14); whereas the Kingdom is not here, because the King is *not here* (Heb. 2. 8).

10. The Kingdom is the one great subject of prophecy; whereas the Church (of the Prison Epistles) is not the subject of prophecy, but, on the contrary, was kept secret, and hiddden in God, until the time came for the secret to be revealed. (See Ap. 112. 5.)

It must be understood that this "secret" (Gr. *mustērion*, see Ap. 182) did not and could not refer to Jews and Gentiles in future blessing, because this was *never a secret*, but was part of the original promise made to Abraham in Gen. 12. 3, and was repeatedly spoken of throughout the Psalms and the Prophets. See Deut. 32. 43. Ps. 18. 49; 117. 1. Isa. 11. 1, 10, &c. Cp. Rom. 15. 8–12, and the quotations there given.

114 THE "KINGDOM OF HEAVEN" AND THE "KINGDOM OF GOD".

We have seen in Ap. 112 that the word "kingdom", like the Greek *basileia*, has regard to *sovereignty* rather than *territory*, and to the *sphere* of its exercise rather than to its *extent*.

Using the word "kingdom" in this sense, and in that which is conveyed in its English termination "dom", which is short for dominion, we note that the former expression, "the Kingdom of heaven", occurs only in Matthew, where we find it thirty-two times.[1]

But in the parallel passages in the other Gospels we find, instead, the expression "the Kingdom of God" (e.g. cp. Matt. 11. 11 with Luke 7. 28).

The explanation of this seeming difference is that the Lord spoke in Aramaic; certainly not in the Greek of the Gospel documents. See Ap. 94. III.

Now "heaven" is frequently used by the Figure *Metonymy* (of the Subject), Ap. 6, for God Himself, Whose dwelling is there. See Ps. 73. 9. Dan. 4. 26, 29. 2 Chron. 32. 20. Matt. 21. 25. Luke 15. 21 ("I have sinned against heaven" is thus contrasted with the words "and in thy sight"). John 3. 27.

[1] The Kingdom of God occurs only five times in Matt. (6. 33; 12. 28; 19. 24; 21. 31, 43).

Our suggestion is that in all the passages where the respective expressions occur, identical words were spoken by the Lord, "the Kingdom of heaven"; but when it came to putting them into *Greek*, Matthew was Divinely guided to retain the figure of speech *literally* ("heaven"), so as to be in keeping with the special character, design, and scope of his Gospel (see Ap. 96); while, in the other Gospels, *the figure was translated* as being what it also meant, "the Kingdom of God".

Thus, while the same in a general sense, the two expressions are to be distinguished in their meaning and in their interpretation, as follows:—

I. The Kingdom (or Sovereignty) of HEAVEN

1. Has *Messiah* for its King;
2. It is *from heaven*; and *under* the heavens *upon* the earth;
3. It is *limited* in its scope;
4. It is *political* in its sphere;
5. It is *Jewish and exclusive* in its character;
6. It is *national* in its aspect;
7. It is the *special subject* of *Old Testament prophecy*;
8. And it is *dispensational* in its duration.

II. The Kingdom (or Sovereignty) of GOD

1. Has *God* for its Ruler;
2. It is *in heaven, over* the earth;
3. It is *unlimited* in its scope;
4. It is *moral* and *spiritual* in its sphere;
5. It is *inclusive* in its character (embracing the natural and spiritual seeds of Abraham, "the heavenly calling", and the "Church" of the Mystery). Hence,
6. It is *universal* in its aspect;
7. It is (in its *wider* aspect) the subject of *New Testament revelation*;
8. And will be *eternal* in its duration.

115 BAPTIZE", "BAPTISM", ETC.

It will be useful for the student to have a complete and classified list of the various usages of these words in the N.T.; the following *conspectus* has been prepared, so that the reader may be in a position to draw his own conclusions.

I. The VERB *baptizō* occurs *eighty*[1] times, as follows:

i. In its absolute form, or followed by a noun in the accusative case. See Matt. 3. 16; 20. 22, 22, 23, 23. Mark 6. 14; 10. 38, 38, 39, 39; 16. 16. Luke 3. 12, 21, 21; 7. 29; 12. 50. John 1. 25, 28; 3. 22, 23, 26; 4. 1, 2; 10. 40. Acts 2. 41; 8. 12, 13, 36, 38; 9. 18; 10. 47; 16. 15, 33; 18. 8; 19. 4; 22. 16. 1 Cor. 1. 14, 16, 16, 17 40

ii. With the Dative case (implying the element): Luke 3. 16. Acts 1. 5; 11. 16. 3

iii. With *en* (Ap. 104. viii), denoting

1. The element, described as being
   a. Water. Matt. 3. 11. Mark 1. 8. John 1. 26, 31, 33 5
   b. *Pneuma hagion*. (See Ap. 101. II. 14.) Matt. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 33. Acts 1. 5; 11. 16. 1 Cor. 12. 13*. 7
   c. The name of the Lord. Acts 10. 48 . 1
   d. The cloud and sea. 1 Cor. 10. 2* . . 1
   11
2. The locality. Matt. 3. 6*. Mark 1. 4, 5*. John 3. 23. 4

iv. with *eis* (Ap. 104. vi). Matt. 28. 19. Mark 1. 9*. Acts 8. 16; 19. 3, 5. Rom. 6. 3, 3. 1 Cor. 1. 13, 15; 10. 2*; 12. 13*. Gal. 3. 27 12

v. with *epi* (Ap. 104. ix). Acts 2. 38 (with Dative) 1

vi. with *huper* (Ap. 104. xvii). 1 Cor. 15. 29, 29. 2

vii. with *hupo* (Ap. 104. xviii). Matt. 3. 6*, 13, 14. Mark 1. 5*, 9*. Luke 3. 7; 7. 30 7

viii. Translated "wash". Mark 7. 4. Luke 11. 38 2

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II. The NOUNS.

i. *Baptisma*. Occurs twenty-two times, as follows:

1. General. Matt. 20. 22, 23. Mark 10. 38, 39. Luke 12. 50. Rom. 6. 4. Eph. 4. 5. Col. 2. 12. 1 Pet. 3. 21 9
2. John's baptism. Matt. 3. 7; 21. 25. Mark 1. 4; 11. 30. Luke 3. 3; 7. 29; 20. 4. Acts 1. 22; 10. 37; 13. 24; 18. 25; 19. 3, 4. . 13

22

ii. *Baptismos*. Occurs four times:

1. Translated "washing". Mark 7. 4, 8. Heb. 9. 10 3
2. Translated "baptisms". Heb. 6. 2 . . 1

4

[1] In the five passages thus marked (*), the verb is followed by two phrases, and therefore appears under two heads. They are: Matt. 3. 6. Mark 1. 5, 9. 1 Cor. 10. 2; 12. 13.

116 THE TEMPTATIONS OF OUR LORD.

It is well known that the order of the temptations in Matthew is not the same as in Luke. Commentators and Harmonizers assume that one is right and the other is wrong; and proceed to change the order of one in order to make it agree with the other. See Ap. 96.

But an examination of the combined accounts, giving due weight to the words and expressions used, will explain all the differences, and show that both Gospels are absolutely correct; while the differences are caused by the three temptations being repeated by the devil in a different order, thus making six instead of three.

Mark and Luke agree in stating that the temptations continued all the forty days (Mark 1. 13. Luke 4. 2); they are described as follows:—

I. (Luke 4. 3, 4.) "The devil (*ho diabolos*) said to Him, 'Speak to this stone (*tō lithō toutō*) that it become a loaf (*artos*).'" This appears to be the first temptation: and there is no reason whatever why it should not have been repeated in another form; for it is nowhere stated that there were three, and only three temptations[1].

II. (Luke 4. 5–8.) "And the devil, conducting (*anagagōn*) Him, shewed to Him all the kingdoms of the habitable world, or land (Gr. *oikoumenē*, Ap. 129. 3), in a moment of time." Nothing is said about "an exceeding high mountain". Lachmann brackets the words "into an high mountain", and Tischendorff, Tregelles, Alford, WH, and R.V. omit them.

The devil claims to possess the right to the kingdoms of the world, and the Lord does not dispute it. Satan says: "To Thee will I give this authority (*exousia*) and all their glory, for to me it has been delivered, and to whomsoever I wish I give it. Therefore, if Thou wilt worship before me, all shall be Thine".

Nothing is said here about "*falling down*", as in Matthew. Here, only "authority" is offered; for all the critical Greek texts read "*pasa*" (not "*panta*") fem. to agree with *exousia*.

The Lord did not say, "Get thee hence" (as in Matt. 4. 10), but "Get thee behind Me", which was a very different thing. Satan did not depart then, any more than Peter did when the same was said to him (Matt. 16. 23).

III. (Luke 4. 9–12.) "And he conducted (*ēgagen*) Him to Jerusalem, and set Him upon the wing (or battlement, Dan. 9. 27 m.) of the temple, and said to Him, 'If Thou art the Son of God, cast Thyself down hence, for it is written, that to His angels He will give charge concerning Thee, to keep Thee (*tou diaphulaxai se*)'", &c.

There is nothing said about this "*keeping thee*" in

[1] This is like other traditional expressions; for where do we read of "three" wise men? We see them only in mediæval paintings. Where do we read of angels being women? Yet as such they are always painted. Where do we find in Scripture other common sayings, such as "the talent hid in a napkin"? It was hidden "in the earth". Where do we ever see a picture of the crucifixion with the mark of the spear on the *left* side?

Matthew; moreover, it is stated that having finished every form of temptation, "he departed from Him for a season". Note that the devil departed (*apestē*) of his own accord in Luke 4. 13, while in Matthew the Lord summarily dismissed him, and commanded him to be gone (Matt. 4. 10).

IV. (Matt. 4. 3, 4.) After the "season" (referred to in Luke 4. 13), and on another occasion therefore, "he who was tempting Him (*ho peirazōn*), having come (*proselthōn*), said, "If Thou art the Son of God, say that these stones become loaves (*artoi*)". Not "this stone", or "a loaf" (*artos*), as in Luke 4. 3. Moreover he is not plainly called "the devil", as in Luke 4. 3, but is spoken of as the one who had already been named as tempting Him (*ho peirazōn*); and as "having come" (*proselthōn*): not as simply speaking as being then present.

V. (Matt. 4. 5-7.) "Then (*tote*)"—in strict succession to the preceding temptation of the "stones" and the "loaves"—"Then the devil taketh (*paralambanei*) Him unto the holy city, and setteth Him upon the wing (or battlement) of the temple", &c. Nothing is said here about the angels being charged to "keep" Him (as in Luke 4. 10); nor is there any reason why any of these three forms of temptation should not have been repeated, under other circumstances and conditions.

VI. (Matt. 4. 8-10.) Here it is plainly stated that the second temptation (Luke 4. 5-8) was repeated: for "Again the devil taketh Him unto an exceedingly high mountain, and sheweth to Him all the kingdoms of the world, *kosmos* (Ap. 129. 1), not *oikoumenē* (Ap. 129. 3), as in Luke 4. 5, and their glory, and said to Him: "All these things, not "all this authority", as in Luke 4. 6, will I give to Thee if, *falling down*, Thou wilt worship me". Here, in this last temptation, the climax is reached. It was direct worship. Nothing is said in Luke about *falling down*. Here it is boldly and plainly said, "Worship me". This was the crisis. There was no departing of Satan's own accord here. The moment had come to end all these temptations by the Lord Himself. "Go! said the Lord (*hupage*), Get thee hence, Satan . . . Then the devil leaveth (*aphiēsin*) Him, and, behold, angels came and ministered to Him".

This angelic ministry marked the end. There is no such ministry mentioned at the end of the third temptation in Luke 4. 3-12; for then Satan "departed" of his own accord, returning (in Matt. 4. 3) after "a season" (Luke 4. 13).

True, the Lord had said "Get thee behind Me, Satan" (Luke 4. 8); but He did not, then, summarily dismiss him, nor did Satan depart: he continued with his third temptation, not departing till after the third had been completed.

We thus conclude that, while there were temptations continuous during the whole of the forty days (Mark 1. 13. Luke 4. 2), they culminated in six direct assaults on the Son of man, in three different forms; each form being repeated on two separate occasions, and under different circumstances, *but not in the same order*.

This accords with all the variations of the words used, explains the different order of events in the two Gospels, and satisfies all the conditions demanded by the sacred text.

The two different orders in Matthew and Luke do not arise from a "mistake" in one or the other, so that one may be considered correct and the other incorrect; they arise from the punctilious accuracy of the Divine record in describing the true and correct order in which Satan varied the six temptations; for which variation, he alone, and neither of the Evangelists, is responsible.

117 THE LORD'S KNOWLEDGE

I. OF THE PAST: IN THE WRITTEN WORD OF GOD IN THE OLD TESTAMENT.

(Allusions are indicated by an asterisk.)

New Test.	Old Test.
Matt 4. 4	Deut. 8. 3.
,, 4. 7	,, 6. 16.
,, 4. 10	,, 6. 13.
,, 5. 17, 18*	
,, 5. 21	Ex. 20. 13.
,, 5. 27	,, 20. 14.
,, 5. 31	Deut. 24. 1.
,, 5. 33-	Lev. 19. 12. Num. 30. 2.
,, 5.-33	Deut. 23. 21.
,, 5. 38	Ex. 21. 24.
,, 5. 43	Lev. 19. 18.
,, 8. 4*	
,, 9. 13	Hos. 6. 6.
,, 10. 35, 36	Mic. 7. 6.
,, 11. 10	Mal. 3. 1.
,, 12. 3, 4	1 Sam. 21. 1-6.
,, 12. 7	Hos. 6. 6.
,, 12. 40	Jonah 1. 17.
,, 13. 14, 15	Isa. 6. 9, 10.
,, 15. 4	Ex. 20. 12; 21. 17.
,, 15. 8, 9	Isa. 29. 13.
,, 16. 4*	
,, 17. 11*	
,, 19. 4	Gen. 1. 27.
,, 19. 5	,, 2. 24.
,, 19. 8	Deut. 24. 1.
,, 19. 18	Ex. 20. 12-16. Deut. 5. 16-20.
Matt. 19. 19	Lev. 19. 18.
,, 21. 13	Isa. 56. 7. Jer. 7. 11.
,, 21. 16	Ps. 8. 2.
,, 21. 42	,, 118. 22, 23.
,, 22. 29	
,, 22. 32	Ex. 3. 6.
,, 22. 37	Deut. 6. 5.
,, 22. 39	Lev. 19. 18.
,, 22. 44	Ps. 110. 1.
,, 23. 39	,, 118. 26.
,, 24. 7	Isa. 19. 2.
,, 24. 10	,, 8. 15.
,, 24. 15	Dan. 9. 27.
,, 24. 21	,, 12. 1.
,, 24. 29	Isa. 13. 10; 34. 4.
,, 24. 30	Zech. 12. 12.
,, 24. 31	Isa. 27. 13. Deut. 30. 4.
,, 24. 37*	Gen. 7.
,, 26. 24*	
,, 26. 31	Zech. 13. 7
,, 26. 54*	
,, 26. 64	Ps. 110. 1. Dan. 7. 13.
,, 27. 46	Ps. 22. 1.
Mark 8. 18	Jer. 5. 21.
,, 9. 48	Isa. 66. 24.
,, 10. 3*	
,, 13. 12	Mic. 7. 6.
Mark 14. 49*	
Luke 4. 18, 19	Isa. 61. 1, 2.
,, 10. 27	Deut. 6. 5; 10. 12.
,, 11. 51	Gen. 4. 8-10.
,, 16. 31*	
,, 17. 26, 27	Gen. 6.
,, 17. 28, 29	Gen. 19.
,, 18. 31*	
,, 20. 18	Dan. 2. 45.
,, 21. 22	Hos. 9. 7.
,, 21. 26	Isa. 34. 4.
,, 21. 35	Isa. 24. 17.
,, 22. 37	Isa. 53. 12.
,, 23. 30	Isa. 2. 19. Hos. 10. 8.
,, 23. 46	Ps. 31. 5.
,, 24. 27	
,, 24. 44-47*	
John 3. 14	Num. 21. 9.
,, 5. 39*	
,, 5. 46, 47*	
,, 6. 32	Ex. 16. 15.
,, 6. 45	Isa. 54. 13.
,, 7. 38*	
,, 8. 17	Deut. 19. 15.
,, 10. 34	Ps. 82. 6.
,, 13. 18	,, 41. 9.
,, 15. 25	,, 35. 19; 69. 4; 119. 78.
,, 19. 28	,, 69. 21.

II. OF THE FUTURE: IN HIS OWN PROPHETIC WORDS.

Matt. 4. 17, 19.
,, 5. 3–12, 17, 18, 20–22.
,, 6. 2, 4, 16, 18.
,, 7. 7, 22.
,, 8. 11, 12.
,, 9. 6, 15.
,, 10. 15, 32.
,, 11. 11, 22–24, 29.
,, 12. 6, 31, 36, 41, 42, 45.
,, 13. 40–50.
,, 15. 13.
,, 16. 25, 27.
,, 17. 12, 22, 23.
,, 18. 14, 35.
,, 19. 28–30.
,, 20. 18, 23.
,, 21. 2, 43, 44.
Matt. 22. 30.
,, 23. 36–39.
,, 24.
,, 25.
,, 26. 23, 29, 32, 34, 64.
Mark 4. 12.
,, 7. 29.
,, 8. 35, 38.
,, 9, 1, 9, 31, 41, 48.
,, 10. 45.
,, 11. 2, 3, 14, 26.
,, 12. 34, 40.
,, 13. 2.
,, 14. 8, 13.
Luke 2. 49.
,, 4. 21.
,, 7. 47, 48.
Luke 8. 48, 50.
,, 12. 32.
,, 13. 25.
,, 14. 14.
,, 15. 10.
,, 17. 34–36.
,, 19. 9, 43.
,, 22. 19–21, 29, 31, 37.
,, 23. 28, 30, 43.
,, 24. 26, 47, 49.
John 1. 51.
,, 2. 19, 24, 25.
,, 3. 13, 14.
,, 4. 10, 14, 21–23, 50.
,, 5. 8, 17, 19.
,, 6. 27, 33, 35, 37, 39, 40. 44, 47, 51, 64, 70.
John 7. 34, 37–39.
,, 8. 12, 28, 51.
,, 9. 5.
,, 10. 15, 28.
,, 11. 25, 26, 40, 43.
,, 12. 23, 32, 48.
,, 13. 19, 20.
,, 14. 2, 6, 9, 16, 19, 23.
,, 15. 1–7.
,, 16. 4, 7–13.
,, 17. 1.
,, 18. 36, 37.
,, 20. 17, 21, 23.
,, 21. 6, 18, 19, 22.

118 "IF": THE VARIOUS CONDITIONS CONVEYED BY ITS USE.

1. ***ean***=if haply, if so be that, from *ei* (No. 2) and *an*, haply, perchance. The exact condition is shown by the *Mood* of the verb with which it is used:

a. Followed by the *Indicative Mood* (with the Present Tense), it expresses the condition simply; without any reference to its being decisive by experience, or by the event, as in 1 John 5. 15, elsewhere, and in the *Papyri*.

b. Followed by the *Subjunctive Mood*, it expresses a hypothetical but possible condition, contingent on circumstances which the future will show (John 7. 17).

2. ***ei***=if. Putting the condition simply.

a. Followed by the *Indicative Mood*, the hypothesis is assumed as an actual fact, the condition being unfulfilled, but no doubt being thrown upon the supposition (1 Cor. 15. 16).

b. Followed by the *Optative Mood*, it expresses an entire uncertainty; a mere assumption or conjecture of a supposed case (Acts 17. 27. 1 Pet. 3. 14).

c. Followed by the *Subjunctive Mood*, like No. 1. b; except that this puts the condition with more certainty, and as being more dependent on the event (1 Cor. 14. 5).

For two illustrations, see Acts 5. 38, 39. "If this counsel or this work be of men (1. b, a result which remains to be seen) . . . but if it is of God (1. a which I assume to be the case)", &c.

John 13. 17. "If ye know these things (2. a, which I assume to be the fact) happy are ye if ye do them (1. b, a result which remains to be seen)".

Note four "ifs" in Colossians, "if ye died with Christ" (2. 20); and "if ye were raised with Christ" (3. 1), both of which are No. 2. a (assuming the fact to be true); "if any man have a quarrel" (3. 13); "if he come to you" (4. 10), both of which are No. 1. b, being uncertainties.

One other "if" in Colossians is 1. 23: "If ye continue in the faith" (*eige*=if indeed, a form of 2. a), which ye will assuredly do.

119 THE FOURFOLD MINISTRY OF OUR LORD.

In the Four Gospels the Ministry of our Lord is divided, not into "years", but by *subjects*, which are of far greater importance than time. The "years" are mainly conjectural, but the subjects are Divinely recorded facts.

The subjects are two in number: the Kingdom and the King: and, since these are repeated in the form of *Interversion*, it brings the Person of the Lord into the Structure of the Gospel as the one great *central* subject of each, for all four Gospels are similarly constructed. See pages 1305, 1881, 1427, and 1510.

As, however, the index-letters are not the same in each Gospel, we set them out in their order:—

The Four Subjects.

The First is THE KINGDOM.
The Second is THE KING. } Their Proclamation.

The Third is THE KING.
The Fourth is THE KINGDOM. } Their Rejection.

These Subjects begin and end respectively in the Four Gospels as follows:—

MATTHEW.	MARK.	LUKE.	JOHN.
1st. 4. 12—7. 29 (125 verses).	1st. 1. 14–39. (7 verses).	1st. 4. 14—5. 11 (42 verses).	1st. 1. 35—4. 54 (132 verses).
2nd. 8. 1—16. 20 (347 verses).	2nd. 1. 21—8. 30 (295 verses).	2nd. 5. 12—9. 21 (204 verses).	2nd. 5. 1—6. 71 (118 verses).
3rd. 16. 21—20. 34 (134 verses).	3rd. 8. 31—10. 52 (110 verses).	3rd. 9. 22—18. 43 (409 verses).	3rd. 7. 1—11. 53 (248 verses).
4th. 21. 1—26. 35 (263 verses).	4th. 11. 1—14. 25 (139 verses).	4th. 19. 1—22. 38 (171 verses).	4th. 11. 54—17. 26 (209 verses).

From the above it will be seen that, including all the Four Gospels,

The First Subject (the Proclamation of the Kingdom) occupies in all 306 verses.

The Second Subject (the Proclamation of the King) occupies in all 964 verses

The Third Subject (the Rejection of the King) occupies in all 901 verses.

The Fourth Subject (the Rejection of the Kingdom), occupies in all 782 verses.

Thus, the Subject that occupies the greatest number of verses is the KING: viz. 1865 verses in all (964 concerning the proclamation, and 901 concerning His rejection).

The Subject of the KINGDOM occupies 1088 verses in all (306 verses concerning its proclamation, and 782 concerning its rejection).

The Gospel which has most to say about the First Subject (the Proclamation of the Kingdom) is JOHN, having 132 verses; while MARK has the least, having only 7 verses on this Subject.

The Gospel which has most to say about the Second Subject (the Proclamation of the King) is MATTHEW, having 347 verses; while JOHN (strange to say) has the least, 118 verses; the reason being that in Matthew, the Lord is presented in His human relationship as King; whereas in John He is presented as God manifest in the flesh.

The Gospel which has most to say on the Third Subject (the Rejection of the King) is LUKE, having 409 verses; while MARK has the least, only 110 verses.

The Gospel which has most to say about the Fourth Subject (the Rejection of the Kingdom) is MATTHEW, having 263 verses; while Mark again has the least, 139 verses.

These particulars, when compared with the interrelation of the four Gospels as set forth in their respective Structures, are full of interest, and help to determine more specifically the great design of each Gospel.

Taking the Gospel of Matthew as an example, we find:—

The first subject is marked by the beginning and ending being both noted (4. 17 and 7. 28). All between these verses referred to the Kingdom which had drawn near in the Person of the King, but which, owing to His rejection, and the rejection of the "other servants" (22. 4) in the Acts of the Apostles, was postponed, and is now in abeyance (Heb. 2. 8, "not yet").

The commencement of the Second Subject is noted by the ending of the First Subject (7. 28). In ch. 8. 2, 6, 8 the Lord is immediately addressed as "Lord"; and, in *v.* 20 He gives His other title, "the Son of man".[1] The great miracles manifesting His Divine and Human perfections are recorded in this section, which ends with His question focussing the whole Subject: "Who do men say that I, the Son of man, am?" and Peter's answer: "Thou art the Messiah, the Son of the living God" (16. 13–16).

The Third Subject is marked in 16. 21: "From that time forth began Jesus to shew unto His disciples how He must go unto Jerusalem, and suffer many things", &c.

Thus there was a moment at which He introduced the Subject of His rejection, of which He had never before given even a hint. When once He had begun, He repeated it four times (in each Gospel), each time adding fresh details. See 16. 21; 17. 22; 20. 18; 20. 28.

The Fourth Subject (the Rejection of the Kingdom) begins at 21. 1 and continues down to 26. 35, when He goes forth from the Upper Room to Gethsemane.

In this section comes the second series[2] of Parables which deals with the Rejection and Postponement of the Kingdom, which was to be henceforth in abeyance. The approaching end of this period is marked off in 26. 1, closing with the last Supper at 26. 26–29.

The same four subjects may be traced in like manner in the other Gospels.

[1] Its first occurrence in the N.T., the last being in Rev. 14. 14. It is the title connected with dominion in the earth. See Ap. 98. XVI.

[2] The first series being recorded in Matt. 13 (see Ap. 146); the second series, beginning with Matt. 21. 28, being specially marked by the word "again" in Matt. 22. 1.

120 THE SYNAGOGUE; AND JEWISH SECTS.

I. THE SYNAGOGUE.

Synagogues are mentioned as existing in Old Testament times, Ps. 74. 4, 8. The Heb. here is *mo'ĕd*, and in *v.* 8 it is rendered "synagogues" in the A.V. and R.V. (margin, "places of assembly"). AQUILA also, a reviser of the Septuagint (about A.D. 130), renders it *sunagōgē*.

Synagogues were in use from the earliest times, and Dr. John Lightfoot (*Works*, vol. v, p. 112) identifies them with "the 'high places' so often mentioned in Scripture in a commendable sense, as 1 Sam. 9. 19; 10. 5. 1 Kings 3. 4, &c." These are to be distinguished from the "high places" connected with idolatry and false worship (as 1 Kings 11. 7 and 12. 31. Jer. 7. 31 and 19. 5, &c.). How else could the "holy convocations" be held in accordance with Lev. 23. 3, 4, &c. ?

On the return from the captivity, laws were made to regulate their erection, constitution, and use.

The days of assembly were three: the Sabbath, the second day of the week (our Sunday sunset to Monday sunset), and the fifth day (our Wednesday sunset, &c.). The expression in Acts 13. 42, which in the Greek=the Sabbath between, may therefore refer to one of these intervening days.

The officers of the Synagogue were:—

1. The *Archisunagōgos*=the ruler of the Synagogue, having charge of its affairs, regulating the service, &c.

2. The *Sh'liach* (or *mal'ak*) *hazzibbōr*=the angel of the *ekklēsia*, who was the constant minister of the Synagogue, to pray, preach, have charge of the law and appoint its readers. Hence he was called *episkopos*, or overseer. See notes on 1 Cor. 11. 10. Rev. 1. 20.

II. THE PHARISEES AND SADDUCEES.

1. The word PHARISEE is the Hebrew for one who was *separated* by special beliefs and practices, which were very strict as to tithing and eating, &c. (see Matt. 23. 23. Luke 18. 12). It was for this reason that the Lord was upbraided by the Pharisees (Matt. 9. 9–11; 11. 19. Mark 2. 16. Luke 5. 30; 7. 34).

Doctrinally, they held that the *oral* law was necessary to complete and explain the *written* law; hence, the strong denunciations of the Lord. Moreover, they held the natural immortality of man; and, JOSEPHUS says, the transmigration of souls.

[The ESSENES cultivated an intensified form of Pharisaism.]

2. The word SADDUCEE is the Greek form of the Heb. *zaddūkim*, which is derived from one *Ẓadōk*, said to be the founder of the sect, who was a disciple of ANTIGONUS of SOCOH (200-170 B.C.). They were the aristocratic and conservative party politically; and, doctrinally (generally speaking) they negatived the teaching of the Pharisees, even denying the doctrine of the resurrection.

Neither of these sects had any existence, as such, till the return from Babylon.

121 THE SYNONYMOUS WORDS FOR "PREACH", ETC.

1. ***kērussō***=to proclaim (as a herald), from *kērux*, a herald; without reference to the *matter* proclaimed (which is contained in No. 4); and without including the idea of *teaching*.

2. ***kērux***=a herald.

3. ***kērugma***=that which is proclaimed.

4. ***euangelizō***=to announce a joyful message; having regard to the *matter* announced (not the manner, which is contained in No. 1).

5. ***katangellō***=to bring word down to any one, bring it home by setting it forth.

6. ***diangellō***=to make known (through an intervening space), report further (by spreading it far and wide).

7. ***laleō***=to talk or to use the voice, without reference to the words spoken (see Mark 2. 2).

8. ***dialegomai***=to speak to and fro (alternately), converse, discuss (see Acts 20. 7, 9). Hence Eng. dialogue.

9. ***akoē***=hearing. Put by Fig. *Metonymy* (of Subject) for what is heard.

10. ***logos***=the word (spoken, as a means or instrument, not as a product); the expression (both of sayings and of longer speeches); hence, an account, as in Matt. 12. 36; 18. 23. Luke 16. 2. Acts 19. 40. Rom. 9. 28 (m.); 14. 12. Phil. 4. 17. Heb. 13. 17. 1 Pet. 4. 5. For the difference betwecn *logos* and *rhēma*, see note on Mark 9. 32.

122 THE SYNONYMOUS WORDS FOR "JUDGE", "CONDEMN", ETC.

1. ***krinō*** to judge, used of a legal or other decision; generally translated "judge", sometimes "determine", "conclude", &c.

2. ***anakrinō*** No. 1 with *ana* (Ap. 104. i) prefixed= to examine; translated, with a negative, "ask no question" in 1 Cor. 10. 25, 27.

3. ***apokrinomai***. Middle of No. 1 with *apo* (Ap. 104. iv) prefixed = to give forth a decision for oneself; hence to answer. According to Hebrew idiom, which prevails in both Testaments, it is often combined with the word "said" in the expression "answered and said", and receives its meaning from the context. See note on Deut. 1. 41. It thus frequently occurs when no question had been asked: e.g. in Matt. 11. 25, "answered and said" means "prayed and said"; 22. 1, "taught"; in Mark 9. 5, "exclaimed"; 12. 35, "asked"; Luke 13. 14, "burst forth"; John 1. 49, "confessed"; 5. 19, "declared". The word occurs so frequently (more than 240 times), always translated "answer", that it has not been deemed necessary to call attention to it in the notes.

4. ***diakrinō***. No. 1 with *dia* (Ap. 104. v) prefixed= to discriminate, make a difference; hence to doubt. It is translated "stagger at" in Rom. 4. 20.

5. ***enkrinō***. No. 1 with *en* (Ap. 104. viii) prefixed= to adjudge to a particular position. Occurs only in 2 Cor. 10. 12, translated "make of the number".

6. ***epikrinō***. No. 1 with *epi* (Ap. 104. ix) prefixed= to pronounce sentence upon. Occurs only in Luke 23. 24.

7. ***katakrinō***. No. 1 with *kata* (Ap. 104. x) prefixed= to give sentence against, to condemn. Occurs 19 times, translated "condemn", except in Mark 16. 16 and Rom. 14. 23.

8. ***sunkrinō***. No. 1 with *sun* (Ap. 104. xvi) prefixed= to put together, in order to judge; hence to compare. Occurs only in 1 Cor. 2. 13. 2 Cor. 10. 12.

9. ***hupokrinomai***. Middle of No. 1 with *hupo* (Ap. 104. xviii) prefixed=to answer (like No. 3), and so to act on the stage; hence to feign. Occurs only in Luke 20. 20. The nouns *hupokrisis* and *hupokritēs*, which we have anglicized into "hypocrisy" and "hypocrite", are always so translated, save in Gal. 2. 13, and James 5. 12.

123 THE SYNONYMOUS WORDS FOR "MAN", "MEN".

Sometimes the word "man" is added in translating the Masc. Gender of Adjectives or Nouns, in which case it is not one of the words given below.

1. ***anthrōpos***=an individual of the Genus *Homo*; a human being as distinct from animals. See Ap. 98. XVI, for "the Son of man".

2. ***anēr***=an adult male person. Lat. *vir*, an honourable title (as distinct from a mere "man", No. 1); hence, used of a husband.

3. ***tis***=some one, a certain one.

4. ***arrēn***=a male; of the male sex.

5. ***arsēn***. The same as No. 4; being the old *Ionic* form, as No. 4 is the later *Attic* form.

6. ***teleios***=one who has reached maturity as to age or qualification, or by initiation. Rendered "man" in 1 Cor. 14. 20. See note there; also Ap. 125. 1, and cp. 1 Cor. 2. 6.

124 THE SYNONYMOUS WORDS FOR "OTHER", "ANOTHER".

1. ***allos***=another of the same kind (denoting *numerical* distinction). The second of two where there may be more: e.g. Matt. 10. 23; 25. 16, 17, 20; 27. 42, 61; 28. 1. John 18. 15, 16; 20. 2–4. Rev. 17. 10. See note on John 19. 18.

2. ***heteros***=another of a different kind (usually denoting *generic* distinction). The "other" of two, where there are only two: e.g. Matt. 6. 24; 11. 3. Luke 5. 7; 7. 41; 14. 31; 16. 13, 18; 17. 34, 35; 18. 10; 23. 40.

3. ***loipos***=the remaining one. Pl. = those who are left.

4. ***tines***=certain ones. 2 Cor. 3. 1.

5. ***kakeinos***=and that one there. Contraction of *kai ekeinos*, only translated "other" in Matt. 23. 25 and Luke 11. 42.

6. ***allotrios***=not one's own, belonging to another, or others (Heb. 9. 25). Hence, a foreigner. See Luke 16. 12.

125 THE SYNONYMOUS WORDS FOR "PERFECT" (Adj. and Verb).

1. ***teleios***=that which has reached its end. From *telos*, end. Lat. *finis*, nothing beyond; hence perfect, in the sense of initiated. See 1 Cor. 2. 6. Phil. 3. 15.

2. ***teleioō***=to make a full end, consummate.

3. ***epiteleō***=to finish, or bring through to an end.

4. ***akribōs***=accurately, precisely, exactly, assiduously.

5. ***akribeia***=accuracy, preciseness, exactness.

6. ***artios***=fitting like a joint=perfect adaptation for given uses. Occ. only in 2 Tim. 3. 17.

7. ***plēroō***=to fulfil, accomplish.

8. ***katartizō***=to arrange or set in order, adjust, &c. It occurs thirteen times, and is rendered "mend" (Matt. 4. 21. Mark 1. 19); "prepare" (Heb. 10. 5); "frame" (Heb. 11. 3); "restore" (Gal. 6. 1); "make perfect" (Heb. 13. 21. 1 Pet. 5. 10. All the texts read "will perfect"); "perfected" (Matt. 21. 16. 1 Thess. 3. 10); "fit" (Rom. 9. 22). *Passive* "be perfect" (Luke 6. 40. 2 Cor. 13. 11); "be perfectly joined together" (1 Cor. 1. 10).

9. ***exartizō***=to equip, fit out (as a vessel for sea); i.e. ready for every emergency (occ. only in Acts 21. 5 and 2 Tim. 3. 17).

10. ***hexis***=habitude (as the result of long practice or habit). Occ. only in Heb. 5. 14.

126 THE EIGHT BEATITUDES OF MATT. 5, AND THE EIGHT WOES OF MATT. 23.

The eight Beatitudes of Matt. 5. 3–12 are best understood and interpreted by the eight contrasts, or "Woes" of 23. 13–33. The comparison shows that 5. 10–12 form *one* (the eighth) Beatitude, having one subject (persecution) corresponding with the eighth "Woe" of 23. 29–33.

They may be thus set out:—

"THE BEATITUDES" (5. 3–12).	"THE WOES" (23. 13–33).
1. The kingdom opened to the poor (*v.* 3).	1. The kingdom shut (*v.* 13).
2. Comfort for mourners (*v.* 4).	2. Mourners distressed (*v.* 14).
3. The meek inheriting the earth (*v.* 5).	3. Fanatics compassing the earth (*v.* 15).
4. True righteousness sought by true desire (*v.* 6).	4. False righteousness sought by casuistry (*vv.* 16–22).
5. The merciful obtaining mercy (*v.* 7).	5. Mercy "omitted" and "left undone" (*vv.* 23, 24).
6. Purity within, and the vision of God hereafter (*v.* 8).	6. Purity without, uncleanness within. "Blindness" (*vv.* 25, 26).
7. Peacemakers, the sons of God (*v.* 9).	7. Hypocrites, and lawless (*vv.* 27, 28).
8. The persecuted (*vv.* 10–12).	8. The persecutors (*vv.* 29–33).

Beside these eight contrasts there is an internal correspondence of the principal thoughts, suggested by the combined series, and forming the Structure given in the note on Matt. 5. 3, 4.

It may be further noted that these Beatitudes rest on special passages in the Psalms: Matt. 5. 3 (Ps. 40. 17); 5. 4 (Ps. 119. 136); 5. 5 (Ps. 37. 11); 5. 6 (Ps. 42. 1, 2); 5. 7 (Ps. 41. 1); 5. 8 (Ps. 24. 4; 73. 1); 5. 9 (Ps. 133. 1); 5. 10 (Pss. 37; 39; 40).

127 THE SYNONYMOUS WORDS FOR "POOR", ETC.

1. ***ptōchos*** = destitute, and in want: always rendered "poor": except Luke 16. 20, 22 (beggar); Gal. 4. 9 (beggarly); Jas. 2. 2 (poor man).

2. ***penēs*** = poor, as opposed to rich. Occurs only in 2 Cor. 9. 9.

3. ***praüs*** = meek, as distinguished from passionate. Occ. only in Matt. 5. 5; 21. 5; 1 Pet. 3. 4.

These words are used in the Septuagint interchangeably for the same Hebrew word; but the contexts show that they are all used for the same class, viz., the *fellahin*, or poor of an oppressed country, living quiet lives under tyrannical and oppressive rulers; and suffering deprivation from tax-gatherers and lawless neighbours.

128 THE SYNONYMOUS WORDS USED FOR "SIN", "WICKEDNESS", "EVIL", "UNGODLINESS", "DISOBEDIENCE", "TRANSGRESSION", ETC.

I. SIN.

i. The Verb.

hamartanō = to miss the mark or aim; then, to miss or wander from the right path; to go, or do wrong.

ii. The Noun.

1. ***hamartia*** = a failing to hit the mark; aberration from prescribed law (connected with and resulting from the above). In N.T. always in a moral sense = a sin, whether by omission or commission, in thought, word, or deed. Also used in connection with the sin-offering (Heb. 10. 6, 8, 18; 13. 11, as in Ps. 40. 6, cp. Lev. 5. 8).

2. ***hamartema*** = the actual sin. The evil principle in action; the sinful act or deed.

3. ***paraptoma*** = a falling aside, when one should have stood upright. Hence (morally) a fall, a falling aside from truth and equity; a fault, or trespass.

In Romans 5. 12, No. 1 entered the world. The disobedience of Adam (*vv.* 15, 17, 18) was No. 3, and the law entered that No. 3 which before was error, might become criminal in the knowledge of the sinner. After this, where No. 1 abounded, grace did much more abound.

II. WICKEDNESS.

1. ***ponēria*** = depravity; iniquity, the wicked acting of the evil nature. See No. III. 1 below.

2. ***kakia*** = depravity, the vicious disposition and desires, rather than the active exercise of them, which is No. 1 (*ponēria*).

III. EVIL (Adj. and Noun).

1. ***ponēros*** = full of labours and pains in working mischief; evil intent (Matt. 12. 39. Luke 11. 29); grudging, in connection with the idea expressed in the "evil eye" (Matt. 6. 23; 20. 15. See the context, and cp. Luke 11. 13).

2. ***kakos*** = depraved, bad in nature. Cp. No. II. 2.

3. ***anomos*** = lawless, contempt of law.

4. ***anomia*** = lawlessness.

5. ***athesmos*** = breaking through all restraints of ordinances or institutes, divine or human, to gratify one's lusts. Occurs only in 2 Pet. 2. 7; 3. 17.

IV. UNGODLINESS.

asebeia = impiety, absence of "the fear of God", having no reverence for sacred things; irreligious. Sept. for *pasha'*. Ap. 44. ix.

V. DISOBEDIENCE, ETC.

1. ***apeitheia*** = unwillingness to be persuaded, leading to obstinacy.

2. ***parakoē*** = unwillingness to hear, disobedient.

VI. TRANSGRESS, TRANSGRESSOR.

1. ***parabainō*** = to step on one side, overstep, go aside from, violate, transgress.

2. ***parerchomai*** = to go past, pass by, neglect.

3. ***parabatēs***, one who steps aside, or oversteps.

VII. INIQUITY.

1. ***adikia*** = unrighteousness, wrongdoing.

2. ***adikēma*** = a wrong done.

3. ***paranomia*** = acting contrary to law or custom. Occ. only in 2 Pet. 2. 16.

VIII. ERR, ERROR.

1. ***planaō*** = to cause to wander or go astray; used of doctrinal error and religious deceit. Cp. *planos* (1 Tim. 4. 1, "seducing").

2. ***apoplanaō***. No. 1 with *apo* = away from, prefixed (Ap. 104. iv). In Pass., to go astray from, swerve. Occ. only in Mark 13. 22 and 1 Tim. 6. 10.

3. ***astocheō*** = to deviate from. Occ. only in 1 Tim. 1. 6; 6. 21. 2 Tim. 2. 18.

IX. FAULT.

hettēma = a diminishing of that which should have been rendered in full measure; diminution, decrease. Occ. in Rom. 11. 12 and 1 Cor. 6. 7.

129 THE SYNONYMOUS WORDS FOR "WORLD", "EARTH", ETC.

There are four Greek words which are thus translated; and it is most important that they should be, in each occurrence, carefully distinguished. They are as follows:—

1. ***kosmos***=the world as created, ordered, and arranged. Hence it is used in the LXX for the Heb. word rendered "ornament". See Ex. 33. 5, 6. Isa. 49. 18. Jer. 4. 30. Ezek. 7. 20, &c. It denotes the opposite of what man has called "chaos", which God never created. See notes on Isa. 45. 18 and Gen. 1. 2: for the Heb. *bārā'* means not only to create, but that what was created was beautiful. The root, meaning to carve, plane, polish, implies both order and beauty. Cp. Ap. 146.

2. ***aiōn***=an age, or age-time, the duration of which is indefinite, and may be limited or extended as the context of each occurrence may demand.

The root meaning of *aiōn* is expressed by the Heb. *'olām* (see Ap. 151. I. A and II. A) which denotes indefinite, unknown or concealed duration: just as we speak of "the patriarchal age", or "the golden age", &c. Hence, it has come to denote any given period of time, characterized by a special form of Divine administration or dispensation.

In the plural we have the Heb. *'olāmīm* and Gr. *'aiōnes* used of ages, or of a succession of age-times, and of an abiding from age to age. From this comes the adjective *aiōnios* (Ap. 151. II. B), used of an unrestricted duration, as distinct from a particular or limited age-time. These age-times must be distinct or they could not be added to, or multiplied, as in the expression *aiōns* of *aiōns*.

These ages or age-times were all prepared and arranged by God (see Heb. 1. 2; 11. 3); and there is a constant distinction in the New Testament between "this age", and the "coming age" (see Matt. 12. 32. Heb. 1. 2. Eph. 1. 21).

"This age" is characterized by such passages as Matt. 13. 24–30, 36–43. Mark 4. 19; 10. 30. Rom. 12. 2. 1 Cor. 2. 8. 2 Cor. 4. 4. Gal. 1. 4. Eph. 2. 2 (transl. "course"). 2 Tim. 4. 10. Tit. 2. 12.

The "coming age" is characterized in such passages as Matt. 13. 39, 40, 49; 24. 3; 28. 20. Mark 10. 30. Luke 18. 30; 20. 35. 1 Cor. 15. 23. Tit. 2. 13.

The conjunction of these ages is spoken of as the *sunteleia*, marking the end of one age and the beginning of another.

Other indefinite durations are mentioned, but they always refer to some unknown and prolonged continuance, the end of which cannot be seen; such as the end of life (Ex. 21. 6). Hence the Hebrew Priesthood was so characterized because its end could not be foreseen (see Ex. 40. 15. 1 Sam. 1. 22. Heb. 7. 12). It is used in the same way in other connections (see Matt. 21. 19. John 8. 35). For further information see Ap. 151. II. A.

3. ***oikoumenē***=the world as inhabited. It is from the verb *oikeō*=to dwell. It is used of the habitable world, as distinct from the *kosmos* (No. 1 above, which=the world as *created*). Hence, it is used in a more limited and special sense of the Roman Empire, which was then predominant. See Luke 2. 1; 4. 5; 21. 26. It is sometimes put by the Fig. *Metonymy* (of the *Adjunct*), Ap. 6, for the inhabitants (Acts 17. 6, 31. Heb. 2. 5, &c.).

4. ***gē***=land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil.

130 THE SYNONYMOUS WORDS FOR "LIGHT", ETC.

1. ***phōs***=light (underived and absolute); the opp. of darkness. Used therefore specially of God (John 1. 4, 5; 8. 12. 1 John 1. 5, &c.).

2. ***phōstēr***=a light, or light-giver, used of star light, and light holders or bearers (cp. Gen. 1. 14, 16).

3. ***phōtismos***=a lighting, illumination, shining.

4. ***luchnos***=a portable hand-lamp fed by oil, burning for a time and then going out. See John 5. 35, where *luchnos* is used of John the Baptist in contrast with No. 1 (*phōs*), which is used of Christ (John 8. 12, &c.).

5. ***luchnia***=a lampstand.

6. ***lampas***=a torch (Judg. 7. 16, 20) fed with oil from a small vessel (the *angeion* of Matt. 25. 4) constructed for the purpose.

7. ***phengos***=light (No. 1) in its effulgence, used of moonlight, except in Luke 11. 33 where it is used of lamp-light. Occurs elsewhere only in Matt. 24. 29 and Mark 13. 24.

131 THE SYNONYMOUS WORDS FOR "HELL", ETC.

"Hell" is the English rendering of *two* different Greek words in the N.T.

The English word is from the Anglo-Saxon *hel*, Genitive Case *helle*=a hidden place, from the Anglo-Saxon *helan*=to hide.

It is in the N.T. used as the translation of two Greek words:—

I. ***Gehenna***. Gr. *geenna*. This is the transliteration of the Heb. *Gai' Hinnōm*, i.e. the Valley of Hinnōm or "the Valley" of [the sons of] Hinuōm, where were the *fires* through which children were passed in the worship of Moloch.

In the O.T. *Tophet* was the Heb. word used, because it was a place in this valley.

In our Lord's day the idolatry had ceased, but the *fires* were still continually burning there for the destruction of the refuse of Jerusalem. Hence, *geenna* was used for the fires of destruction associated with the judgment of God. Sometimes, "*geenna* of fire". See 2 Kings 23. 10. Isa. 30. 33. Jer. 7. 31, 32; 19. 11–14.

Geenna occurs 12 times, and is always rendered "hell", viz. Matt. 5. 22, 29, 30; 10. 28; 18. 9; 23. 15, 33. Mark 9. 43, 45, 47. Luke 12. 5. Jas. 3. 6.

II. ***Hadēs***. Gr. *hadēs*, from *a* (privative) and *idein*, to see (Ap. 133. I. i); used by the Greeks for *the unseen* world.

The meaning which the Greeks put upon it does not concern us; nor have we anything to do with the imaginations of the heathen, or the traditions of Jews or Romanists, or the teachings of demons or evil spirits, or of any who still cling to them.

The Holy Spirit has used it as one of the "words pertaining to the earth", and in so doing has "purified" it, "as silver tried in a furnace" (see notes on Ps. 12. 6). From this we learn that His own words "are pure", but words belonging to this earth have to be "purified".

The Old Testament is the fountain-head of the Hebrew language. It has no literature behind it. But the case is entirely different with the Greek language. The Hebrew *Sh'ōl* is a word Divine in its origin and usage. The Greek *Hades* is human in its origin and comes down to us laden with centuries of development, in which it has acquired new senses, meanings, and usages.

Seeing that the Holy Spirit has used it in Acts 2. 27, 31 as His own equivalent of *Sh'ōl* in Psalm 16. 10, He has settled, once for all, the sense in which we are to understand it. The meaning He has given to *Sh'ōl* in Ps. 16. 10

is the one meaning *we* are to give it wherever it occurs in the N.T., whether we transliterate it or translate it. We have no liberty to do otherwise, and must discard everything outside the Word of God.

The word occurs eleven times (Matt. 11. 23; 16. 18. Luke 10. 15; 16. 23. Acts 2. 27, 31. 1 Cor. 15. 55. Rev. 1. 18; 6. 8; 20. 13, 14); and is rendered "hell" in every passage except one, where it is rendered "grave" (1 Cor. 15. 55, marg. "hell").

In the R.V. the word is always transliterated "Hades", except in 1 Cor. 15. 55 (where "death" is substituted because of the reading, in all the texts, of *thanate* for *hadē*), and in the American R.V. also.

As *Hades* is the Divine Scriptural equivalent of *Sh*^{e}*ōl*, further light may be gained from Ap. 35, and a reference to the 65 passages there given. It may be well to note that while "Hades" is rendered "hell" in the N.T. (except once, where the rendering "the grave" could not be avoided), *Sh*^{e}*ōl*, its Hebrew equivalent, occurs 65 times, and is rendered "the grave" 31 times (or 54 %); "hell" 31 times (4 times with margin "the grave", reducing it to 41·5 %); and "pit" only 3 times (or 4·5 %).

"The grave", therefore, is obviously the best rendering, meaning *the state of death* (Germ. *sterbend*, for which we have no English equivalent); not the *act* of dying, as an examination of all the occurrences of both words will show.

1. The rendering "pit" so evidently means "the grave" that it may at once be substituted for it (Num. 16. 30, 33. Job 17. 16).

2. The rendering "the grave" (not "a grave", which is Hebrew *keber*, or *bōr*) exactly expresses the meaning of both *Sh*^{e}*ōl* and *Hades*. For, as to *direction*, it is always down: as to *place*, it is in the earth: as to *relation*, it is always in contrast with the state of the living (Deut. 32. 22–25 and 1 Sam. 2. 6–8); as to *association*, it is connected with mourning (Gen. 37. 34, 35), sorrow (Gen. 42. 38. 2 Sam. 22. 6. Ps. 18. 5; 116. 3), fright and terror (Num. 16. 27, 34), mourning (Isa. 38. 3, 10, 17, 18), silence (Ps. 6. 5; 31. 17. Ecc. 9. 10), no knowledge (Ecc. 9. 5, 6, 10), punishment (Num. 16. 29, 34. 1 Kings 2. 6, 9. Job 24. 19. Ps. 9. 17 (R.V.=*re*-turned)), corruption (Ps. 16. 10. Acts 2. 27, 31); as to *duration*, resurrection is the only exit from it (Ps. 16. 11. Acts 2. 27, 31; 13. 33–37. 1 Cor. 15. 55. Rev. 1. 18; 20. 5, 13, 14).

III. ***Tartaroō*** (occurs only in 2 Pet. 2. 4)=to thrust down to Tartarus, *Tartarus* being a Greek word, not used elsewhere, or at all in the Sept. Homer describes it as subterranean (cp. Deut. 32. 22, which may refer to this). The Homeric *Tartarus* is the prison of the Titans, or giants (cp. Heb. *Rephaim*, Ap. 25), who rebelled against *Zeus*.

132 THE SYNONYMOUS WORDS FOR "KNOW", "KNOWLEDGE", ETC.

I. The Verb.

i. ***oida***=to know (intuitively) without effort, to understand. No. i is subjective, while No. ii is objective.

ii. ***ginōskō***=to know (by experience, or effort); to acquire knowledge, become acquainted with; hence, to come or get to know, learn, perceive. See John 1. 48. 1 John 5. 20. Eph. 5. 5.

iii. ***epi-ginōskō***. No. ii with *epi*=upon (Ap. 104. ix); to know thereupon, to become thoroughly acquainted with; to know thoroughly and accurately, recognize. See 1 Cor. 13. 12.

iv. ***pro-ginōskō***. No. ii with *pro* (Ap. 104. xiv)=to get to know beforehand, to foreknow.

v. ***epistamai***=to obtain, and thus have a knowledge of anything by proximity to it, or as the result of prolonged attention; in contrast with the process of getting to know it, or with a mere casual, *dilettante* acquaintance with it. See Acts 15. 7; 18. 25; and see note on 19. 15.

II. The Noun.

i. ***gnōsis***=knowledge acquired by learning, effort, or experience. The result of No. ii, above.

ii. ***epignōsis***=precise or further knowledge, thorough acquaintance with; true knowledge.

iii. ***sunesis***=native insight, understanding, capacity to apprehend; used of reflective thought, while *sophia* (wisdom) is used of productive thought.

133 THE SYNONYMOUS WORDS FOR "SEE", "LOOK", "BEHOLD", ETC.

The following twenty-three words are to be thus distinguished and understood:—

I. SEE.

1. ***eidon***=to see: implying not the mere act of looking, but the actual perception of the object; thus differing from *blepō* (No. 5, below).

2. ***idou*** is the Imperative Aorist Middle of *eidon* (see No. 1, above)=See! Behold! calling attention to something external to one's self.

3. ***ide*** is the Imperative Active of the Second Aorist *eidon* (No. 1, above), as calling attention to something *present*.

4. ***oida***=to know intuitively, without effort or experience; to have perceived or apprehended. Cp. the verb *ginōskō*, which means *to get to know*, by effort, experience, or revelation. See the two verbs in the same verse (John 8. 55; 13. 7. 1 John 5. 20), and Ap. 132. I. 1.

5. ***blepō***=to have the power of seeing, to use the eyes, to look at; used of the act of looking, even though nothing be seen. Hence, to observe accurately and with desire; used of mental vision, and implying more contemplation than *horaō* (see No. 8, below).

6. ***anablepō***. This is *blepō* (No. 5, above), with the Preposition *ana* prefixed (see Ap. 104. i)=to look up (e.g. Mark 8. 24), to look again; hence, to recover sight (e.g. Matt. 11. 5).

7. ***emblepō***=to look in or into, fix the eyes upon, or look intently. It is *blepō* (No. 5, above) with the Preposition *en* (Ap. 104. viii) prefixed, and denotes a looking or regarding fixedly. Hence, to know by inspection (e.g. Matt. 19. 26. Mark 8. 25. Acts 22. 11).

8. ***horaō***=to perceive with the eyes. It is used of bodily sight, and with special reference to the thought as to the object looked at. It thus differs from No. 5, above, in the same way as No. 1 does, and from No. 1 in that it has regard to the *object*, while No. 1 refers to the *subject*.

(a) ***opsomai*** is used as the Future of *horaō* (No. 8, above), and has regard to the object presented to the eye, and to the subject which perceives, at the same time. It denotes, not so much the act of seeing (like Nos. 5 and 8, above), but the state and condition of the one to whose eye the object is presented. Hence, to truly comprehend.

9. ***aphoraō***=to look away from others at one who is regarded earnestly (e.g. Heb. 12. 2, where alone it occurs). It is No. 8, with *apo* (Ap. 104. iv) prefixed.

10. ***optanomai***=to behold, and in Passive, to appear or be seen. It is a rare form of the Present, formed from No. 8, as above. Occurs only in Acts 1. 3.

11. ***theōreō***=to be a spectator of, to gaze at, or on, as a spectacle. Our. Eng. word "theatre" is from the same root. Hence, it is used of bodily sight, and assumes the actual presence of the object on which the gaze is fixed, and that it is a continued and prolonged gaze. It differs from No. 8, above, as that may be only the act of an instant.

12. ***theaomai*** is, in meaning, like No. 11, above, but differing from it in that No. 11 has regard to the *object* gazed upon, while this has regard to the *subject* who gazes. Hence, it is used of gazing with a purpose; to see with desire, or regard with admiration.

13. ***historeō***=to inquire: i.e. to have an interview with a person with a view to becoming personally acquainted through conversation. Occ. only in Gal. 1. 18.

II. BEHOLD.

1. ***epeidon.*** This is No. I. 1, with *epi*=upon (Ap. 104. ix) prefixed; to look upon. It is the second Aorist of *ephoraō* (No. I. 8), with *epi*=upon (Ap. 104. ix) prefixed. It occurs only in Luke 1. 25 and Acts 4. 29.

2. ***epopteuō***=to look over, overlook, watch, and thus be an eyewitness of. Occ. only in 1 Pet. 2. 12; 3. 2. It is derived from No. I. 8, above, with *epi* (Ap. 104. ix) prefixed.

3. ***anatheōreō.*** It is No. I. 11, with *ana* (Ap. 104. i) prefixed. Hence it=to gaze on with purpose and attention. Occ. only in Acts 17. 23; and Heb. 13. 7.

4. ***katanoeō***=to perceive with the senses, referring to the *object* of observation rather than to the act of getting to know (as with *ginōskō*, Ap. 132. I. ii). It has regard to the conscious action of the mind in getting to see or understand.

III. LOOK.

1. ***anablepō.*** See No. I. 6, above.

2. ***parakuptō***=to stoop down beside (*para.* Ap. 104. xii) anything in order to look at it more closely.

3. ***prosdokeō***=to watch for (*pros.* Ap. 104. xv) anything, expect and thus look or wait for.

4. ***emblepō.*** This is No. I. 5, above, with *epi*=upon (Ap. 104. ix) prefixed.

5. ***episkeptomai***=to look upon (Ap. 104. ix), as though to select; to look out, so as to select.

6. ***atenizō***=to fix the eyes intently upon.

134 THE SYNONYMOUS WORDS FOR "PRAY" AND "PRAYER".

I. The Verb.

1. ***euchomai***=to speak out, utter aloud. Hence, to wish or vow (Acts 26. 29. 2 Cor. 13. 7. Jas. 5. 16).

2. ***proseuchomai.*** No. 1 with *pros* (Ap. 104. xv) prefixed=to pray to. It is restricted to prayer to God in N.T. First occ. in Matt. 5. 44.

3. ***erōtaō***=to ask or request a *person* to do (rarely to give) something: thus differing from No. 4 below.

4. ***aiteō***=to ask for something to be given (not done, as No. 3). Commonly used of an inferior addressing a superior.

5. ***deomai***=to want, lack, or need; then, to make known one's need; hence, to supplicate, beseech.

6. ***parakaleō***=to call aside, appeal to (by way of exhortation, entreaty, comfort, or instruction).

II. The Noun.

1. ***euchē***=a prayer (to God); also, a vow made to God.

2. ***proseuchē***=No. 1 with *pros* (Ap. 104. xv, prefixed). The word is quite common in the *Papyri*, though in the N.T. it is restricted to prayer offered to God, having regard to the power of Him Who is invoked and giving prominence to *personal devotion*. Also used of a place of prayer (Acts 16. 13).

3. ***deēsis***=a petition for a special object, having regard to our necessity rather than to God's sufficiency to supply it: giving prominence to *personal need*. In Byzantine Greek it was used of a *written* petition (as in Eng.).

4. ***enteuxis***=confiding access to God, giving prominence to childlike confidence in prayer. Occ. only in 1 Tim. 2. 1; 4. 5.

5. ***aitēma***=a specific petition for a particular thing, cp. No. I. 4. Occurs only in Luke 23. 24. Phil. 4. 6. 1 John 5. 15.

135 THE SYNONYMOUS WORDS FOR "LOVE".

I. The Verb.

1. ***agapaō***=to regard with favour, to make much of a thing or person, on principle. The cause or ground of No. 2.

2. ***phileō***=to kiss, to be fond of, having regard to *feeling* as distinct from principle. The demonstration of No. 1. Hence No. 2 is never used of man's love to God: this is always No. 1. Both words are used of God's love to man. No. 2 is used of the Lord's love for Lazarus (John 11. 3, 36), but not in *v.* 5, where the sisters are included. See the notes on John 21. 15–17; and on John 12. 25.

II. The Noun.

1 ***agapē***. No. 2, below, was the common word used by the Greeks, for love; and even this is far lower than the N.T. *philadelphia* (=love of the brethren) *Agapē* is spontaneous love, irrespective of "rights". The word was supposed to be peculiar to the N.T., but it is found in the *Papyri*.

2. ***philanthrōpia***=philanthropy, or love of man, which did not go beyond giving man his "rights", among the Greeks. It is used in a far higher sense in Tit. 3. 4; occurs elsewhere only in Acts 28. 2. Cp. the Adverb *philanthrōpōs* (Acts 27. 3, "courteously").

III. The Adjective.

agapētos=beloved. The word used of the Lord Jesus by the Father. See Matt. 3. 17; 12. 18; 17. 5. Mark 1. 11; 9. 7. Luke 3. 22; 9. 35; and in Mark 12. 6. Luke 20. 13, by Himself. A special epithet of the Saints in the Epistles.

136 THE SYNONYMOUS WORDS FOR "WASH".

The following nine Greek words are rendered "wash" in the English N.T.:—

i. ***niptō***=to wash some part of the body (as the face, hands, or feet).

ii. ***aponiptō.*** No. 1 with *apo*=away from (Ap. 104. iv); to wash off from (a *part* of the body) and for one's self.

iii. ***louō***=to bathe (the whole body).

iv. ***apolouō.*** No. 3 with *apo*=away from (Ap. 104. iv); to wash off from the whole body by bathing. Occ. only in Acts 22. 16, and 1 Cor. 6. 11.

v. ***plunō***=to wash (inanimate things, such as clothes). Occ. only in Rev. 7. 14.

vi. ***apoplunō.*** No. 5 with *apo*=away from (Ap. 104. iv); to wash inanimate things thoroughly. Used only of nets (Luke 5. 2).

vii. ***baptizō.*** Rendered "wash" only in Mark 7. 4, and Luke 11. 38. See Ap. 115.

viii. ***brechō***=to wet (on the surface, like rain), moisten.

These words must be carefully distinguished. See notes on John 13. 10: "He that is washed (No. 3) needeth not save to wash (No. 1) his feet".

In the Septuagint of Lev. 15. 11, the three principal words are used in one verse: "And whomsoever he toucheth that hath the issue, and hath not rinsed (No. 1) his hands in water, he shall wash (No. 5) his clothes, and bathe himself (No. 3) in water", &c.

ix. ***rhantizō***=to sprinkle (ceremonially), and thus cleanse or purify. Occ. only in Heb. 9. 13, 19, 21; 10. 22.

137 THE SYNONYMOUS WORDS FOR "WORSHIP".

The following six Greek words are rendered "worship" in the A.V.:—

1. ***proskuneō***=to prostrate one's self (in reverence), do homage. Used, therefore, of the *act* of worship.

2. ***sebomai***=to revere, to feel awe. Used, therefore, of the *inward feelings* (as No. 1 is of the outward act).

3. ***sebazomai***=to be shy, or timid at *doing anything*. Occurs only in Rom. 1. 25.

4. ***latreuō***=to serve in official service (for hire, or reward). Used of serving God in the externals of His worship.

5. ***eusebeō***=to be pious or devout towards any one; to act with reverence, respect, and honour.

6. ***therapeuō***=to wait upon, minister to (as a doctor does); hence=to heal; to render voluntary service and attendance. Thus differing from No. 4.

138 THE DOUBLE MIRACLES OF MATT. 9. 18; MARK 5. 22; AND LUKE 8. 41.

Discrepancies, so-called, are manufactured when similar miracles are regarded as identical. One such example is seen in the case of the two demoniacs of Matt. 8. 28 and the one demoniac of Mark 5. 1–20. (See note on Matt. 8. 28).

Another is that of the two storms on the lake of Matt. 8. 24 (Mark 4. 37–41) and Luke 8. 22–25.

Another is that of the lepers of Matt. 8. 2 (Mark 1. 40) and Luke 5. 12. See the notes, and cp. Ap. 152.

Why should not words be repeated at different times and under other circumstances? And as there were many people suffering in various places from similar diseases, why should we not expect to find similar miracles?

Why assume that two miracles, which are apparently alike in general character, are identical, and then talk about the two accounts being contradictory?

Two examples are furnished, not only in the case of two separate miracles, but in the case of *pairs* of double miracles.

1. There were two females raised from the dead.

The first (Matt. 9. 18) was *to korasion* (a little girl), whose father was probably a civil magistrate (*archōn*). She died before her father started to see the Lord, and so no messengers were dispatched with the news.

The second (Mark 5. 22. Luke 8. 41) was *to paidion*, a girl of about twelve years (see Ap. 108. v), whose father was one of the rulers of the Synagogue (*archisunagōgos*), by name Jairus. She was not dead. No mourning had commenced, but as the Lord approaches news of her death was brought.

Other antecedents and consequents of time and place and circumstances are all different.

2. There were two women suffering from the same disease. And why not? It is not surprising that there were two, but surprising there were not more—as probably there were among the many unrecorded (Matt. 14. 36. Mark 3. 10; 6. 56. Luke 6. 19).

The first (Matt. 9. 20) was evidently watching her opportunity, and had probably heard the report of the Lord's "touch". She came behind Him; and there is no mention of a crowd as in the case of the other woman.

The first spoke "within herself" of what she would do; the second had spoken to her friends.

The Lord saw the first woman, and spoke before the healing was effected. He did not see the second, and inquired after the healing was accomplished.

In the first the disciples said nothing, but in the second they reasoned with the Lord as to the crowds.

In the first there is no mention of physicians or of spiritual blessing received. In the second case both are mentioned.

It appears, therefore, that in these cases we have two pairs of double miracles, with differences so great that they cannot be combined and treated as being identical.

139 "DEAD" AND "THE DEAD".

The word *nekros* (Noun and Adjective) has different meanings, according as it is used in different connections:—

1. With the Article (*hoi nekroi*) it denotes *dead bodies*, or corpses or carcasses in the grave, apart from the personality they once had. This is the O.T. idiom also. See Sept., Gen. 23. 3, 4, 6, 8. Deut. 18. 11; 28. 26. Jer. 7. 33; 9. 22; 19. 7. Ezek. 37. 9. See notes on Matt. 22. 31. 1 Cor. 15. 35.

2. Without the Article (*nekroi*) it denotes the persons who were once alive, but who are now alive no longer: i.e. dead persons as distinct from dead bodies. Cp. Deut. 14. 1. Judg. 4. 22. Lam. 3. 6. And see notes on Matt. 22. 32. Acts 26. 23. 1 Cor. 15. 12, 12, 13, 15, 16. Heb. 13. 20, &c.

3. With a Preposition, but *without* the Article, which may be latent in the Preposition (*ek nekrōn*), it denotes out from among dead people. See notes on

Mark 9. 9, 10. Luke 16. 30, 31. John 20. 9. Acts 10. 41. Rom. 6. 13; 10. 7, 9; 11. 15. 1 Cor. 15. 12–, 20. Heb. 11. 19.

4. With a Preposition, and *with* the Article; e.g. *ek tōn nekrōn*, it denotes emphatically out from among the dead bodies, or corpses. Cp. Eph. 5. 14. Col. 1. 18; 2. 12.

5. The bearing of this on 1 Pet. 4. 6 will be better seen if we note that we have *nekroi* (See No. 2, above), meaning people who were then dead, but who had had the Gospel preached (Ap. 121. 4) to them while they were alive; and this is confirmed by the Gr. Particle, *men* (=although) in the next clause, which is ignored both by the A.V. and R.V. The verse reads thus: "For to this end to those who are (now) dead was the Gospel preached, that though they might be judged in the flesh, according to [the will of] men[1], yet they might live [again, in resurrection], according to [the will of] God, as regards [the] spirit"; i.e. in spiritual bodies, spoken of in 1 Cor. 15. 44, 45.

To this end—to give those to whom the apostle wrote this hope—the Gospel was preached to them, as described in 1 Pet. 1. 12, 25. The hope of glory was thus set over against their sufferings (1 Pet. 1. 11; 4. 13).

[1] That this is the meaning may be seen from the use of *kata* (Ap. 104. x. 2). Rom. 8. 27; 15. 5. 1 Cor. 12. 8; 15. 32; 2 Cor. 11. 17. Gal. 1. 4, 11. Eph. 1. 5, 9, 11, 19; 2. 2. Col. 2. 8. 1 Pet. 4. 14, 19. 1 John 5. 14.

140 "THE GOSPEL OF THE KINGDOM" AND OTHER "GOSPELS".

About the meaning of the word rendered "Gospel" there is no question or doubt; and the origin and exact meaning of the English word does not matter.

The Greek word *euangelion* means *good news*, glad tidings; and these good tidings, which may be concerning various and different subjects, must be distinguished. See Phil. 1. 10, note. There is, first:—

I. "THE EVERLASTING GOSPEL" (or GOOD NEWS).

This was proclaimed from the first, i.e. after the Fall, and it was proclaimed to men as men, by God, the Creator, to His creatures. Its message was that the Creator was alone to be feared and worshipped, and men were to have no other gods beside Him. He was the holy and righteous One, and He was, and is, and will be the only and final Judge of men. God proclaimed this from the first, and among its heralds were ENOCH, "the seventh from Adam", who proclaimed His coming for this judgment of the ungodly (Jude 14, 15); and NOAH, a herald of righteousness and of coming righteous judgment (Heb. 11. 7 and 2 Pet. 2. 5).

When the "calling on high" shall have been given (Phil. 3. 14), and when "transgressors are come to the full" (Dan. 8. 23), and before the Kingdom is set up in glory, this Gospel (or good news) will again be proclaimed (Rev. 14. 6). It is "everlasting", and men, as such, will be called upon to "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth", &c. (Rev. 14. 7).

This is the Gospel proclaimed by the Creator to His sinful creatures after the Fall; and it will be proclaimed again at the end. Hence its name "everlasting". Then followed:—

II. THE GOSPEL (or GOOD NEWS) OF THE KINGDOM.

To Abraham and his seed was the good news proclaimed, and the promise given that God would make of him a nation in whom all the families of the earth should be blessed (Gen. 12. 1–3). This good news was gradually expanded and developed.

In Gen. 15. 4 the heir was announced, and this heir was to be the Messiah (Gal. 3. 16).

In Gen. 15. 8–21 the inheritance was secured by an unconditional promise (not by a covenant between two parties, one of whom might break it, Gal. 3. 18–20). That inheritance was (and is yet to be) "the Holy Land", "Immanuel's Land" (Isa. 8. 8), Immanuel Himself being the Governor (Isa. 9. 6, 7), and "the zeal of the LORD of hosts" its security.

In 2 Sam. 7 the throne was secured to David and his seed by another unconditional promise, and in due time Messiah came unto His own (John 1. 11).

This "good news" was first heralded by angels sent specially from heaven; and the exact terms of the proclamation are recorded. The angel of Jehovah spoke from the glory of Jehovah, and said:—

> "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST, THE LORD."

Thus the *good news* concerned a Person. Who would "save His People from their sins" (Matt. 1. 21): the Saviour Whom God had anointed (Messiah), appointed, given, and sent. [At this point see and note the object and subject of Christ's ministry as set forth in Appendix 119.]

In the proclamation of this Kingdom the Lord taught in parables; for there were "mysteries" (i.e. *secrets*) which concerned the rejection, and consequent postponement and abeyance of the Kingdom, which could not openly be made known, but only in private ("in the house", Matt. 13. 36).

It had been foreseen, and therefore foretold, that His People would not receive Him, and would reject Him (Isa. 53, &c.) and put Him to death. This would not affect the fulfilment of all the promised glories connected with the Kingdom. See Luke 24. 26: "Ought not Christ to have suffered these things, and to enter into His glory?" Cp. Acts 3. 18; 17. 3.

True, Christ had been put to death; but God had sworn to David, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne (Acts 2. 30). This was now fulfilled: therefore the proclamation of the Kingdom and the King (for there cannot be the one without the other) was at once formally made by Peter in Acts 3. 18–26.

This proclamation was made by Peter and the Twelve in the capital of the Land (according to Matt. 22. 1–7), and by Paul throughout the synagogues of the Dispersion, until it was all brought to a crisis in Rome (the capital of the Dispersion). Paul and those who heard the Lord thus "confirmed what at the first began to be spoken by the Lord". They did not go beyond it by altering its terms; and God bare them "witness by signs and wonders, and divers miracles, and spiritual gifts" (Heb. 2. 1–4).

In Acts 28 this was brought to a conclusion by a formal rejection on the part of "the chief of the Jews" (Acts 28. 17–29), and of these, not a few, but "many" (*v.* 23); and, after a discussion, which lasted throughout the whole day, the proclamation was finally rejected; and, after the prophecy of Israel's blindness (Isa. 6. 9, 10) had been quoted for the third and last time[1], the dispensation of the proclamation of "the Gospel (or good news) of the Kingdom" ceased, and is now, therefore, in abeyance, for "NOW, we see NOT YET all things put under Him" (Heb. 2. 8).

All these "mysteries" (or *secrets*) concerning the postponement and abeyance of the Kingdom were spoken "in parables", "because (the Lord said), it is given unto you (unto the disciples) to know the secrets of the kingdom of heaven, but to them (to the People) it is not given" (Matt. 13. 11); going on to explain His action by quoting (for the first time) the prophecy of Israel's blindness (Isa. 6. 9, 10)[1].

There was nothing in Old Testament prophecy that told of what the Lord reveals in these Parables of the Kingdom: how it would be rejected, and to what lengths the People would go in the rejection of the King; what would happen in consequence; how a second offer would be proclaimed, and how that too would be rejected; and what new revelation would be made in consequence.

[1] The *second* time being in John 12. 37–41.

All this was hidden in the parables spoken by the Lord, yet revealed to the disciples, and written for our learning (Matt. 13. 16, 36, 51, 52. Luke 24. 26, 27, 44–46. Acts 1. 3, 6, 7). Any interpretation which proceeds on other lines can only end in a blindness equal to that which fell on the Jewish nation. This *interpretation* will in no wise detract from, or lessen, the value of such *application* as we may make for ourselves, so long as such application does not ignore the definite revelation made subsequently in the Prison Epistles in fulfilment of the Lord's promise in John 16. 12–15.

The following parables set forth the proclamation of the Gospel of the Kingdom, from various points of view:—

1. THE PARABLE OF THE SOWER (Matt. 13. 3–23).

This, the first parable, covers the whole ground.

The "seed" was "the word of (or concerning) the Kingdom". When repeated later (Luke 8. 5–15), the sphere is extended and widened, and is less local and exclusive. This is by way of application.

The First Sowing was "by" the wayside. This must have been the proclamation by John the Baptist (Matt. 3. Mark 1. 1–8. Luke 3. 1–18. John 1. 6–36). This was "by the wayside", and the opposition of the evil one is shown in the birds of evil omen (as in the case of the mustard tree, *vv.* 31, 32). Hence the seed was "devoured" and the word was "not understood" (*vv.* 4, 19).

The Second Sowing was by Christ Himself (Matt. 4. 17), the Twelve (Matt. 10. 7), and the Seventy (Luke 10. 1–20). This sowing was on the stony ground, and was received "with joy" (Matt. 13. 20; see Mark 6. 20, and 12. 37. Luke 4. 22). This was unfruitful (Mark 4. 16, 17).

The Third Sowing was by Peter and the Twelve, and "by them that heard Him" (the Son, Heb. 2. 3) during the Dispensation of the Acts. It was "among the thorns". Peter proclaimed the Kingdom (Acts 3. 18–26), and repeated the call to national repentance, which was the one abiding condition of national blessing. But the seed was choked. The "thousands of Jews" who at first "received the word", continued "all zealous of the law" (Acts 21. 20. Gal. 3. 1–5, 10–13; 4. 9; 5. 1–4). This sowing came to a crisis in Acts 28, when the Kingdom was rejected, and has since been in abeyance. See Ap. 112, 113, and 114.

The Fourth Sowing is in the future. It will be the final proclamation of "the Gospel of the Kingdom", immediately preceding and during the Tribulation (Matt. 24. 14). Blindness has "happened to Israel", but it is only "in part" (Rom. 11. 25). The "how long" of Isa. 6. 11 will ere long be seen. This sowing will be of short duration only, as were the other three, and numbered by "days" (Dan. 12. 13. Matt. 24. 22. Luke 17. 26). There will be a special manifestation of the presence and power of the Lord (Matt. 28. 20), at the end (*sunteleia*) of this age; and, when this sowing is over, the end (*telos*) will come (Matt. 24. 13, 14), concerning which the disciples had enquired in *v.* 3.

2. THE PARABLE OF THE MARRIAGE FEAST (Matt. 22. 1–14).

The servants first sent forth were John the Baptist, the Twelve, and the Seventy, and these were sent to those who had been previously bidden. But "they would not come".

The "other servants" who were next sent were Peter, the Twelve, and "them that heard Him" (Heb. 2. 3, 4) during the dispensation of the Acts, as foreshown in *v.* 4.

They proclaimed that "all things were ready". Nothing now was wanting. The "sufferings" had been fulfilled and the glory was ready to be revealed (Luke 24. 26, 46. Acts 3. 18. 1 Pet. 1. 5). Therefore, "Repent ye", &c." (Acts 2. 38, 39; 3. 19).

But instead of repenting they "took His servants, and entreated them spitefully, and slew them" (Matt. 22. 5, 6). Some they imprisoned (Acts 4. 3; 5. 18; 8. 3; 9. 1, 13, 21); one they stoned (Acts 7. 59); another they "killed with the sword" (Acts 12. 2). This shows that that dispensation could not have ended with the stoning of Stephen in Acts 7, for James was slain after that; and other persecutions were continued up to the end (Acts 28. 17).

"But the King was wroth, and sent His armies, and destroyed those murderers, and burned up their city" (Matt. 22. 7). The Temple was burned, and the nation was dispersed.

The last servants sent will go "into the highways" of the world. Here we have, again, a reference to the yet future proclamation of "the Gospel of the Kingdom".

Now, this marriage-feast is postponed; and all invitations to it are in abeyance. Its future fulfilment is yet to take place. This is referred to in Matt. 24. 14, and is proved by Rev. 19. 6–9, where we have the same word in *v.* 9 as in Matt. 22. 2.

3. "THE GREAT SUPPER" (Luke 14. 15–24).

This was spoken in immediate connection with the blessedness of eating bread in the Kingdom of God.

Again we have the Four Ministries, as in the above parables.

The supper was made by "a certain man", and many were bidden. This bidding was the ministry of John the Baptist. It is set forth as a simple statement of a past and accomplished fact. This was the First Ministry (*v.* 16).

The *Second* Invitation was sent to those who had been already bidden by John. It was sent by "His Servant", Who was none other than the Lord Jesus Himself. His Ministry is expressed in one sentence: "Come; for all things are now ready" (*v.* 17). He was sent "at supper-time", according to Eastern custom. But they all with one consent began to make excuse (*vv.* 18–20).

The *Third* Invitation was sent, not to those who had been already bidden, but to another class altogether. It was sent by "The Master of the House", Who has perfect right and authority to invite whom He will. He sent "quickly": i. e. very soon after the return of the second servant; and "into the streets and lanes of the city". This was the ministry of Peter, the Twelve, and Paul.

The *Fourth* Invitation is yet future, as shown above in the other parables. It will be sent forth by "the Lord" (*v.* 23), by Him Who has all power in heaven and earth (Matt. 28. 18–20). This will be a ministry of compulsion, carried out in the "highways and hedges" of the wide world; and it will be effectual like the last in the preceding cases. All, in turn, receive the call, but it is the last who "hear and understand" (Matt. 13. 23); who "hear and receive" (Mark 4. 20); who "hear and keep" (Luke 8. 15); and who "bring forth fruit". For this, special wisdom and understanding is needed, as foretold in Dan. 11. 33; 12. 3, 10.

Thus the present dispensation (since the destruction of Jerusalem and dispersion of Israel, which took place shortly after Acts 28, has nothing to do with the Kingdom, and the proclamation of the good news connected with it is postponed and in abeyance. Meanwhile, and during this dispensation, we have:—

III. "THE GOSPEL (or GOOD NEWS) OF GOD".

This is the Gospel unto which Paul the Apostle was separated (Rom. 1. 1), and is supplementary to "the Gospel of the Kingdom", of which it was another aspect.

"The Gospel of the Kingdom" was first proclaimed by John the Baptist and the Lord. But both were rejected and put to death.

The Lord, however, was raised from the dead, and the Gospel of God has to do with a risen Messiah. It characterizes the ministry of the Acts rather than that of the Gospels; especially Paul's share in it.

The Gospel of a risen Messiah, re-proclaimed as about to come and restore all things, was the burden of the apostolic proclamation during the dispensation of the Acts. See Acts 2. 23–36; 3. 12–18; 4. 2, 10–12.

"With *great power* gave the Apostles witness of the resurrection of the Lord Jesus; and *great grace* was upon them all" (4. 33). Also 5. 29–32; 10. 34–43; 13. 23–39.

This, too, was the burden of Paul's proclamation, as we may see from Acts 17. 1–3, 7. He proclaimed "Jesus, and the resurrection" (*vv.* 18, 31, 32). True, it was

the proclamation of the Kingdom, and, in its wider aspect, "the kingdom of God" (14. 22; 19. 8); because it was He Who had raised Christ from the dead, and the proclamation was being sent out by God Himself. It was His own special good news. It was of His own motion and will. And it was all of grace. If "His own" would even now receive Messiah, He would "send Jesus Christ" (Acts 3. 20).

In spite of all their sins, and their heinous crime in murdering His beloved Son, He would blot out all their sins and fulfil all His promises. Truly, this was in very deed:—

IV. "THE GOSPEL (or GOOD NEWS) OF THE GRACE OF GOD".

This is why, in the canonical order of the books of the New Testament, God's overruling is seen in the fact that the first writing which comes to us following on the *double* rejection of His Son (in the Gospels and the Acts) is the word and good news of His grace in Rom. 1. 1. In spite of all that we should consider the unpardonable nature of Israel's crime, the first written words which meet our eyes are these:—

"Paul, a servant of Jesus Christ, a called Apostle (or, an Apostle by Divine calling), separated to God's Gospel (or glad tidings), which He before promised by means of His prophets in sacred writings concerning His Son, Who came of the seed of David according to the flesh, Who was demonstrated [to be] God's Son, in power, with respect to [His] holy spirit [body, 1 Cor. 15. 45], by resurrection of the dead—even Jesus Christ our Lord, by Whom we received GRACE—yea, apostolic grace, with a view to the obedience of faith among all the nations, on behalf of His Name (or for His glory), among whom yourselves also are [the] called of Jesus Christ" (Rom. 1. 1-6).

Here we have the sum and the substance of the good news of the grace of God.

It was not new. It was promised before and written down by His prophets. The sufferings, death and resurrection and glory, were all foretold. But now "those things, which God before had showed by the mouth of all His prophets that Christ should suffer, He hath so fulfilled. THEREFORE, Repent ye, and turn again that your sins may be blotted out, so that [haply] may come seasons of refreshing from the presence (or face) of the LORD, and [that] He may send Him Who was before proclaimed (or, according to all the critical texts, "was foreordained") for you—even Jesus Christ" (Acts 3. 18-20).

Thus "God's Gospel" was based on the prophecies of the Old Testament, and was the logical development of them.

It is in this that it is distinguished from that which had not been before revealed by the prophets in the concluding verses of Romans. That epistle begins with what had been written in the Scriptures; it ends with what had never been written till "now", when the SECRET which had been kept in silence from times eternal, or during [the] times of [the] ages was then at length made manifest (Rom. 16. 25, 26. Eph. 3. 1-12 Col. 1. 26-28). (See Ap. 182.)

The time had come for this secret to be revealed, and to be committed to prophetic writings. This revelation is contained in the three Epistles written by Paul from his prison in Rome, to the Ephesians, Philippians, and Colossians.

Thus "the Gospel of the Kingdom" was the proclamation by and concerning the Messiah made by John the Baptist and Himself, and is the subject of the Four Gospels.

"The Gospel of God" is the proclamation concerning the same Messiah, made by the Twelve, the apostle Paul, and "them that heard" the Lord, during the dispensation of the Acts of the Apostles, and is the subject of their testimony and of their writings and the earlier Epistles of Paul. Seeing it was good news sent after the resurrection of Christ, it is all of pure grace and favour, and hence is "the Gospel of the Grace of God".

V. THE GOSPEL (or GOOD NEWS) OF THE GLORY OF CHRIST (2 Cor. 4. 4).

This is connected with Christ's exaltation as Head over all things to His Church, which is His body, which is developed and revealed more fully in the Prison Epistles (Eph. 1. 21-23. Phil. 2. 9-11. Col. 1. 14-19). It not only involves the present glory of Messiah, but includes the final defeat of Satan, the crushing of his head, and the subjugation of all spiritual beings, be they powers, principalities, authorities, dominions, or thrones, &c.

Hence, it is Satan's great aim now, at this present time, to blind the eyes of them that believe not, so that they may not learn of his coming defeat, as foretold in Gen. 3. 15, and seen fulfilled in Rev. 20 (see 2 Cor. 4. 4).

Knowing his object, and being "not ignorant of his devices", we know also what should be our own object: viz. the making known this good news which he would seek to hide; and proclaiming "the Gospel of the glory of Christ".

141 THE TWELVE APOSTLES.

There are four lists of the names of the Twelve Apostles: three in the Gospels and one in the Acts. In each list the order of the names varies, but with this remarkable agreement that they are always given in three groups, the first of each group being the same (Peter, Philip, and James the son of Alphæus), while the other three, though they vary in order within the group, are never given in a different group.

They may be presented thus:—

	Matt. 10. 2-4.	Mark 3. 16-19.	Luke 6. 14-16.	Acts 1. 13, 26.
1	... ...	PETER		
2	and Andrew;	and James,	and Andrew,	and James,
3	James,	and John;	James	and John,
4	and John;	and Andrew,	and John,	and Andrew,
5	... ...	PHILIP		
6	and Bartholomew[1];	and Bartholomew[1],	and Bartholomew[1],	and Thomas,
7	Thomas,	and Matthew,	Matthew	Bartholomew[1],
8	and Matthew;	and Thomas,	and Thomas,	and Matthew,
9	... ...	JAMES (son of Alphæus)		
10	and Lebbæus[2];	and Thaddæus[2],	and Simon[3] (Zelōtēs),	and Simon[3] (Zelōtēs),
11	Simon[3] (Can.),	and Simon[3] (Can.),	and Judas[2] (of James),	and Judas[2] (of James).
12	and Judas Iscariot.	and Judas Iscariot.	and Judas Iscariot.	Matthias (*v.* 26)].

[1] A patronymic for NATHANAEL (John 1. 41-46), where he is joined with Philip, and in John 21. 2 with Thomas.

[2] Judas the brother of James, to distinguish him from Judas Iscariot. He was called Lebbæus or Thaddæus, which words have a similar meaning, the latter being Aramaic. See Ap. 94. III. 8.

[3] SIMON, the Cananite or Cananean. Not meaning a Gentile, but an Aramaic word meaning the same as *Zēlotēs*.

Further detailed particulars may be given as follows :—

1. Simon (Matt. 10. 2. Mark 3. 16. Luke 6. 14. John 1. 42). Peter (Acts 1. 13), so surnamed (Matt. 10. 2) by Christ (Mark 3. 16. Luke 6. 14), who also called him Cephas (John 1. 42). He was the son of Jona[1] (John 1. 42) and a native of Bethsaida[1] (John 1. 44).

2. Andrew (Matt. 10. 2. Mark 3. 18. Luke 6. 14. Acts 1. 13), of Bethsaida[1] (John 1. 44), and Peter's brother (Matt. 10. 2. Luke 6. 14).

3. James (Matt. 10. 2. Mark 3. 17. Luke 6. 14. Acts 1. 13), the son of Zebedee[1] (Matt. 10. 2. Mark 3. 17), surnamed by Christ, with John, Boanerges[1] (Mark 3. 17).

4. John (Matt. 10. 2. Mark 3. 17. Luke 6. 14. Acts 1. 13), the brother of James (Matt. 10. 2. Mark 3. 17), surnamed by Christ, with James, Boanerges[1] (Mark 3. 17).

5. Philip (Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13), of Bethsaida[1] (John 1. 44).

6. Bartholomew[1] (Matt. 10. 3. Mark 3. 18. Luke 6. 14. Acts 1. 13).

7. Thomas[1] (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), called Didymus (John 11. 16; 21. 2).

8. Matthew[1] (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), the Publican (Matt. 10. 3. Luke 5. 27); called also Levi (Mark 2. 14. Luke 5. 27), the son of Alphæus (Mark 2. 14).

9. James (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13), the son of Alphæus[1] (Matt. 10. 3. Mark 3. 18. Luke 6. 15. Acts 1. 13).

10. Lebbæus (Matt. 10. 3), whose surname (Matt. 10. 3) was Thaddæus[1] (Matt. 10. 3. Mark 3. 18); called also Judas, brother of James (Luke 6. 16. Acts 1. 13), and "Judas (not Iscariot)" (John 14. 22).

11. Simon (Matt. 10. 4. Mark 3. 18. Luke 6. 15. Acts 1. 13), the Canaanite (Matt. 10. 4. Mark 3. 18); called Zēlotēs (Luke 6. 15. Acts 1. 13).

12. Judas (Matt. 10. 4. Mark 3. 19. Luke 6. 16) Iscariot (Matt. 10. 4. Mark 3. 19. Luke 6. 16), the traitor (Luke 6. 16) who betrayed Him (Matt. 10. 4. Mark 3. 19. John 6. 71; 12. 4; 13. 2), the son of Simon (John 6. 71; 12. 4; 13. 2, 26).

[1] These are *Aramaic* words. See Ap. 94. III. 3

142 "HE THAT HATH EARS TO HEAR, LET HIM HEAR."

These words were never used by mortal man. They were heard only from the lips of Him Who spoke with Divine authority (Matt. 7. 29); and by Him only on *seven* distinct occasions, in order to emphasize and call attention to the utterance He had just made.

This is an important example of the Figure *Polyptōton* (Ap. 6), the repetition of the same verb in a different inflection, by which great emphasis is put upon the injunction here given. See Ap. 6, and notes on Gen. 2. 17 and 26. 28.

The *seven* (Ap. 10) occasions are thus marked out for our special attention, as being what was said to ears which God had opened.

1. The first is in Luke 8. 8, at the close of the first giving of the Parable of the Sower, *before* the formal calling and mission of the Twelve Apostles, which took place and is recorded in ch. 9. 1–6. This parable was *repeated* on a later occasion, when it was needed to complete the setting of the eight parables which are grouped together in Matt. 13 (see Ap. 145).

In this case it refers to the sowing of the good seed of the Kingdom: i.e. its proclamation by Jehovah's servants, John the Baptist and the Lord (as further explained in the Parable of the Marriage Feast in Matt. 22. 1–7). See Ap. 140. II.

2. The second occasion is recorded in Matt. 11. 15, *after* the calling and mission of the Twelve, when we are bidden to give earnest heed to the important mission of John the Baptist, and to understand that had the people repented at his proclamation he would have been reckoned as Elijah the prophet (Mal. 4. 5), in whose "spirit and power" he was to come. This was declared before his birth, in Luke 1. 17.

When the Lord's disciples asked Him "Why then say the scribes that Elijah must first come?" Jesus answered and said unto them, "Elijah truly (Gr. *men*, i.e. on the one hand) shall first come, and restore all things. But (Gr. *de*, i.e. on the other hand) I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man also suffer of them. Then the disciples understood that He spake unto them of John the Baptist" (Matt. 17. 10–13). To "understand" this, it required the opened ear. Hence (Matt. 11. 14) the Lord's words, "If ye will receive (him), this is Elijah who was about to come".

Had the nation repented, the real Elijah would indeed have come and effected "the *restoration* of all things, which God had spoken by the mouth of all His holy prophets from of old" (Acts 3. 21). The nation did not repent; therefore Mal. 4. 5 still awaits its literal fulfilment, and they "who have ears to hear" will understand.

3. The third occasion of the utterance of this solemn exhortation was when the Lord, *after* the Mission of the Twelve, repeated the Parable of the Sower (Matt. 13. 9), which He had spoken by itself *before* the Mission of the Twelve (Luke 8. 8) but which He then united with seven others, to make one complete whole, revealing the coming change of dispensation. In this setting the Lord twice declared "He that hath ears to hear, let him hear": once at the end of the Parable of the Sower (see Ap. 145);

4. And again (the fourth occasion) in *v.* 43, at the end of the interpretation of the Parable of the Tares. Both these parables required and still require the opened ear in order to understand their dispensational teaching.

5. The fifth occasion is recorded in Mark 4. 23, after the *application* of the illustration of the Lamp put under a measure, when the utterance is repeated to emphasize the fact that the Lord was revealing things which had been hitherto hidden, concerning the secrets of the Kingdom of heaven.

6. The sixth occasion is in Mark also (7. 16), and here it is used in another connection, but with the same solemn emphasis, in order to call attention to the important truth, prefaced by the words preceding it, "Hearken unto Me every one of you, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear" (Mark 7. 14–16).

7. The seventh occasion is recorded in Luke 14. 35, and is connected with true discipleship, and counting its cost. Great multitudes were following Him (*v.* 25), and publicans and sinners were drawing near to hear Him. But not all received what they heard. These the Lord likened unto salt which had lost its savour, which was neither fit for the land nor yet for the dunghill; but men cast it out. "He that hath ears to hear, let him hear" (Luke 14. 34, 35).

This was the last occasion on which this expression was used, pointing to and emphasizing the importance of the truths uttered, and their dispensational teaching.

143 "HAVE YE NOT READ?" (Matt. 12. 3, &c.).

This question was asked by our Lord on six different occasions. Six books of the O.T. were referred to, and *seven* separate passages thus received the *imprimatur* of Him Who spoke, not His own words, but only the words given to Him to speak by the Father (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8). Cp. Deut. 18. 18, 19.

1. Matt. 12. 3 (Mark 2. 25. Luke 6. 3). "What David did", covering 1 Sam. 21. 6: "the Shewbread" (*v.* 4) covering Lev. 24. 6-9: "not lawful for him to eat . . . but only for the priests", covering Lev. 24. 9.

2. Matt. 12. 5. "In the temple the priests profane the sabbath", covering Num. 28. 9, 10 (cp. John 7. 22, 23).

3. Matt. 19. 4. Creation. "At the beginning He made them male and female", covering Gen. 1. 27 (cp. 5. 2), and thus effectually shutting out the modern idea of "evolution".

4. Matt. 21. 16. "Out of the mouth of babes and sucklings", &c., covering Psalm 8. 2.

5. Matt. 21. 42 (Mark 12. 10. Luke 20. 17). "The stone which the builders refused", &c., covering Psalm 118 22. (Cp. Isa. 28. 16. Acts 4. 11. 1 Pet. 2. 6, 7.)

6. Matt. 22. 31, 32 (Mark 12. 26. Luke 20. 37). Resurrection, covering Ex. 3. 6.

The six books of the O.T. covered by the Lord's question are four books of the Pentateuch (Genesis, Exodus, Leviticus, and Numbers), with 1 Samuel and the Psalms.

The seven distinct passages referred to are as follows, omitting the parallel passages in the other Gospels, viz.:—

1.	Gen. 1. 27.	Matt. 19. 4.
2.	Ex. 3. 6.	,, 22. 31, 32
3.	Lev. 24. 6-9.	,, 12. 3.
4.	Num. 28. 9, 10.	,, 12. 5.
5.	1 Sam. 21. 6.	,, 12. 3.
6.	Ps. 8. 2.	,, 21. 16.
7.	,, 118. 22.	,, 21. 42.

144 THE "THREE DAYS" AND "THREE NIGHTS" OF MATT. 12. 40.

The fact that "three days" is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning, just as it was when used of years. Three or any number of years was used inclusively of any part of those years, as may be seen in the reckoning of the reigns of any of the kings of Israel and Judah.

But, when the number of "nights" is stated as well as the number of "days", then the expression ceases to be an idiom, and becomes a literal statement of fact.

Moreover, as the Hebrew day began at sunset the day was reckoned from one sunset to another, the "twelve hours in the day" (John 11. 9) being reckoned from sunrise, and the twelve hours of the night from sunset. An evening-morning was thus used for a whole day of twenty-four hours, as in the first chapter of Genesis. Hence the expression "a night and a day" in 2 Cor. 11. 25 denotes a complete day (Gr. *nuchthēmeron*).

When Esther says (Est. 4. 16) "fast ye for me, and neither eat nor drink three days", she defines her meaning as being three complete days, because she adds (being a Jewess) "night or day". And when it is written that the fast ended on "the third day" (5. 1), "the third day" must have succeeded and included the third night.

In like manner the sacred record states that the young man (in 1 Sam. 30. 12) "had eaten no bread, nor drunk any water, three days and three nights". Hence, when the young man explains the reason, he says, "because three days agone I fell sick". He means therefore three complete days and nights, because, being an *Egyptian* (*vv.* 11, 13) he naturally reckoned his day as beginning at sunrise according to the Egyptian manner (see *Encycl. Brit.*, 11th (Cambridge) ed., vol. xi, p. 77). His "three days agone" refers to the beginning of his sickness, and includes the whole period, giving the reason for his having gone without food during the whole period stated.

Hence, when it says that "Jonah was in the belly of the fish three days and three nights" (Jonah 1. 17) it means exactly what it says, and that this can be the only meaning of the expression in Matt. 12. 40; 16. 4. Luke 11. 30, is shown in Ap. 156.

In the expression, "the heart of the earth" (Matt. 12. 40), the meaning is the same as "the heart of the sea", "heart" being put by the Fig. *Metonymy* (of the Subject), Ap. 6, for "the midst", and is frequently so translated. See Ps. 46. 2. Jer. 51. 1. Ezek. 27. 4, 25, 26, 27; 28. 2. It is used of ships when sailing "in the heart of the seas", i.e. in, or on the sea. See Ezek. 27. 25, 26; 28. 8; also of people dwelling in the heart of the seas, i. e. on islands (Ezek. 28. 2). Jonah uses the Heb. *beten* (= womb) in the same way (2. 2).

145 THE EIGHT PARABLES OF THE KINGDOM OF HEAVEN IN MATT. 13.

There are eight Parables in Matt. 13, and not seven, as is usually held.
For the Structure of the whole chapter, see page 1336.
The Parables themselves, apart from their respective contexts, may be thus exhibited:—

Matt. 13. 3–52.

A	B	3–9. The Sower. The seed sown broadcast, in public.	To the multitudes "out of the house".
	C	24–30. The Tares. Good and bad together. Separated at the end of the age.	
	D	31, 32. The Mustard Seed. One tree.	
	E	33. The Leaven. Hid in the meal.	
A	*E*	44. The Treasure. Hid in a field.	To the Disciples within the house.
	D	45, 46. The Goodly Pearls. One pearl.	
	C	47–50. The Drag-net. Good and bad together. Separated at the end of the age.	
	B	52. The Scribe. The treasures shown to those in the house in private.	

The above Structure exhibits the *eight* Parables as a whole. But without disturbing these correspondences, the *four* spoken outside the house and the *four* spoken "within the house" have their own separate Structures (*Introversions*, like the Structure of the whole), corresponding one with the other:—

The first four, outside the house. (Apparent failure.)

A	F	The Sower. Three kinds of bad ground.	in the earth.
	G	The Tares. Grow till harvest	
	G	The Mustard Seed. When it is grown	
	F	The Leaven. Three leavened measures.	

The last four, within the house. (Hidden purpose.)

A | H | The Treasure in the field.
J | The Goodly Pearls } in the sea.
J | The Good and Bad Fish }
H | The Treasure in the house.

The Four Parables outside the house, spoken to the multitudes, seem therefore to call for an *exoteric* interpretation; while the four spoken within the house call for an *esoteric* interpretation.

In this case, the first four would find their interpretation in the three proclamations of John the Baptist, the Lord Jesus, and "them that heard Him" (see Ap. 95); the Leaven and the Tares showing the secret cause of the failure which led to the postponement of the Kingdom, while the Mustard Tree would exhibit the external consequences.

The latter four would find their interpretation in "the secrets of the kingdom of the heavens" (Ap. 114), showing that notwithstanding the apparent (outward) failure, God, all the while, has His hidden purpose concerning the Remnant, His peculiar treasure hidden: the earthly calling, in the field (which is the world), and "the heavenly calling", "in the house"; and the end of the age would exhibit the one "pearl of great price": the Remnant, according to the Election of Grace, on the one hand, and the "good and bad" receiving their awards, on the other.

146 "THE FOUNDATION OF THE WORLD."

To arrive at the true meaning of this expression, we must note that there are two words translated "foundation" in the New Testament: (1) *themelios*, and (2) *katabolē*.

The Noun, *themelios*, occurs in Luke 6. 48, 49; 14. 29; Acts 16. 26. Rom. 15. 20. 1 Cor. 3. 10, 11, 12. Eph. 2. 20. 1 Tim. 6. 19. 2 Tim. 2. 19. Heb. 6. 1; 11. 10. Rev. 21. 14, 19, 19. It is never used of the world (*kosmos*) or the earth (*gē*). The corresponding Verb (*themelioō*) occurs in Matt. 7. 25. Luke 6. 48. Eph. 3. 17. Col. 1. 23. Heb. 1. 10 and 1 Pet. 5. 10. The verb is only once used of the earth (*gē*). Heb. 1. 10.

A comparison of all these passages will show that these are proper and regular terms for the English words "to found", and "foundation".

The Noun, *katabolē*, occurs in Matt. 13. 35; 25. 34. Luke 11. 50. John 17. 24. Eph. 1. 4. Heb. 4. 3; 9. 26; 11. 11. 1 Pet. 1. 20. Rev. 13. 8; 17. 8; and the corresponding Verb (*kataballō*) occurs in 2 Cor. 4. 9. Heb. 6. 1; and Rev. 12. 10.

A comparison of all these passages (especially 2 Cor. 4. 9, and Rev. 12. 10) will show that *kataballō* and *katabolē* are not the proper terms for founding and foundation, but the correct meaning is *casting down*, or *overthrow*.

Consistency, therefore, calls for the same translation in Heb. 6. 1, where, instead of "not laying again", the rendering should be "not casting down". That is to say, the foundation already laid, of repentance, &c., was not to be cast down or overthrown, but was to be *left*—and progress made unto the perfection.

Accordingly, the Noun *katabolē*, derived from, and cognate with the Verb, ought to be translated "disruption", or "ruin".

The remarkable thing is that in all occurrences (except Heb. 11. 11) the word is connected with "the world" (Gr. *kosmos*. Ap. 129. 1), and therefore the expression should be rendered "the disruption (or ruin) of the world", clearly referring to the condition indicated in Gen. 1. 2, and described in 2 Pet. 3. 5, 6. For the earth was not *created tohū* (Isa. 45. 18), but *became* so, as stated in the Hebrew of Gen. 1. 2 and confirmed by 2 Pet. 3. 6, where "the world that then was by the word of God" (Gen. 1. 1), perished, and "the heavens and the earth which are now, by the same word" were created (Gen. 2. 4), and are "kept in store, reserved unto fire against the day of judgment" (2 Pet. 3. 7) which shall usher in the "new heavens and the new earth" of 2 Pet. 3. 13.

"The disruption of the world" is an event forming a great dividing line in the dispensations of the ages. In Gen. 1. 1 we have the *founding* of the world (Heb. 1. 10 = *themelioō*), but in Gen. 1. 2 we have its *overthrow*.

This is confirmed by a further remarkable fact, that the phrase, which occurs ten times, is associated with the Preposition *apo* = from (Ap. 104. iv) seven times, and with *pro* = before (Ap. 104. xiv) three times. The former refers to the *kingdom*, and is connected with the "counsels" of God; the latter refers to the Mystery (or Secret. See Ap. 182) and is connected with the "purpose" of God (see John 17. 24. Eph. 1. 4. 1 Pet. 1. 20).

Ample New Testament testimony is thus given to the profoundly significant fact recorded in Gen. 1. 2, that "the earth became *tohū* and *bohū* (i. e. waste and desolate); and darkness was on the face of the deep", before the creation of "the heavens and the earth which are now" (2 Pet. 3. 7).

147 "THOU ART PETER" (Matt. 16. 18).

As explained in the notes, the two Greek words *petros* and *petra* are quite distinct, the former being masculine gender, and the latter feminine. The latter denotes a rock or cliff, *in situ*, firm and immovable. The former denotes a fragment of it, which one traveller may move with his foot in one direction and another may throw in another. This former word *petros* is the Greek translation of *kēphās*, a stone, which was Peter's name in Aramaic, as was his appellative "Barjona" (John 1. 42). See Ap. 94. III. 3.

It is remarkable that there is only one other instance (Luke 22. 34) in which our Lord addressed him as "Peter"; but, in all other cases, by his fore-name "Simon", reminding him of what he was before his call, and of the characteristics of his human nature. In that other instance it is used in connection with the coming exhibition of his weakness, in the prediction of his denial of his Lord.

There is thus a special significance in the use of the word "Peter" in Matt. 16. 18. It was the name connected with his commission and apostleship; another commission being about to be committed to him.

'It was not Peter, the man, who would be the foundation, for, as we have said, *petra* is feminine, and must refer to a feminine noun expressed or implied. That noun could hardly be any other than *homologia*, which means a *confession*; and it was Peter's confession that was the one subject of the Father's revelation and the Son's confirmation.

Moreover, in 1 Cor. 3. 11 it has once for all been declared by the Holy Spirit that "OTHER foundation can no man lay than that IS LAID, which is JESUS CHRIST."

The earliest known reference to Matt. 16. 18 is found in ORIGEN'S *Commentary* (A.D. 186–253), which is older than any extant Greek manuscript. He says:

"If we also say the same as Peter, 'Thou art the Christ, the Son of the living God', not by the instruction of flesh and blood, but by the illumination

of the heavenly Father in our hearts, we ourselves become the same thing as Peter.

"If you should think that the whole Church was built by God only on that one, Peter, what will you say of John, . . . or each of the apostles?"[1]

This is conclusive as to the interpretation. But there are other and later references to these words by AUGUSTINE (A.D. 378), and JEROME (A.D. 305), alike older than any Greek MSS. now extant.

JEROME wrote thus in his exposition (Benedictine ed.):

"And I tell thee, that thou hast said to Me, 'Thou art the Christ', &c., and I tell thee that thou art Peter, and on this rock, &c."[2]

AUGUSTINE wrote in his *Retractationes* (Benedictine ed., vol. i, p. 33):

"I have somewhere said, concerning the apostle Peter, that the Church was founded on him, as a *petra*, or rock; but I know that I have since very often explained what our Lord said to signify on Him Whom Peter confessed; but between these two opinions, let the reader choose that which is the more probable."[3]

In AUGUSTINE'S Sermon *In die Pentecostis* (Benedictine ed., tom. v. p. 1097; also Pusey's Translation, *Sermons on the New Testament*, vol. i. p. 215), he explains the reason for this retractation in a paraphrastic citation of the whole context:—

"When our Lord had asked His disciples who men said that He was, and when, in reporting the opinions of others, they had said that some said He was John, some Elijah, others Jeremiah or one of the prophets, He said to them: 'But ye, Who do ye say that I am?' Peter (one alone for the rest, one for all) answered, 'Thou art the Christ, the Son of the living God.' This, most excellently, most truly spoken, was deservedly rewarded with this reply: 'Blessed art thou, Simon Bar-Jonah, because flesh and blood revealed not this to thee, but My Father Who is in heaven; and I tell thee that thou hast said': (hast said, observe, hast made confession unto Me: receive therefore the benediction): 'and I tell thee that thou art Peter; and on this rock I will build My church.'"[4]

Some have conjectured from these words "tu dixisti" (thou hast said it) that AUGUSTINE and JEROME must have had in the MSS. from which they translated six letters, which they divided into two words "SU EIPS"[5], taking EIPS as an abbreviation of EIPAS (=thou hast said).

There must have been another division of the same six letters into three words, which was current even then, for both these Fathers add "SU EI PETROS"=thou art Peter; taking the same "PS" as an abbreviation of PETROS.

It is evident, however, that these Fathers give only a *paraphrase*; and do not profess to be giving an exact *quotation*.

One thing, however, is certain, and that is our only point in this Appendix, viz. that the earliest references made to this passage disclaim all idea of its having any reference to the apostle Peter, but only to HIM Who was the subject of Peter's confession.

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[1] *ei de epi ton hena ekeinon Petron nomizeis hupo tou Theou oikodomeisthai tēn pasan ekklēsian monon, ti oun phēsais peri Iōannou, tou tēs bronтēs, e hekastou tōn apostolōn.*

[2] "Quid est quod ait? Et ego dico tibi tu mihi dixisti (tu es Christus filius Dei vivi); *et ego dico tibi quia* TU *mihi dixisti* (tu es Christus filius Dei vivi); et *ego dico tibi* (non sermone casso et nullum habenti opus, sed dico tibi, quia meum dixisse, fecisse est) *quia tu es Petrus*; et super hanc petram aedificabo ecclesiam meam."

[3] "Dixi in quodam loco de apostolo Petro, quod in *illo*, quasi in *petra*, fundata sit ecclesia; sed scio me postea saepissime sic exposuisse *quod a Domino dictum est*, ut super *hunc* intelligetur *quem confessus est Petrus*: horum autem duarum sententiarum *quae sit probabilior*, eligat lector." (Italics, ours.)

[4] "Cum interrogasset ipse Dominus discipulos suos, quis ab hominibus diceretur, et aliorum opiniones recolendo dixissent; quod alii eum dicerent Ioannem, alii Eliam, alii Ieremiam, aut unum ex prophetis, ait illis, '*Vos autem quem Me esse dicitis?*' Et Petrus, unus pro ceteris, unus pro omnibus, 'Tu es, inquit, Christus filius Dei vivi.' Hoc, optime, veracissime, merito tale responsum accipere meruit: 'Beatus es, Simon Bar Ionae, quia non tibi revelavit caro et sanguis, sed Pater Meus qui in coelis est: et Ego dico tibi, quia *tu dixisti*': Mihi dixisti, audi; dedisti confessionem. Recipe benedictionem ergo: 'Et dico tibi, Tu es Petrus—et super hanc petram aedificabo ecclesiam Meam'".

[5] It will be seen from Ap. 94. V. i. 3 that in the Greek manuscripts there was no division between the letters or words until the ninth century.

148 "THE THIRD DAY."

In the first mention of His sufferings (Matt. 16. 21) the Lord mentions the fact that He would be "raised again the third day". In John 2. 19 He had already mentioned "three days" as the time after which He would raise up "the Temple of His body".

The expression occurs eleven times with reference to His resurrection (Matt. 16. 21; 17. 23; 20. 19. Mark 9. 31; 10. 34. Luke 9. 22; 18. 33; 24. 7, 46. Acts 10. 40. 1 Cor. 15. 4).

We have the expression "after three days" in Mark 8. 31, used of the same event.

This shows that the expression "three days and three nights" of Matt. 12. 40 must include "three days" and the three preceding "nights". While it is true that a "third day" may be a part of three days, including two nights; yet "after three days", and "three nights and three days" cannot possibly be so reckoned.

This full period admits of the Lord's resurrection on the third of the three days, each being preceded by a night, as shown in Ap. 144 and 156.

But, why this particular period? Why not two, or four, or any other number of days? Why "three" and no more nor less?

1. We notice that the man who contracted defilement through contact with a dead body was to purify himself on the third day (Num. 19. 11, 12).

2. The flesh of the peace offering was not to be kept beyond the third day, but was then to be burnt (Lev. 7. 17, 18) as unfit for food.

3. John Lightfoot (1602–75) quotes a Talmudic tradition that the mourning for the dead culminated on "the third day", because the spirit was not supposed to have finally departed till then (*Works*, Pitman's ed., vol. xii. pp. 351–353).

4. Herodotus testifies that embalmment did not take place until after three days (Herod. ii. 86–89).

5. The Jews did not accept evidence as to the identification of a dead body after three days.

This period seems, therefore, to have been chosen by the Lord (i. e. Jehovah, in the type of Jonah) to associate the fact of resurrection with the certainty of death, so as to preclude all doubt that death had actually taken place, and shut out all suggestion that it might have been a trance, or a mere case of resuscitation. The fact that Lazarus had been dead "four days already" was urged by Martha as a proof that Lazarus was dead, for "by this time he stinketh" (John 11. 17, 39).

We have to remember that corruption takes place very quickly in the East, so that "the third day" was the proverbial evidence as to the certainty that death had taken place, leaving no hope.

149 THE TRANSFIGURATION (Matt. 17. 1-8. Mark 9. 2-8. Luke 9. 28-36).

It has been said that "to most ordinary men the Transfiguration seemed to promise much and yield little"; but, by a careful comparison of Scripture with Scripture we shall find some of what it promises so much, and receive much of what it seems to yield so little.

1. The event is recorded in three out of the four Gospels. It is therefore of great importance.

2. It is dated in all three accounts, and is therefore of particular importance. It took place "*about* six days" (exclusive reckoning), or "*about* eight days" (Luke 9. 28, inclusive reckoning) from the Lord's prediction.

3. The event from which it is dated, in all three Gospels, is the Lord's first mention of His sufferings, and rejection (Matt. 16. 21. Mark 8. 31. Luke 9. 22). It must therefore have some close connexion with this[1].

4. What this connection is may be seen from the fact that, in the O.T., while the "glory" is often mentioned without the "sufferings" (Isa. 11; 32; 35; 40; 60, &c.), the "sufferings" are never mentioned apart from the "glory". (See Ap. 71.)

5. It is so here; for in each account the Lord goes on to mention His future coming "in the glory of His Father"; and this is followed by an exhibition of that "glory", and a typical foreshadowing of that "coming" (2 Pet. 1. 16-18) on "the holy mount".

6. The Transfiguration took place "as He prayed"; and there are only two subjects recorded concerning which He prayed: the *sufferings* (Matt. 26. 39, 42, 44) and the *glory* (John 17. 1, 5, 24).

7. It was on "the holy mount" that He "received from God the Father *honour and glory*" (*timē kai doxa*, 2 Pet. 1. 17), and was "crowned with *glory and honour*, for the suffering of death" (Gr. *doxa kai timē*, Heb. 2. 9). In these passages the reference is to Exodus 28. 2, where the High Priest at his consecration for the office of high priest was clothed with garments, specially made under Divine direction, and these were "for glory and for beauty". In the Greek of the Sept. we have the same two words (*timē kai doxa*).

8. These garments were made by those who were "wise hearted", whom Jehovah said He had "filled with the spirit of wisdom that they may make Aaron's garments *to consecrate him, that he may minister unto Me in the priest's office*" (Ex. 28. 3). These latter words are repeated in *v.* 4, in order to emphasize the Divine object. This tells us assuredly that the Transfiguration was the consecration of our Lord for His special office of High Priest and for His priestly work, of which Aaron was the type.

9. This is confirmed by what appears to be the special Divine *formula* of consecration: (1) In Matt. 3. 17, &c. "This is My beloved Son", at His Baptism, for His office of Prophet (at the commencement of His Ministry): (2) In Matt. 17. 5 "This is My beloved Son" at His Transfiguration, for His office of High Priest (Heb. 5. 5-10): and (3) at His Resurrection, "Thou art My Son; this day have I begotten Thee", i.e. brought Thee to the birth. Gr. *gegennēka*, as in Acts 13. 33 and Ps. 2. 7 (Sept.).

10. At His resurrection His *sufferings* were over; and nothing further was needed before He should "enter into His glory" according to Luke 24. 26. There was nothing to hinder that glory which He had then "received" from being "beheld" by those whom He had loved (John 17. 24). The *sufferings* had first to be accomplished; but, this having been done, the glory of His kingdom and His glorious reign would have followed the proclamation of that kingdom by Peter in Acts 3. 18-26. It was, as we know, rejected: in Jerusalem, the capital of the land (Acts 6. 9—7. 60), and afterward in Rome, the capital of the dispersion (Acts 28. 17-28). Hence, He must come again, and when He again bringeth the First-begotten into the world, the Father will say "Thou art My Son", and, "let all the angels of God worship Him" (Heb. 1. 5, 6).

[1] This is doubtless the reason why it finds no place in John's Gospel; for, like the Temptation, and the Agony, it is not needed in that Gospel for the presentation of the Lord Jesus as God.

150 "BELIEVE": THE USE OF THE WORD IN VARIOUS CONNECTIONS, ETC.

There are two Verbs, two Nouns, and one Adjective to be considered in connection with this subject.

I. VERBS.

1. ***pisteuo*** = to have faith (*pistis*) in; hence to believe. Translated "believe", except in eight instances, see below (iv).

i. Used absolutely: Matt. 8. 13; 21. 22; 24. 23, 26. Mark 5. 36; 9. 23, 23, 24; 13. 21; 15. 32; 16. 16, 17. Luke 1. 45; 8. 12, 13, 50; 22. 67. John 1. 7, 50; 3. 12, 12, -18-; 4. 41, 42, 48, 53; 5. 44; 6. 36, 64, 64; 9. 38; 10. 25, 26; 11. 15, 40; 12. 39, 47; 14. 29; 16. 31; 19. 35; 20. 8, 25, 29, 29, -31. Acts 2. 44; 4. 4, 32; 5. 14; 8. 13, 37-; 11. 21; 13. 12, 39, 48; 14. 1; 15. 5, 7; 17. 12, 34; 18. -8, 27; 19. 2, 18; 21. 20, 25; 26. -27. Rom. 1. 16; 3. 22; 4. 11; 10. 4, 10; 13. 11; 15. 13. 1 Cor. 1. 21; 3. 5; 14. 22, 22; 15. 2, 11. 2 Cor. 4. 13, 13. Gal. 3. 22. Eph. 1. 19. 1 Thess. 1. 7; 2. 10, 13. 2 Thess. 1. 10, 10. 1 Tim. 3. 16. Heb. 4. 3. James 2. -19. 1 Pet. 2. 7. Jude 5. 94

ii. With dative of person or thing believed: Matt. 21. 25, 32, 32, 32; 27. 42. Mark 11. 31; 16. 13, 14. Luke 1. 20; 20. 5. John 2. 22; 4. 21, 50; 5. 24, 38, 46, 46, 47, 47; 6. 30; 8. 31, 45, 46; 10. 37, 38, 38; 12. 38; 14. 11, 11. Acts 8. 12; 13. 41; 16. 34; 18. 8-; 24. 14; 26. 27-; 27. 25. Rom. 4. 3; 10. 16. Gal. 3. 6. 2 Thess. 2. 11, 12. 2 Tim. 1. 12. Titus 3. 8. James 2. 23. 1 John 3. 23; 4. 1; 5. -10-. 47

iii. With direct object of the fact believed, either a Noun in the Acc. Case, or a sentence: Matt. 9. 28. Mark 11. 23, 24. John 4. 21; 6. 69; 8. 24; 9. 18; 10. -38; 11. -26, 27, 42; 13. 19; 14. 10, 11-; 16. 27, 30; 17. 8, 21; 20. 31-. Acts 8. -37; 9. 26; 15. 11. Rom. 6. 8; 10. 9; 14. 2. 1 Cor. 11. 18; 13. 7. 1 Thess. 4. 14. Heb. 11. 6. James 2. 19-. 1 John 4. 16; 5. 1, 5. 33

iv. Translated "commit": Luke 16. 11. John 2. 24 (both followed by Dative and Accusative); "committed to", or "put in trust with" (Passive): Rom. 3. 2. 1 Cor. 9. 17. Gal. 2. 7. 1 Thess. 2. 4. 1 Tim. 1. 11. Ti. 1. 3. 8

v. With Prepositions.

(i) *eis* (Ap. 104. vi): Matt. 18. 6. Mark 9. 42. John 1. 12; 2. 11, 23; 3. 15, 16, 18-, -18, 36; 4. 39; 6. 29, 35, 40, 47; 7. 5, 31, 38, 39, 48; 8. 30; 9. 35, 36; 10. 42; 11. 25, 26-, 45, 48; 12. 11, 36, 37, 42, 44, 44, 46; 14. 1, 1, 12; 16. 9; 17. 20. Acts 10. 43; 14. 23; 19. 4. Rom. 10. 14-. Gal. 2. 16. Phil. 1. 29. 1 Pet. 1. 8, 21. 1 John 5. 10-, -10, 13, 13. 52

(ii) *en* (Ap. 104. viii): Mark 1. 15. Eph. 1. 13. 2

(iii) *epi* (Ap. 104. ix).

1. With Dative: Luke 24. 25. Rom. 4. 18; 9. 33; 10. 11. 1 Tim. 1. 16. 1 Pet. 2. 6. 6

2. With Acc.: Acts 9. 42; 11. 17; 16. 31; 22. 19. Rom. 4. 5, 24. 6

vi. In two instances, through the object being a Relative Pronoun, and attracted to the case of its antecedent, the Verb is followed by a Genitive: Rom. 4. 17; 10. -14. 2

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There are only 248 occurrences of the Verb *pisteuō* (of which 99 are found in John's Gospel), but in two cases, besides those noted in iv, it is followed by a direct object of the thing believed, as well as a Dative of the person. These are John 4. 21; 14. 11–, and are therefore noted under both ii and iii.

2. ***peitho,*** which is found 55 times, means to "persuade", and is so translated in Matt. 27. 20; 28. 14. Luke 16. 31; 20. 6. Acts 13. 43; 14. 19; 18. 4; 19. 8, 26; 21. 14; 26. 26, 28; 28. 23. Rom. 8. 38; 14. 14; 15. 14. 2 Cor. 5. 11. Gal. 1. 10. 2 Tim. 1. 5, 12. Heb. 6. 9; 11. 13. 22

The Passive, "to be persuaded" or the Middle, "to persuade oneself", is translated "believe" in Acts 17. 4; 27. 11; 28. 24. 3

"Obey" in Acts 5. 36, 37. Rom. 2. 8. Gal. 3. 1; 5. 7. Heb. 13. 17. James 3. 3; "agreed" in Acts 5. 40; and "yield" in Acts 23. 21. 9

In Acts 12. 20, the active is rendered "made . . . friend", and in 1 John 3. 19 "assure". 2

peithō has a Middle Perfect, *pepoitha*, with a reflexive sense, "I have persuaded myself": i.e. "I trust". This is rendered "trust", "have confidence", &c., in Matt. 27. 43. Mark 10. 24. Luke 11. 22; 18. 9. Rom. 2. 19. 2 Cor. 1. 9; 2. 3; 10. 7. Gal. 5. 10. Phil. 1. 6, 14, 25; 2. 24; 3. 3, 4. 2 Thess. 3, 4. Philem. 21. Heb. 2. 13; 13. 18. 19

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II. NOUNS.

1. ***pistis***[1] = faith. The living, Divinely implanted principle. It connects itself with the second Aorist of *peithō* (I. 2, above), Gr. *epithon*, occurs 242 times, and is always translated "faith", except in Acts 17. 31, "assurance"; Titus 2. 10, "fidelity"; and Rom. 3. 26, and Heb. 10. 39, where "of faith" is rendered "him which believeth", and "them that believe".

2. ***pepoithesis*** = confidence. It is derived from the Middle Perfect of *peithō* (I. 2, above), which is always to be distinguished from the Passive Perfect (*pepeismai*). The latter refers to persuasion *wrought from without*; the former refers to a *persuasion realised from within*, and this is what *pepoithēsis* seems always to mean. *Pistis* (No. 1) refers rather to the *principle*, and *pepoithēsis* refers more to the *feeling*. It occurs 6 times, and is rendered "confidence" in 2 Cor. 1. 15; 8. 22; 10. 2. Eph. 3. 12. Phil. 3. 4; and "trust" in 2 Cor. 3. 4.

III. ADJECTIVE.

pistos occurs 67 times, and is rendered "faithful" 54 times. It is unnecessary to give the references, as it is the only word so translated. It is translated "sure" in Acts 13. 34, "true" in 2 Cor. 1. 18. 1 Tim. 3. 1, and 10 times "believer", "he that believeth", &c.: viz. John 20. 27. Acts 10. 45; 16. 1. 2 Cor. 6. 15. 1 Tim. 4. 3, 10, 12; 5. 16, 16; 6. 2.

[1] The English word "faith" is always the translation of *pistis*, except in Heb. 10. 23, where the Greek word is *elpis*, everywhere else rendered "hope".

151 "EVERLASTING", "ETERNAL", "FOR EVER", ETC.

I. In the Old Testament there are several words and expressions thus translated, the principal of which is

A. **'ōlām.** This word is derived from *'ālam* (to hide), and means the *hidden* time or age, like *aiōn* (see below, II. A), by which word, or its Adjective *aiōnios*, it is generally rendered in the Sept. In Ezra 4, and Dan. 2–7, the Chaldee form *'ālam* is used. There are 448 passages where the word occurs.

i. It is doubled, "from *'ōlām* to *'ōlām*", in 11 places, and is translated:—

1. "for ever and ever" in 1 Chron. 16. 36; 29. 10. Neh. 9. 5. Jer. 7. 7; 25. 5. Dan. 2. 20; 7. –18. 7
2. "from everlasting to everlasting" in Ps. 41. 13; 90. 2; 103. 17; 106. 48. 4
11

ii. It is used in the plural 11 times, and translated:—

1. "for ever" in 1 Kings 8. 13. 2 Chron. 6. 2. Ps. 61. 4; 77. 7. 4
2. "everlasting" in Ps. 145. 13 (see marg.). Isa. 26. 4 (see marg.); 45. 17–. Dan. 9. 24. 4
3. "of ancient times or old time" in Ps. 77. 5. Ecc. 1. 10. 2
4. "of old" in Isa. 51. 9. 1
11

iii. It is rendered "for ever" in Gen. 3. 22; 13. 15. Ex. 3. 15; 12. 14, 17, 24; 14. 13; 19. 9; 21. 6; 27. 21; 28. 43; 29. 28; 30. 21; 31. 17; 32. 13. Lev. 6. 18, 22; 7. 34, 36; 10. 9, 15; 16. 29. 31; 17. 7; 23. 14, 21, 31, 41; 24. 3; 25. 46. Num. 10. 8; 15. 15; 18. 8, 11, 19, 19, 23; 19. 10. Deut. 5. 29; 12. 28; 13. 16; 15. 17; 23. 3, 6; 28. 46; 29. 29; 32. 40. Josh. 4. 7; 8. 28; 14. 9. 1 Sam. 1. 22; 2. 30; 3. 13, 14; 13. 13; 20. 15, 23, 42; 27. 12. 2 Sam. 3. 28; 7. 13, 16, 16, 24, 25, 26, 29, 29. 1 Kings 1. 31; 2. 33, 33, 45; 9. 3. 5; 10. 9. 2 Kings 5. 27; 21. 7. 1 Chron. 15. 2; 16. 34, 41; 17. 12, 14, 22, 23, 24, 27, 27; 22. 10; 23. 13, 13, 25; 28. 4, 7, 8; 29. 18. 2 Chron. 2. 4; 5. 13; 7. 3, 6, 16; 9. 8; 13. 5; 20. 7, 21; 30. 8; 33. 4, 7. Ezra 3. 11; 9. 12, 12. Neh. 2. 3; 13. 1. Job 41. 4. Ps. 9. 7; 12. 7; 28. 9; 29. 10; 30. 12; 33. 11; 37. 18, 28; 41. 12; 44. 8; 45. 2; 48. 8; 49. 8, 11; 52. 9; 61. 7; 66. 7; 72. 17, 19; 73. 26; 75. 9; 78. 69; 79. 13; 81. 15; 85. 5; 89. 1, 2, 4, 36, 37; 102. 12; 103. 9; 104. 31; 105. 8; 106. 1; 107. 1; 110. 4; 111. 9; 112. 6; 117. 2; 118. 1, 2, 3, 4, 29; 119. 89, 111, 152, 160; 125. 1, 2; 131. 3; 135. 13; 136. 1–26; 138. 8; 146. 6, 10. Prov. 27. 24. Ecc. 1. 4; 2. 16; 3. 14; 9. 6. Isa. 9. 7; 32. 14, 17; 34. 10, 17; 40. 8; 47. 7; 51. 6, 8; 57. 16; 59. 21; 60. 21. Jer. 3. 5, 12; 17. 4, 25; 31. 40; 33. 11; 35. 6; 49. 33; 51. 26, 62. Lam. 3. 31; 5. 19. Ezek. 37. 25, 25; 43. 7, 9. Dan. 2. 4, 44; 3. 9; 4. 34; 5. 10; 6. 6, 21, 26; 7. 18–; 12. 7. Hos. 2. 19. Joel 3. 20. Obad. 10. Jonah 2. 6. Mic. 2. 9; 4. 7. Zech. 1. 5. Mal. 1. 4. 246

iv. In conjunction with *'ad* (see below, B) it is rendered:—

1. "for ever and ever" in Ex. 15. 18. Ps. 9. 5; 10. 16; 21. 4; 45. 6, 17; 48. 14; 52. 8; 111. 8; 119. 44; 145. 1, 2, 21; 148. 6. Isa. 30. 8. Dan. 12. 3. Mic. 4. 5. 17
2. "for ever" in Ps. 104. 5. 1
3. "world without end" in Isa. 45. –17.[1] 1
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v. With a negative it is rendered "never" in Judg. 2. 1. 2 Sam. 12. 10. Ps. 15. 5; 30. 6; 31. 1; 55. 22; 71. 1; 119. 93. Prov. 10. 30. Isa. 14. 20; 25. 2; 63. 19. Ezek. 26. 21. Dan. 2. 44. Joel 2. 26, 27. 16

[1] *'ōlām* is plural here, as well as in No. ii.

vi. Rendered "everlasting" in Gen. 9. 16; 17. 7, 8, 13, 19; 21. 33; 48. 4; 49. 26. Ex. 40. 15. Lev. 16. 34; 24. 8. Num. 25. 13. Deut. 33. 27. 2 Sam. 23. 5. 1 Chron. 16. 17. Ps. 24. 7, 9; 93. 2; 100. 5; 105. 10; 112. 6; 119. 142, 144; 139. 24. Prov. 8. 23; 10. 25. Isa. 24. 5; 33. 14; 35. 10; 40. 28; 51. 11; 54. 8; 55. 3, 13; 56. 5; 60. 19, 20; 61. 7, 8; 63. 12, 16. Jer. 10. 10; 20. 11; 23. 40; 31. 3; 32. 40; Ezek. 16. 60; 37. 26. Dan. 4. 3, 34; 7. 14, 27; 12. 2, 2. Mic. 5. 2. Hab. 3. 6. 56

vii. Rendered "perpetual" in Gen. 9. 12. Ex. 29. 9; 31. 16. Lev. 3. 17; 24. 9; 25. 34. Num. 19. 21. Ps. 78. 66. Jer. 5. 22; 18. 16; 23. 40; 25. 9, 12; 49. 13; 50. 5; 51. 39, 57. Ezek. 35. 5, 9; 46. 14. Hab. 3. 6. Zeph. 2. 9. 22

viii. Rendered "for evermore" in 2 Sam. 22. 51. 1 Chron. 17. 14. Ps. 18. 50; 37. 27; 86. 12; 89. 28, 52; 92. 8; 106. 31; 113. 2; 115. 18; 121. 8; 133. 3. Ezek. 37. 26, 28. 15

ix. Rendered "of old" or "ever of old" in Gen. 6. 4. Deut. 32. 7. 1 Sam. 27. 8. Ps. 25. 6; 119. 52. Isa. 46. 9; 57. 11; 63. 9, 11. Jer. 28. 8. Lam. 3. 6 Ezek. 26. 20. Amos 9. 11. Mic. 7. 14. Mal. 3. 4. 15

x. Rendered "old" or "ancient" in Ezra 4. 15, 19. ob 22. 15. Prov. 22. 28; 23. 10. Isa. 44. 7; 58. 12; 61. 4. Jer. 5. 15; 6. 16; 18. 15. Ezek. 25. 15; 36. 2. 13

xi. Rendered "of" or "in old time" in Josh. 24. 2. Jer. 2. 20. Ezek. 26. 20. 3

xii. Rendered "alway" or "always" in Gen. 6. 3. 1 Chron. 16. 15. Job 7. 16. Ps. 119. 112. Jer. 20. 17. 5

xiii. Rendered "ever" in Ps. 5. 11; 111. 5; 119. 98. Joel 2. 2. 4

xiv. Rendered "any more" in Ezek. 27. 36; 28. 19; "long" in Ps. 143. 3. Ecc. 12. 5; "world" in Ps. 73. 12. Ecc. 3. 11; "continuance" in Isa. 64. 5; "eternal" in Isa. 60. 15; "lasting" in Deut. 33. 15; "long time" in Isa. 42. 14; "at any time" in Lev. 25. 32; and "since the beginning of the world" in Isa. 64. 4. 12

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B. ***'ad*** from the verb *'ādāh* (to pass on), as a Noun is used of time past or future. It is also a Preposition or Conjunction, meaning "until" (see *Oxford Gesenius*, pp. 723, 4). The noun occurs 49 times, 19 of which occurrences are given above (A iv). The remaining 30 are rendered:

i. "for ever" in Num. 24. 20, 24. 1 Chron. 28. 9. Job 19. 24. Ps. 9. 18; 19. 9; 21. 6; 22. 26; 37. 29; 61. 8; 83. 17; 89. 29; 92. 7; 111. 3, 10; 112. 3, 9; 132. 14. Prov. 12. 19; 29. 14. Isa. 26. 4; 64. 9; 65. 18. Mic. 7. 18. 24

ii. "everlasting" in Isa. 9. 6. Hab. 3. 6. 2

iii. "eternity" in Isa. 57. 15; "evermore" in Ps. 132. 12; "of old" in Job 20. 4; and "perpetually" in Amos 1. 11. 4

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Other words are:—

C. ***nēẓach***, which means "excellence" or "completeness", and is the word used in the subscription of 55 Psalms for "chief" in "chief Musician". It is rendered:—

i. "for ever" in 2 Sam. 2. 26. Job 4. 20; 14. 20; 20. 7; 23. 7; 36. 7. Ps. 13. 1; 44. 23; 49. 9; 52. 5; 68. 16; 74. 1, 10, 19; 77. 8; 79. 5; 89. 46. Jer. 50. 39. Lam. 5. 20. Amos 1. 11. 20

ii. "never" (with a negative) in Ps. 10. 11; 49. 19. Isa. 13. 20; Amos 8. 7. Hab. 1. 4. 5

iii. alway(s) in Ps. 9. 18; 103. 9. Isa. 57. 16. 3

iv. "perpetual" in Ps. 9. 6; 74. 3. Jer. 15. 18. 3

v. "ever" in Isa. 28. 28; 33. 20; "Strength" in 1 Sam. 15. 29. Lam. 3. 18; "the end" in Job 34. 36. Jer. 3. 5; "victory" in 1 Chron. 29. 11. Isa. 25. 8. "evermore" in Ps. 16. 11; "constantly" in Prov. 21. 28, and "for ever and ever" in Isa. 34. 10. In this last passage it is doubled, *l'nēẓach nᵉẓāḥim*=to completeness of completenesses. 11

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D. ***ḳedem***, from the verb *ḳādam*, to precede or prevent (2 Sam. 22. 6, &c.), means that which is before, of time or place; hence often translated the east (Gen. 3. 24, &c.). It is always used of the past, and is rendered "ever" in Prov. 8. 23; "eternal" in Deut. 33. 27; "everlasting" in Hab. 1. 12; "old" or "ancient" in Deut. 33. 15. 2 Kings 19. 25. Neh. 12. 46. Ps. 44. 1; 55. 19; 68. 33; 74. 2, 12; 77. 5, 11; 78. 2; 119. 152; 143. 5. Isa. 19. 11; 23. 7; 37. 26; 45. 21; 46. 10; 51. 9. Jer. 46. 26. Lam. 1. 7; 2. 17; 5. 21. Mic. 5. 2; 7. 20; and "past" in Job 29. 2.

E. ***ẓᵉmithūth***, from *ẓāmath* (to cut), means "for cutting off". It occurs only in Lev. 25. 23 (see marg.), 30, and is rendered "for ever".

F. ***tāmīd***=always, is rendered:—

"ever" in Lev. 6. 13. Ps. 25. 15; 51. 3; "evermore" in Ps. 105. 4, and (with a negative) "never" in Isa. 62. 6.

G. ***dōr***=generation, is translated (with a negative) "never" in Ps. 10. 6, and "for evermore" in Ps. 77. 8, where the margin in both cases gives "to generation and generation".

H. ***yōm***=day, occurs nearly 2,500 times. The expression *orek yāmīm*, "length of days", is translated "for ever" in Ps. 23. 6; 93. 5. In both cases the margin gives "to length of days". *Kāl yāmīm*, or *kāl hayyāmīm*, "all days" or "all the days", is translated "for ever" in Gen. 43. 9; 44. 32. Deut. 4. 40; 18. 5. Josh. 4. 24. 1 Sam. 2. 32, 35; 28. 2. 1 Kings 11. 39; 12. 7. 2 Chron. 10. 7; 21. 7. Jer. 31. 36; 32. 39; 35. 19; "ever" in Deut. 19. 9. 1 Kings 5. 1. Ps. 37. 26; and "evermore" in Deut. 28. 29. 2 Kings 17. 37.

II. In the N.T. the words rendered "for ever", &c., are the Noun *aiōn*, the Adjectives *aiōnios*, *aidios*, *akatalutos*, and *aperantos*; the Adverbs *aei* and *pantote*, and the adverbial phrase *eis to diēnekes*.

A. ***aiōn***, which means "age" (Ap. 129. 2), is found 128 times in 105 passages, in 23 of which it is doubled (see below, ii. 6, 9, 10). It occurs in its simple form 37 times, and with Prepositions 68 times.

i. In its simple form it is rendered:—

1. "age". Eph. 2. 7 (pl.). Col. 1. 26 (pl.). 2
2. "course". Eph. 2. 2. 1
3. "world". Matt. 12. 32; 13. 22, 39, 40, 49; 24. 3; 28. 20. Mark 4. 19; 10. 30. Luke 16. 8; 18. 30; 20. 34, 35. Rom. 12. 2. 1 Cor. 1. 20; 2. 6, 6, 7 (pl.), 8; 3. 18; 10. 11 (pl.). 2 Cor. 4. 4. Gal. 1. 4. Eph. 1. 21; 6. 12. 1 Tim. 6. 17. 2 Tim. 4. 10. Tit. 2. 12. Heb. 1. 2 (pl.); 6. 5; 9. 26 (pl.); 11. 3 (pl.). 32
4. "eternal". Eph. 3. 11. 1 Tim. 1. 17 (lit. "of the ages"). 2

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ii. In prepositional phrases:—

1. *ap' aiōnos* [from (Ap. 104. iv)' an (the) age], rendered "since the world began" in Luke 1. 70. Acts 3. 21; and "from the beginning of the world" in Acts 15. 18. 3

2. *apo tōn aiōnōn* [from (Ap. 104. iv) the ages], rendered "from the beginning of the world" in Eph. 3. 9. 1

3. *ek tou aiōnos* [out of (Ap. 104. vii) the age], rendered "since the world began" in John 9. 32. 1

4. *eis ton aiōna* [to (Ap. 104. vi) the age], rendered:—
a. "for ever" in Matt. 21. 19. Mark 11. 14. Luke 1. 55. John 6. 51, 58; 8. 35, 35; 12. 34; 14. 16. 2 Cor. 9. 9. Heb. 5. 6; 6. 20; 7. 17, 21. 1 Pet. 1. 23, 25. 2 Pet. 2. 17 (no Art.). 1 John 2. 17. 2 John 2. Jude 13. 20
b. "never" (with a negative) in Mark 3. 29. John 4. 14; 8. 51, 52; 10. 28; 11. 26. 13. 8. 7
c. "ever" in Heb. 7. 24. 1
d. "for evermore" in Heb. 7. 28. 1
e. "while the world standeth" in 1 Cor. 8. 13. 1

5. *eis hēmeran aiōnos* [to (Ap. 104. vi) day of an age], rendered "for ever" in 2 Pet. 3. 18. 1

6. *eis ton aiōna tou aiōnos* [to (Ap. 104. vi) the age of the age], rendered "for ever and ever" in Heb. 1. 8. 1

7. *eis tous aiōnas* [to (Ap. 104. vi) the ages], rendered:—
a. "for ever" in Matt. 6. 13. Luke 1. 33. Rom. 1. 25; 9. 5; 11. 36; 16. 27. Heb. 13. 8. 7
b. "for evermore" in 2 Cor. 11. 31. 1

8. *eis pantas tous aiōnas* [to (Ap. 104. vi) all the ages], rendered "ever" in Jude 25.

9. *eis tous aiōnas tōn aiōnōn* [to (Ap. 104. vi) to the ages of the ages], rendered:—
a. "for ever and ever" in Gal. 1. 5. Phil. 4. 20. 1 Tim. 1. 17. 2 Tim. 4. 18. Heb. 13. 21. 1 Pet. 4. 11; 5. 11. Rev. 1. 6; 4. 9, 10; 5. 13, 14; 7. 12; 10. 6; 11. 15; 14. 11 (no Arts.); 15. 7; 19. 3; 20. 10; 22. 5. 20
b. "for evermore" in Rev. 1. 18. 1

10. *eis pasas tas geneas tou aiōnos tōn aiōnōn* [to (Ap. 104. vi) all the generations of the age of the ages], rendered "throughout all ages, world without end" in Eph. 3. 21. 1

68

Total 105

B. ***aiōnios***, of or belonging to an age, occurs 71 times, and is rendered:—

i. "eternal" in Matt. 19. 16; 25. 46. Mark 3. 29; 10. 17, 30. Luke 10. 25; 18. 18. John 3. 15; 4. 36; 5. 39; 6. 54, 68; 10. 28; 12. 25; 17. 2, 3. Acts 13. 48. Rom. 2. 7; 5. 21; 6. 23. 2 Cor. 4. 17, 18; 5. 1. 1 Tim. 6. 12, 19. 2 Tim. 2. 10. Tit. 1. 2; 3. 7. Heb. 5. 9; 6. 2; 9. 12, 14, 15. 1 Pet. 5. 10. 1 John 1. 2; 2. 25; 3. 15; 5. 11, 13, 20. Jude 7, 21. 42

ii. "everlasting" in Matt. 18. 8; 19. 29; 25. 41, 46. Luke 16. 9; 18. 30. John 3. 16, 36; 4. 14; 5. 24; 6. 27, 40, 47; 12. 50. Acts 13. 46. Rom. 6. 22; 16. 26. Gal. 6. 8. 2 Thess. 1. 9; 2. 16. 1 Tim. 1. 16; 6. 16. Heb. 13. 20. 2 Pet. 1. 11. Rev. 14. 6. 25

iii. "for ever" in Philem. 15. 1

iv. "Before or since the world began", in the phrases, *chronois aiōniois*, or *pro chronōn aiōniōn* (in, or before age-times), strangely rendered in the R.V. "through, or before times eternal", in Rom. 16. 25. 2 Tim. 1. 9. Tit. 1. 2. 3

71

C. ***aidios***, said to be from *aei* (see F below), but perhaps from *a* not and *idein* to see, = unseen or hidden, occurs twice, and is rendered:—

i. "eternal" in Rom. 1. 20. 1

ii. "everlasting" in Jude 6. 1

2

D. ***akatalutos*** (indissoluble) occurs once, and is rendered "endless" in Heb. 7. 16. 1

E. ***aperantos*** (interminable) occurs once, and is rendered "endless" in 1 Tim. 1. 4. 1

F. ***aei*** (always) occurs 8 times, and is rendered:—

i. "ever" in Mark 15. 8. 1

ii. "alway" or "always" in Acts 7. 51. 2 Cor. 4. 11; 6. 10. Tit. 1. 12. Heb. 3. 10. 1 Pet. 3. 15. 2 Pet. 1. 12. 7

8

G. ***pantote*** (always) occurs 42 times, and is rendered:—

i. "alway" or "always" in Matt. 26. 11, 11. Mark 14. 7, 7. Luke 18. 1. John 7. 6; 8. 29; 11. 42; 12. 8, 8; 18. 20. Rom. 1. 9. 1 Cor. 1. 4; 15. 58. 2 Cor. 2. 14; 4. 10; 5. 6; 9. 8. Gal. 4. 18. Eph. 5. 20. Phil. 1. 4, 20; 2. 12; 4. 4. Col. 1. 3; 4. 6, 12. 1 Thess. 1. 2; 2. 16; 3. 6. 2 Thess. 1. 3, 11; 2. 13. Philem. 4. 34

ii. "ever" in Luke 15. 31. John 18. 20. 1 Thess. 4. 17; 5. 15. 2 Tim. 3. 7. Heb. 7. 25. 6

iii. "evermore" in John 6. 34. 1 Thess. 5. 16. 2

42

H. ***eis to diēnekes*** [to (Ap. 104. vi) that which is continuous] occurs 4 times, rendered:—

i. "continually" in Heb. 7. 3; 10. 1. 2

ii. "for ever" in Heb. 10. 12, 14. 2

4

152 THE HEALING OF THE BLIND MEN AT JERICHO.

(Luke 18. 35–43. Mark 10. 46–52. Matt. 20. 29–34.)

Commentators and harmonizers agree in treating these three accounts as recording one single miracle. As in other cases, they assume *similar* discourses, sayings, and miracles to be identical, as though the Lord never repeated a single word or work. (See App. 116, 138, 153, 155, 157, 158, 160, 163.)

The same may be seen in dealing with the healing of the blind men at Jericho.

From a comparison of the three Gospels it will be readily seen that four blind men were healed, and that there were three separate miracles on the Lord's visit to Jericho.

The following particulars may be noted and considered:—

I. The Occasion.

1. In the first miracle the Lord was "come nigh unto Jericho".
2. The second was "as He went out of Jericho".
3. The third took place "as they departed from", and had evidently left Jericho.

II. The Blind Men.

1. In the first there was one, unnamed.
2. In the second there was one, named (Bartimæus).
3. In the third there were two men.

III. The Circumstances.

1. The one man was begging.
2. The second likewise.
3. The two men were not begging, and apparently were simply waiting for the Lord's passing by.

IV. Their Knowledge.

1. The first man did not know what the crowd meant, and asked.
2. The second (Bartimæus) heard, but seems to have made no inquiry and at once cried out.
3. The two men also heard, and cried out at once.

V. Their Cry.

1. The first man cried "Jesus, thou Son of David".
2. The second man cried "Son of David".
3. The two men cried "O Lord, Son of David".

VI. The Lord's Action.

1. The Lord "commanded (the first man) to be brought".
2. He "commanded (the second man) to be called".
3. He called the two men Himself.

VII. Their Healing.

1. The first desired that he might be able to see (*anablepō*).
2. The second in like manner.
3. The two men asked that "their eyes might be opened" (*anoigō*).

VIII. The Lord's Reply.

1. In the first case, the Lord said: "Receive thy sight, thy faith hath saved thee."
2. In the second case, the Lord said: "Go thy way, thy faith hath saved thee."
3. In the third case, the Lord "had compassion on them, and touched their eyes", saying nothing.

IX. The Result.

1. The first man "followed Him, glorifying God, and all the people gave praise to God".
2. Bartimæus "followed Jesus in the way", apparently in silence.
3. The two men "followed Him", in silence also.

We thus gather that the first two men were beggars who sat daily at either gate of Jericho: Jericho having at that time some 100,000 people, and doubtless many blind men.

In face of this and of the above details, all that a recent commentator has to say is: —

> "The variation is undeniable, and the accounts cannot be harmonized at this point. But of course it is quite immaterial. . . . According to Matthew there were two blind men. Calvin therefore suggests that Bartimæus met Jesus on His entrance to the city, and then went for the other blind man, and that both were healed as Jesus was leaving the city. This is very artificial dealing with the plain narratives. It is better to accept them as varying accounts of one single incident."

True, we cannot harmonize "one man" and "two men" without abandoning all idea of inspiration. We submit therefore that "it is better" to take all the details as being evidences of the minutest perfection, and avoid both artificial and superficial dealing with the Divine narratives.

153 THE TWO ENTRIES INTO JERUSALEM.

Most "Harmonies" assume that because each Gospel records an entry of the Lord into Jerusalem the four accounts must be *identical* because they are similar: and therefore conclude that because they differ in certain particulars there are "discrepancies".

Whereas, if we treat them in their chronological sequences, and have regard to the antecedent and consequent circumstances, the supposed discrepancies will disappear, and the similar, but diverse, expressions will be seen to be necessary to the different events.

In this present case, one entry (Matt. 21. 1–9) takes place before the other, which is recorded in Mark 11. 1–10, Luke 19. 30–34, and John 12. 12–15).

1. In Matthew the Lord *had actually arrived at* Bethphage. In Luke He "*was come nigh*" (*engisen*); in Mark "they were *approaching*" (*engizousin*).

2. In Matthew the village lay just *off* the road (*apenanti*); in Luke and Mark it was *below* them, and opposite (*katenanti*).

3. In the former, *two* animals were sent for and used; in the latter, only *one*.

4. In the former, the prophecy of Zech. 9. 9, which required the *two* animals, is said to have been *fulfilled*; in the latter, the prophecy was not said to be fulfilled, and only so much of it is quoted (John 12. 15) as agrees with it.

5. The former seems to have been *unexpected*, for "all the city was moved, saying, 'Who is this?'" (Matt. 21. 10, 11), while, if there was only one entry, the two accounts are inexplicable, seeing that the later and subsequent entry was *prepared for*: much people in the city "heard that He was coming", and "went forth to meet Him" (John 12. 12. 13).

The latter, therefore, was the great formal entry of the Lord, called "the Triumphal Entry", which took place on what is called "Palm Sunday".

The significance of the *two* animals, and the *one*, seems to be this:—

The first had special reference to the whole work of His mission. He came on the ass with its unbroken colt, the clothes being put some on one and some on the other, and the Lord sitting on "them"—*the clothes* (not on both beasts). He came to cleanse the Temple, and make His final presentation of the King and the Kingdom.

But when He came on the one—an ass's colt—it was in judgment, to pronounce the doom on the city; and on the nation.

When He appears again it will be to a nation which will then say (as the result of Zech. 12. 10): "Blessed is He that cometh in the name of the Lord" (Matt. 23. 39).

For the events of the "six days before the Passover", see Ap. 156; and the notes on the various passages.

154 "WHAT THINK YE OF CHRIST?" (Matt. 22. 42).

DIVERS THOUGHTS CONCERNING HIM.

"King of the Jews" (wise men from the east. Matt. 2. 2).
"Mightier than I" (John Baptist. Matt. 3. 11).
"Son of God" (demons. Matt. 8. 29).
"A blasphemer" (certain Scribes. Matt. 9. 3).
"Son of David" (two blind men. Matt. 9. 27).
" " " (a woman of Canaan. Matt. 15. 22).
"The carpenter's son" (His fellow countrymen. Matt 13. 55).
"John the Baptist" (Herod and others. Matt. 14. 2; 16. 14).
"The Son of God" (they that were in the ship. Matt. 14. 33).
"Elijah" (some. Matt. 16. 14).
"Jeremiah" (others. Matt. 16. 14).
"One of the prophets" (some men. Matt. 16. 14).
"The Christ, the Son of the living God" (Peter. Matt. 16. 16).
"The Christ, the Son of God" (Martha. John 11. 27).
"My beloved Son" (God the Father. Matt. 17. 5).
"Good Master" (a certain ruler. Matt. 19. 16).
"The prophet of Nazareth" (the multitude. Matt. 21. 11).
"The carpenter, the son of Mary" (many hearing Him. Mark 6. 3).
"Thy salvation . . . a light . . . the glory" (Simeon. Luke 2. 30, 32).
"Joseph's son" (all in the synagogue. Luke 4. 22).
"A great prophet" (all witnessing the raising of the widow's son. Luke 7. 16).
"A righteous man" (the Roman centurion. Luke 23. 47).
"A prophet mighty in deed and word" (the two going to Emmaus. Luke 24. 19).
"The Lamb of God" (John the Baptist. John 1. 29).
"The Messias" (Andrew. John 1. 41).
"The Son of God, . . . the King of Israel" (Nathanael. John 1. 49).
"A teacher come from God" (Nicodemus. John 3. 2).
"A prophet" (a woman of Samaria. John 4. 19).
"Jesus the son of Joseph" (the Jews. John 6. 42).
"A Samaritan" and having a demon (the Jews. John 8. 48).
"A prophet" (the blind man. John 9. 17).
"The King of Israel" (much people. John 12. 13).

155 THE TWO GREAT PROPHECIES OF "THE END OF THE AGE" (Luke 21 and Matt. 24. Mark 13).

The great prophecy recorded in Luke 21 is different both in *time*, *place*, and *subject* from that recorded in Matt. 24 and Mark 13.

The one recorded in Luke was spoken "on one of those days, as He taught the people *in the Temple*" (Luke 20. 1). For one note of time is in 21. 1, "and He looked up and saw the rich men casting their gifts *into the Treasury*." So that He was still "in the Temple" when He uttered the prophecy recorded in Luke 21, for the whole conversation with the disciples follows without a break the Lord's commendation of the widow.

But with regard to the prophecy recorded in Matt. 24, we distinctly read (*v.* 1) "and Jesus went out and departed *from the Temple* . . . and *as He sat upon the Mount of Olives*, the disciples came to Him privately" (*v.* 3). So, in Mark 13. 1, "He *went out of the Temple* . . . and *as He sat upon the Mount of Olives, over against the Temple*, Peter and James and John and Andrew asked Him privately" (*v.* 3).

So that we have *two* great prophecies. One (Luke) spoken in the Temple, the other (Matthew and Mark) spoken *later* upon the Mount of Olives. As parts of the first are repeated on the second occasion, we will give the leading points of the three in parallel columns, so that the object of each, and the difference between them, may be clearly seen.

They both open with a summary of events which might have taken place in the lifetime and experience of those who heard the words :—

FROM THE CROSS ONWARDS.

LUKE 21. 8-9.	MATT. 24. 4-6.	MARK 13. 5-7.
'Take heed that ye be not deceived: for many shall come in My name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; **but the end is not by and by** (i.e. immediately; so R.V.)."	"Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, **but the end is not yet.**"	"Take heed lest any man eceive you. For many shall come in My name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; **but the end shall not be yet.**"

John refers to this first sign in his First Epistle (2. 18); but had the nation repented at the proclamation by Peter in Acts 3. 18-26, by the Twelve in the Land, by "them that heard Him" (Heb. 2. 3), and by Paul in the Synagogues of the Dispersion, "all that the prophets had written" would have been fulfilled.

LUKE 21. 10, 11.	MATT. 24. 7, 8.	MARK 13. 8.
"Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven."	"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. **All these are the beginning of sorrows.**"	"Nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: **these are the beginnings of sorrows.**"

Now, it will be observed in the Lord's discourse as recorded in Luke, that, instead of saying "these are the beginning of sorrows", and going on with the account of them, He stops short: He goes back; He introduces a parenthesis detailing and describing events that would take place "BEFORE ALL THESE" beginnings of sorrows. He describes in *v.* 12,

THE DESTRUCTION OF JERUSALEM.

12. **But before all these,** that is to say "BEFORE" the great Tribulation, all that is recorded concerning Jerusalem in *vv.* 12–24 would take place. These are the closing words:—

24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Now, in the discourse recorded in Matt. 24, instead of going back to speak of the condition of Jerusalem before and until the beginning of the great Tribulation; having said "All these are the beginning of sorrows", He *goes on to describe* the sorrows, or birth-pangs of the Tribulation (Matt. 24. 9–28. Mark 13. 9–23), and He continues the prophecy concerning these sorrows up to the moment of His appearing in the clouds of heaven.

While, in the discourse recorded in Luke 21, having gone back, and described what should take place "before all these" beginnings of sorrows, the Lord does not speak further of the great Tribulation, but takes it up at the end, and, as in Matthew and Mark, speaks concerning

HIS COMING IN THE CLOUDS OF HEAVEN

(of course, in Luke the words are slightly different from those in Matthew and Mark):—

LUKE 21. 25–27.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

MATT. 24. 29, 30.

"IMMEDIATELY after the tribulation of those days[1] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

MARK 13. 24–26.

"But in those days, after that tribulation[1], the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory."

The *first* prophecy, in the Temple (Luke 21), was uttered in answer to *two* general questions: (1) "When shall these things be?" and (2) "What sign shall there be when these things shall come to pass?" The answer to (1) is given in *vv.* 8–24, and the answer to (2) in *vv.* 25–28.

The *second* prophecy, on the Mount of Olives (Matt. 24 and Mark 13), was uttered in answer to *three* distinct questions: (1) "When shall these things be?" (2) "What shall be the sign of Thy coming?" and (3) "And [what shall be the sign] of the end of the age?" The answer to (1) was given in Matt. 24. 4–14. Mark 13. 5–13. The answer to (2) was given in Matt. 24. 15–27. Mark 13. 14–23; and to (3) in Matt. 24. 29–31 and Mark 13. 24–27 (and in Luke 21. 25–28).

And then both prophecies conclude with the Parable of the Fig-tree, and the final solemn assurance:—

"Verily I say unto you, This generation shall by no means (see Ap. 105. III) pass, till all these things may be fulfilled"[2] (Matt. 24. 34. Mark 13. 30. Luke 21. 32).

This latter is the last of four equally impressive statements: Matt. 10. 23; 16. 28; 23. 39; 24. 34.

Each of these consists of two clauses, the former of which contains the strongest negative that could possibly have been used (see Ap. 105. III); and should be rendered "by no means", or "in no wise", as it is often rendered elsewhere; while in the latter clause the verb is in the subjunctive mood with or without the Greek Particle "*an*", which (though it cannot be represented in translation) makes the clause hypothetical and dependent on some condition expressed or implied. This condition was, in each of these four passages, the repentance of the nation, in response to the appeal of "the other servants" of Matt. 22. 4, as recorded in Acts 3. 18–26 and elsewhere, culminating in Acts 28. 17–29.

The conclusion of both prophecies thus consists of an assured *certainty*, with a definite contingency, or *uncertainty*, which was not fulfilled.

Had the nation repented, then Jesus Christ would have been "sent", and "the restoration of all things which God had spoken by all His holy prophets since the world began" would have taken place, in accordance with God's Divine assurance given by Peter in Acts 3. 18–26; but the condition of national repentance (Lev. 26. 40–42; Hos. 14. 1–4, &c.) was not fulfilled; hence that generation passed away, and both prophecies (with all the others) are now *postponed*. The first sign of all did (and will again) take place—the rising of the "many Antichrists", whereby John could say they knew that it was "the last hour" before "the end of that age" (1 John 2. 18).

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[1] Leaving no space, therefore, for a millennium of peace between the great Tribulation and the appearance of the Lord in glory; proving that the second coming must be pre-millennial.

[2] In all three passages the verb is *genētai*=may arise, or may have come to pass: not *plēroō*=be entirely fulfilled or finished, as in Luke 21. 24. This was so in both cases.

156 "SIX DAYS BEFORE THE PASSOVER" (John 12. 1).

We are furnished by Scripture with certain facts and fixed points which, taken together, enable us (1) to determine the events which filled up the days of "the last week" of our Lord's life on earth; (2) to fix the day of His crucifixion; and (3) to ascertain the duration of the time He remained in the tomb.

The difficulties connected with these three have arisen (1) from not having noted these fixed points; (2) from the fact of Gentiles' not having been conversant with the law concerning the three great feasts of the LORD; and (3) from not having reckoned the days as commencing (some six hours before our own) and running from sunset to sunset, instead of from midnight to midnight.

To remove these difficulties, we must note:—

I. That the first day of each of the three feasts.

Passover, Pentecost, and Tabernacles, was "a holy convocation", a "sabbath" on which no servile work was to be done. See Lev. 23. 7, 24, 35. Cp. Ex. 12. 16.

"That sabbath" and the "high day" of John 19. 31, was the "holy convocation", the first day of the feast, which quite overshadowed the ordinary weekly sabbath.

It was called by the Jews *Yôm tôv* (=Good day), and this is the greeting on that day throughout Jewry down to the present time.

This *great* sabbath, having been mistaken from the earliest times for the *weekly* sabbath, has led to all the confusion.

II. This has naturally caused the further difficulty as to the Lord's statement that "even as Jonah was in the belly of the fish three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matt. 12. 40). Now, while it is quite correct to speak according to Hebrew idiom of "three days" or "three years", while they are only parts of three days or three years, yet that idiom does not apply in a case like this, where "three nights" are mentioned *in addition to* "three days". It will be noted that the Lord not only definitely states this, but repeats the full phraseology, so that we may not mistake it. See the subject fully discussed in Ap. 144.

III. We have therefore the following facts furnished for our sure guidance:

1. The "high day" of John 19. 31 was the first day of the feast.
2. The "first day of the feast" was on the 15th day of Nisan
3. The 15th day of Nisan, commenced at sunset on what we should call the 14th.
4. "Six days before the passover" (John 12. 1) takes us back to the 9th day of Nisan.
5. "After two days is the passover" (Matt. 26. 2. Mark 14. 1) takes us to the 13th day of Nisan.
6. "The first day of the week", the day of the resurrection (Matt. 28. 1, &c.), was from our Saturday sunset to our Sunday sunset. This fixes the days of *the week*, just as the above fix the days of *the month*, for:
7. Reckoning back from this, "three days and three nights" (Matt. 12. 40), we arrive at the day of the burial, which must have been before sunset, on the 14th of Nisan; i.e. before our Wednesday sunset.
8. This makes the sixth day before the passover (the 9th day of Nisan) to be our Thursday sunset to Friday sunset.

Therefore Wednesday, Nisan 14th (commencing on the Tuesday at sunset), was "the preparation day", on which the crucifixion took place: for all four Gospels definitely say that this was the day on which the Lord was buried (before our Wednesday sunset), "because it was the preparation [day]" the bodies should not remain upon the cross on the sabbath day, "for that sabbath day was a high day", and, therefore, not the ordinary seventh day, or weekly sabbath. See John 19. 31.

IV. It follows, therefore, that the Lord being crucified on "the preparation day" could not have eaten of the Passover lamb, which was not slain until the evening of the 14th of Nisan (i.e. afternoon). On that day the daily sacrifice was killed at the 6th hour (noon) and offered about the 7th hour (1 p.m.). The killing of the Passover lambs began directly afterwards. Thus it is clear, that if the killing of the Passover lambs did not *commence* until about four hours after our Lord had been hanging upon the Cross, and would not have been concluded at the *ninth* hour (3 p.m.) when "He gave up the ghost;"—no "Passover lamb" could have been eaten at the "last supper" on the previous evening.

V. With these facts before us, we are now in a position to fill in the several days of the Lord's last week with the events recorded in the Gospels. By noting that the Lord returned to Bethany (or to the Mount of Olives) each night of that week, we are able to determine both the several days and the events that took place in them.

THE SIXTH DAY BEFORE THE PASSOVER, THE 9th DAY OF NISAN.

(*Our Thursday sunset to Friday sunset.*)

	Matthew.	Mark.	Luke.	John
The Lord approaches Jerusalem from Jericho			19. 1-10	
He passes our Thursday night at the house of Zacchæus (Luke 19. 5.)				
And delivers the Parable of the Pounds			19. 11-27	
He proceeds toward Jerusalem			19. 28	
He sends two disciples (*apenanti*) for an "ass" and a "colt" (two animals)	21. 1-7			
And makes His first entry from Bethphage (not Bethany) (Ap. 153)	21. 8, 9			
He is unexpected, and they ask "Who is this?"	21. 10, 11			
He cleanses the Temple	21. 12-16			
He Returns to Bethany	21. 17			12. 1

THE FIFTH DAY BEFORE THE PASSOVER, THE 10th DAY OF NISAN.

(*Our Friday sunset to Saturday sunset.*)

The Lord passes the Sabbath at Bethany; and after sunset (on our Saturday), the first of three suppers was made, probably at the house of Lazarus, in Bethany (Ap. 157)				12. 2
At this supper the first of two anointings took place (Ap. 158)				12. 3-11

THE FOURTH DAY BEFORE THE PASSOVER, THE 11th DAY OF NISAN.

(*Our Saturday sunset to Sunday sunset*), the Gentile "Palm Sunday".

The second, or triumphal entry into Jerusalem. He sends two disciples (*katenanti*) for a colt (one animal). See Ap. 153		11. 1-7	Lu. 29-35	12. 12-
The Lord starts from Bethany (not Bethphage) and is met by multitudes from Jerusalem (Ap. 153)		Lu. 8-10	19. 36-40	12. -12-19
He weeps over the city			19. 41-44	
He enters the Temple, looks around		11. 11		
And Returns to Bethany		11. 11		

THE THIRD DAY BEFORE THE PASSOVER, THE 12th DAY OF NISAN

(*Our Sunday sunset to Monday sunset*).

	MATTHEW.	MARK.	LUKE.	JOHN.
In the morning (our Monday a.m.) the Lord returns to Jerusalem	21. 18	11. 12		
The Fig-tree cursed	21. 19-22	11. 13, 14		
The Temple. Further cleansing		11. 15-17	19. 45, 46	
In the Temple. Further teaching. "Certain Greeks"			19. 47-	12. 20-50
Opposition of Rulers		11. 18	19. 47, 48	
He goes out of the city (probably to Bethany; see Luke 21. 37, 38, below)		11. 19		

THE SECOND DAY BEFORE THE PASSOVER, THE 13th DAY OF NISAN.

(*Our Monday sunset to Tuesday sunset.*)

In the morning (our Tuesday a.m.) on the way to Jerusalem, the question of the disciples about the Fig Tree		11. 20-26		
In Jerusalem again: and in the Temple	21. 23-27	11. 27-33	20. 1-8	
In Jerusalem teaching in Parables; and questions	21. 28–23. 39	12. 1-44	20. 9—21. 4	
The first great prophecy, in the Temple (Ap. 155)			21. 5-36	
(Parenthetical statement as to the Lord's custom during this last week)			21. 37, 38	
The second great prophecy, on the Mount of Olives	24. 1-51	13. 1-37		
The second great prophecy, continued (see Ap. 155)	25. 1-46			
"After two days is the Passover"	26. 1-5	14. 1, 2		
HE RETURNS TO BETHANY, and is present at the second supper in the house of Simon the leper. The second Anointing. See Ap. 157 and 158	26. 6-13	14. 3-9		

THE DAY BEFORE THE PASSOVER—THE 14th DAY OF NISAN—"THE PREPARATION DAY"—THE DAY OF THE CRUCIFIXION.

(*Our Tuesday sunset to Wednesday sunset.*)

The plot of Judas Iscariot to betray the Lord	26. 14-16	14. 10, 11	22. 1-6	
The "preparation" for the last supper[1]	26. 17-19	14. 12[1]-16	22. 7[1]-13	
"The even was come" (our Tuesday after sunset) when the plot for the betrayal was ripe for execution	26. 20	14. 17		
The last supper, commencing with the washing of the feet				13. 1-20
The announcement of the betrayal, &c.	26. 21-25	14. 18-21		13. 21-30
The supper eaten, the "New Covenant" made (Jer. 31. 31). The lamb abolished, bread and wine substituted	26. 26-29	14. 22-25	22. 14-23	
The first prophecy of Peter's denials (Ap. 160)				13. 31-38
The strife; who should be the greatest, &c.			22. 24-30	
The second prophecy of Peter's denials (Ap. 160)			22. 31-34	
The final appeal to His first commission (Luke 9. 3)			22. 35 38	
The last discourse to the eleven, followed by His prayer				14. 1—17. 26
They go to Gethsemane	26. 30-35	14. 26-29	22. 39	18. 1
The third prophecy of Peter's denials (Ap. 160)		14. 30, 31		
The agony in the garden	26. 36-46	14. 32-42	22. 40-46	
The apprehension of the Lord (Ap. 165)	26. 47 56	14. 43-50	22. 47-54	18. 2-11
The escape of Lazarus (see notes on Mark 14. 51, 52)		14. 51, 52		
The trials: continued throughout our Tuesday night	26. 57—27. 31	14. 53—15. 19	22. 54—23. 25	18. 12—19. 13
About the sixth hour (our Tuesday midnight) Pilate said "Behold your King"				19. 14, 15
Led away to be crucified	27. 31-34	15. 20-23	23. 26-31	19. 16, 17
And "led with Him" two "malefactors" (*kakourgoi*) (Ap. 164)			23. 32, 33	19. 18
Discussion with Pilate about the Inscriptions (Ap. 163)				19. 19 22
The dividing of the garments	27. 35 37	15. 24	23. 34	19. 23, 24
"It was the third hour, and they crucified Him" (our 9 a.m. Wednesday)		15. 25, 26		
"Then were there two robbers" (*lēstai*) crucified with Him" (Ap. 164)	27. 38	15. 27, 28		
The revilings of the rulers, both "robbers", and one "malefactor"	27. 39-44	15. 29-32	23. 35-43	
The Lord's mother and John				19. 25 27
"The sixth hour" (our Wednesday noon) and the darkness (Ap. 165)	27. 45 49	15. 33	23. 44, 45	
"The ninth hour" (our Wednesday 3 p.m.) and the expiring cry (Ap. 165)	27. 50	15. 34-37	23 46	19. 28-30
Subsequent events	27. 51-56	15. 38-41	23. 47-49	19. 31-37
Buried in haste before sunset (our Wednesday about 6 p.m.), before the "high day" (the first day of the Feast began), our Wednesday sunset	27. 57-66	15. 42-47	23. 50-56	19. 38 42

[1] The words in Mark 14. 12 and Luke 22. 7 refer to "the first day of unleavened bread", which was the 14th day of Nisan, and therefore "the preparation day". That is why the Lord goes on to tell the two disciples to go and *make preparation for the Passover*.

"THE FIRST DAY OF THE FEAST"—"THE HIGH DAY" (*Yom tôv*)—THE 15TH DAY OF NISAN.
(*Our Wednesday sunset to Thursday sunset.*)

THE FIRST NIGHT AND FIRST DAY IN THE TOMB.

THE SECOND DAY OF THE FEAST—THE 16TH DAY OF NISAN.
(*Our Thursday sunset to Friday sunset.*)

THE SECOND NIGHT AND SECOND DAY IN THE TOMB.

THE THIRD DAY OF THE FEAST—"THE (WEEKLY) SABBATH"—THE 17TH DAY OF NISAN.
(*Our Friday sunset to Saturday sunset.*)

THE THIRD NIGHT AND THIRD DAY IN THE TOMB.

"THE FIRST DAY OF THE WEEK"—THE 18TH DAY OF NISAN.
(*Our Saturday sunset:* "the third day" of Matt. 16. 21, &c.; not the third day of the Feast).

	MATTHEW.	MARK.	LUKE.	JOHN.
Thus, the Resurrection of the Lord took place at our Saturday sunset, or thereabouts, on "the third day"; cp. "after three days" (Matt. 27. 63. Mark 8. 31)	28. 1-10 ..	16. 1-18 ..	24. 1-49 ..	20. 1-23

[For the sequence of events connected with and following the Resurrection, see Ap. 163.]

It will be seen from the above that we have neither power nor authority to alter or shift any day or date; or to change the order or position of any of the events recorded in Holy Writ.

Each day is marked by a return to Bethany during the last week (up to the Preparation Day); and each day is filled with the recorded events.

It follows, therefore, that the Lord was crucified on our Wednesday; was buried on that day before sunset; and remained "three days and three nights" in the tomb, as foretold by Him in Matt. 12. 40; rising from the dead on "the third day", "the first day of the week".

The fixed days and dates, at either end, hold the whole period as in a vice, and place the whole subject on a ure foundation.

157 THE THREE SUPPERS.

That there were three suppers, and not only two, at the close of our Lord's ministry will be clear from a careful comparison of the three Scriptures.

1. There was the supper recorded in John 12. 1-9. This was probably in the house of Lazarus[1], and, being "six days before the Passover", must have taken place on the Friday evening, on the Lord's return from His first entry into Jerusalem from Bethphage (see Ap. 153).

Having slept there on the Friday night and spent the last Sabbath in retirement there, this first supper was made after the Sabbath had ended at 6 p.m. At this supper there was an anointing of the Lord by Mary (see Ap. 158)

2. The second supper, recorded in Matt. 26. 6-13, took place "two days before the Passover" at the house of Simon the leper, which was also in Bethany. See Mark 14. 1-9. At this supper there was also an anointing by a woman unknown (see Ap. 158).

3. The supper recorded in John 13. 1-20 is the same as that recorded in Matt. 26. 20, Mark 14. 17, and Luke 22. 14. It was "the last supper", "the hour was come", and when supper was begun, or going on (not "ended"; see note on John 13. 2), the Lord first washed the disciples' feet; and, later, the events took place as recorded in all four Gospels. John's Gospel adds some antecedents; but gives the same consequents.

The rendering of *genomenou* in John 13. 2, by "ended" instead of by "taking place", or "beginning", has been the cause of much confusion.

[1] For all the family were present; and "Martha served" (cp. Luke 10. 40-42).

158 THE TWO ANOINTINGS.

There can be no doubt that, during the last week, the Lord was anointed on two separate occasions.

1. The former is recorded in John 12. 3-8, "six days before the Passover", in the house of Lazarus, at Bethany. (See Ap. 157, and note above.)

The latter is recorded in Matt. 26. 7-13, and Mark 14. 3-9, "two days before the Passover", in the house of Simon the leper, also in Bethany.

Thus the times and places are distinct.

2. In the former case it was "a pound of ointment" that was used (John 12. 3).

In the latter case it was an alabaster vessel (Matt. 26. 7).

3. In the former case it was "the feet" of the Lord that were anointed (John 12. 3).

In the latter case it was His "head" (Matt. 26. 7).

4. In the former case the term used is "anointed" (John 12. 3).

In the latter case the term is "poured" (Matt. 26. 7. Mark 14. 3).

5. In the former case it was Judas who asked the question why it was not sold, &c., as there was plenty of time to do so during the six days (John 12. 4).

In the latter it was the disciples who "had indignation" (Matt. 26. 8) "among themselves" (Mark 14. 4): and their words (not necessarily spoken aloud to all) seem to refer to what Judas had said before.

6. In the former the Lord directs the ointment to be reserved for His burial; and not sold (John 12. 7).

In the latter He declared that it had been kept for that purpose (Matt. 26. 12. Mark 14. 8).

7. In the former case the Lord said, "Let her alone," in order that she may keep it (John 12. 7).

In the latter He declared that she had well used it (Matt. 26. 10–13).

8. In the former case the woman is named "Mary" (John 12. 3).

In the latter case the woman is unnamed.

9. Thus, on each occasion both the antecedents and consequents are different.

Instead of wondering that there should be two anointings the wonder should be that there were *only* two, seeing that examples are so easily followed.

159 "THIS IS MY BODY" (Matt. 26. 26).

A figure of speech consists of a word or words used out of the ordinary sense, or order; just as we call a person dressed out of the ordinary manner or fashion a "figure": both attract our attention; and, in the case of words, the one and only object is in order to call the reader's attention to what is thus emphasized. For examples see the notes on Matt. 16. 6: where, had the Lord said "the doctrine of the Pharisees is *like* leaven", that would have been the Fig. *Simile* (Ap. 6). Had He said "the doctrine of the Pharisees *is* leaven", the Fig. in this case would have been *Metaphor* (Ap. 6); by which, instead of saying one thing is *like* another, it is carried over (as the word *Metaphor* means), and states that the one thing *is* the other. But in Matt. 16. 6, the Lord used another Figure altogether, viz. *Hypocatastasis* (from *hupo*=under (Ap. 104. xviii), *kata*=down (Ap. 104. x), and *stasis*=a stationing), which means putting one of the *two* words (which are necessary in the case of *Simile* and *Metaphor*) down underneath, i.e. out of sight, and thus *implying* it. He said, "beware of the leaven", thus implying the word "doctrine", which He really meant; and, by thus attracting the disciples' attention to His words, thereby emphasized them.

In these three Figures we have a Positive, Comparative, and Superlative emphasis. The essence of *Simile* is *resemblance*; the essence of *Metaphor* is *representation* (as in the case of a portrait, which is representative of some person); the essence of *Hypocatastasis* is *implication*, where only one word is mentioned and another is *implied*.

Through non-acquaintance with Figures of Speech every Figure is to-day called a "Metaphor". But this is not the case. A *Metaphor* is a special Figure different and distinct from all others.

"This is My body" is the Figure *Metaphor*: and the Figure lies in the Verb "IS", which, as in this case, always means "*represents*", and must always be so expressed. It can *never mean* "*is changed into*". Hence in the Figure *Metaphor*, the Verb "represents" can always be substituted for "is". For example:

"The field is (or represents) the world" (Matt. 13. 38).

"The good seed are (represent) the sons of the kingdom" (Matt. 13. 38).

"The reapers are (represent) angels" (Matt. 13. 39).

"The odours are (represent) the prayers of the saints" (Rev. 5. 8).

"The seven heads are (represent) seven mountains" (Rev. 17. 9).

"This cup is (represents) the new covenant" (1 Cor. 11. 25).

"The cup of blessing which we bless, is it not (does it not represent) the blood of Christ?" (1 Cor. 10. 16).

Furthermore, it is a fundamental law in Greek grammar, without exception, that the Article, Pronoun, and Adjective *must* agree in gender with the Noun to which they refer. For example, in Matt. 16. 18, the Pronoun "this" is Feminine, and thus agrees with *petra*, which is also Feminine, and not with *petros* (Peter), which is Masculine. See note, and Ap. 147.

So here: the Pronoun "this" is Neuter, and cannot agree with *artos* (=bread) because *artos* is Masculine. It must refer to what is Neuter; and this could only be the whole act of *breaking* the bread, which would be Neuter also; or to *klasma*, the broken piece (which is also Neuter).

In like manner, when He said (in *v.* 28) "this is my blood of the New Covenant"; "this", being Neuter, refers to *potērion* (=cup)[1] and not to *oinos* (=wine), which is Masculine, and means:—"This [cup] represents My blood of the New Covenant, which is poured out for many, for remission of sins".

For, what was the Lord doing? He was making the New Covenant foretold in Jer. 31. 31—34. If it were not made then, it can never be made at all (see Ap. 95), for no more has He blood to shed (Luke 24. 39).

Now, "blood" was shed, and sacrificially used, only in connection with *two* things, the making of a *covenant*, and the making of *atonement*. In the former, the victim which made or ratified the covenant was slain and the body divided in two, the parties to the covenant passing between (see notes on Gen. 15. 9–18. Jer. 34. 18. Gal. 3. 20, and Ap. 95). As long as the victim (the covenant-maker) was alive the covenant could have no force. See notes on Heb. 9. 16–22.

At the last supper this New Covenant was made; and Peter's proclamation in Acts 2. 38; 3. 19–26; 5. 31; and Paul's in 13. 38; 17. 30; 20. 21; 26. 20; were based upon it. Messiah had to be "cut off", that the Scriptures might be fulfilled (Acts 3. 18). But that having been accomplished, and the *sufferings* having been endured, nothing stood in the way of the *glory* which should follow. "Repent ye THEREFORE and turn [to the Lord] *that your sins may be blotted out*", &c. The New Covenant which had been made had provided for that, as the Lord had said in Matt. 26. 28, "for the remission of sins".

In that last supper the Lord was not *instituting* anything with a view to the Secret (the "Mystery" to be yet revealed in the Prison Epistles); but was *substituting* bread and wine for the Paschal Lamb (the type being exhausted in the Antitype), because of the new meaning which the Passover should henceforth convey. It was to be the *Memorial*, not of the Exodus from Egypt, but of the *Exodus* which the Lord afterward accomplished in Jerusalem (Luke 9. 31), according to the New Covenant made by His death.

[1] *Potērion* being put by *Metonymy* (of Adjunct), Ap. 6, for the contents, for the "cup" itself could not be swallowed.

160 THE DENIALS OF PETER.

There are several facts that have to be noticed before we can arrive at a clear understanding of all the denials recorded of Peter by the four evangelists:—

I. We have to note that the fact that Peter would deny His Lord was foretold in *three distinct prophecies* uttered on three separate occasions, and differing both as to the occasion and as to particulars.

1. The *first* was in the upper chamber, recorded in John 13. 38. It was absolute as to the *fact*, general as to the *day*, but particular as to the *number* of denials: "a cock shall by no means crow [from this time forth] until thou hast denied Me thrice" (see Ap. 156).

2. The *second* was in the upper chamber, recorded by Luke 22. 34. It was after the "strife", and immediately before leaving the room. It was absolute as to the *fact*, but particular as to the *day* and the *number* of the denials: "a cock shall not crow this day, before thou wilt thrice deny that thou knowest Me" (see Ap. 156).

3. The *third* was after the Lord had left the city and immediately before entering the garden of Gethsemane. It is recorded in Mark 14. 30, and was particular *in every detail*: "Verily I say unto thee that (*hoti*) thou (added by all the texts) this day, in this night, before a cock crow twice, thrice thou wilt deny Me". Cp. the fulfilment, and see Ap. 156.

This last prophecy furnishes the key to the whole problem. For, note:—

(*a*) that a cock was to crow twice, and

(*b*) that Peter would deny thrice;

i.e. before each of the two cockcrowings Peter would thrice deny His Lord. This is confirmed by the repetition in the fulfilment (Mark 14. 72).

Thus, there would be *six* denials in all; three before each cockcrowing.

Note that the word "cock" has no Article in any of the four records: in each case it is not "the", but "a cockcrowing".

II. Consonant with these data, we have the remarkable fact that Matthew, Luke, and John each record three denials, and one concluding cockcrowing. Mark also records three denials, but mentions the *two* cockcrowings.

Consequently, in the *four* Gospels there are no less than twelve denials mentioned. And the questions are, which of these are duplicates, and which are the resulting *six* required by the Lord's third prophecy in Mark 14. 30?

III. If we note accurately the marks of *time* in each Gospel, the *place*, and the *persons* addressing Peter, every condition required by each of the Greek words employed is fully and perfectly satisfied, without a shadow or suggestion of "discrepancy".

i. The First Series of Three.

1. The First Denial, John 18. 17. *Place*: the door (*thura*) without. *Time*: entering. *The questioner*: the porteress (Gr. *thurōros*).
2. The Second Denial, Matt. 26. 70 (Mark 14. 68). *Place*: the hall (*aulē*). *Time*: sitting. *Questioner*: a certain maid. Luke 22. 56–58 combines the same place and time, with the same maid, and another (*heteros*, masc.).
3. The Third Denial, Matt. 26. 71. *Place*: the gateway, or porch (*pulōn*). *Time*: an interval of an hour. John 18. 25, 26 combines the same place and time, with another maid and bystanders, one of them being a relative of Malchus.

A COCK CREW.

(Mark 14. 68. John 18. 27.)

ii. The Second Series of Three.

1. The First Denial, Mark 14. 69. *Place*: "beneath in the hall". *Time*: shortly after. *Questioner*: the maid again.
2. The Second Denial, Matt. 26. 73 (Mark 14. 70). *Place*: the gate (*pulōn*). *Time*: shortly after. *Questioners*: the bystanders.
3. The Third Denial (Luke 22. 59, 60). *Place*: the midst of the hall (*aulē*, *v.* 55). *Time*: "an hour after" (*v.* 59). *Questioner*: a certain one (masc.).

A COCK CREW.

(Matt. 26. 74. Mark 14. 72. Luke 22. 61.)

IV. We thus have a combined record in which there remains no difficulty, while each word retains its own true grammatical sense.

161 THE PURCHASE OF "THE POTTER'S FIELD" (Matt. 27. 6 8, and Acts 1. 18, 19) AND THE FULFILMENT OF THE PROPHECY (Matt. 27. 9, 10).

There are two difficulties connected with these scriptures:

I. The two purchases recorded in Matt. 27. 6–8, and Acts 1. 18, 19, respectively; and

II. The fulfilment of the prophecy connected with the former purchase (Matt. 27. 9, 10.

I. THE TWO PURCHASES.

For there were two. One by "the chief priests", recorded in Matt. 27. 6; and the other by Judas Iscariot, recorded in Acts 1. 18. The proofs are as follows:—

1. The purchase of Judas was made some time *before* that of the chief priests; for there would have been no time to arrange and carry this out between the betrayal and the condemnation.

The purchase of the chief priests was made *after* Judas had returned the money.

2. What the chief priests bought was "a field" (Gr. *agros*).

What Judas had acquired (see 3, below) was what in English we call a "Place" (Gr. *chōrion*=a farm, or small property).

The two are quite distinct, and the difference is preserved both in the Greek text and in the Syriac version. (See note 3, p. 136.)

3. The verbs also are different. In Matt. 27. 7 the verb is *agorazō*=to buy in the open market (from *agora*=a market-place); while, in Acts 1. 18, the verb is *ktaomai*=to acquire possession of (see Luke 18. 12; 21. 19; Acts 22. 28), and is rendered "provide" in Matt. 10. 9. Its noun, *ktēma*=a possession (occ. Matt. 19. 22. Mark 10. 22. Acts 2. 45; 5. 1).
4. How and when Judas had become possessed of this "place" we are not told in so many words; but we are left in no doubt, from the plain statement in John 12. 6 that "he was a thief, and had the bag". The "place" was bought with this stolen money, "the reward (or wages) of iniquity". This is a Hebrew idiom (like our Eng. "money ill-got"), used for money obtained by unrighteousness (Ap. 128. VII. 1; cp. Num. 22. 7. 2 Pet. 2. 15). This stolen money is wrongly assumed to be the same as the "thirty pieces of silver".
5. The two places had different names. The "field" purchased by the chief priests was originally known as "the potter's field", but was afterward called "*agros haimatos*"=the field of blood; i.e. a field bought with the price of blood ("blood" being put by the Fig. *Metonymy* (of the Subject), Ap. 6, for murder, or blood-guiltiness).

The "possession" which Judas had acquired bore an Aramaic name, "*Ḥaḳāl dᵉmā'*" (see Ap. 94 (III.) 3, p. 135), which is transliterated *Akeldama*, or according to some *Akeldamach*, or *Hacheldamach*= "place (Gr. *chōrion*) of blood": a similar meaning but from a different reason: viz. Judas's suicide. It is thus shown that there is no discrepancy between Matt. 27. 6–8 and Acts 1. 18, 19.

II. THE FULFILMENT OF THE PROPHECY.

(Matt. 27. 9, 10.)

Many solutions have been proposed to meet the two difficulties connected with Matt. 27. 9, 10.

i. As to the first difficulty, the words quoted from Jeremiah are not found in his written prophecy: and it has been suggested

1. That "Matthew quoted from memory" (Augustine and others).
2. That the passage was originally in Jeremiah, but

the Jews cut it out (Eusebius and others); though no evidence for this is produced.

3. That it was contained in another writing by Jeremiah, which is now lost (Origen and others).
4. That Jeremiah is put for the whole body of the prophets (Bishop Lightfoot and others), though no such words can be found in the other prophets.
5. That it was "a slip of the pen" on the part of Matthew (Dean Alford).
6. That the mistake was allowed by the Holy Spirit on purpose that we may not trouble ourselves as to who the writers were, but receive all prophecy as direct from God, Who spake by them (Bishop Wordsworth).
7. That some annotator wrote "Jeremiah" in the margin and it "crept" into the text (Smith's *Bible Dictionary*).

These suggestions only create difficulties much more grave than the one which they attempt to remove. But all of them are met and answered by the simple fact that Matthew does not say it was *written* by Jeremiah, but that it was "*spoken*" by him.

This makes all the difference: for some prophecies were spoken (and not written), some were written (and not spoken), while others were both spoken and written.

Of course, by the Fig. *Metonymy* (of Cause, Ap. 6), one may be said to "say" what he has written; but we need not go out of our way to use this figure, if by so doing we *create* the very difficulty we are seeking to solve. There is all the difference in the world between *to rhēthen* (=that which was spoken), and *ho gegraptai* (=that which stands written).

ii. As to the second difficulty: that the prophecy attributed to Jeremiah is really written in Zechariah 11. 10–13, it is created by the suggestion contained in the margin of the Authorized Version.

That this cannot be the solution may be shown from the following reasons:—

1. Zech. 11. 10–13 contains no reference either to a "field" or to its *purchase*. Indeed, the word "field" (*shādāh*) does not occur in the whole of Zechariah except in 10. 1, which has nothing to do with the subject at all.
2. As to the "thirty pieces of silver", Zechariah speaks of them with approval, while in Matthew they are not so spoken of. "A goodly price" (*'eder hayᵉqār*) denotes *amplitude, sufficiency*, while the Verb *yāqār* means *to be priced, prized, precious*; and there is not the slightest evidence that Zechariah spoke of the amount as being paltry, or that the offer of it was, in any sense, an insult. But this latter is the sense in Matt. 27. 9, 10.
3. The *givers* were "the poor of the flock". This enhanced the value. "The worth of the price" was accepted as "goodly" on that account, as in Mark 12. 43, 44. 2 Cor. 8. 12.
4. The *waiting* of the "poor of the flock" was not hostile, but friendly, as in Prov. 27. 18. Out of above 450 occurrences of the Heb. *shāmar*, less than fourteen are in a hostile sense.
5. In the disposal of the silver, the sense of the Verb "cast" is to be determined by the context (not by the Verb itself). In Zech. 11, the context shows it to be in a good sense, as in Ex. 15. 25. 1 Kings 19. 19. 2 Kings 2. 21; 4. 41; 6. 6. 2 Chron. 24. 10, 11.
6. The "potter" is the fashioner, and his work was not necessarily confined to fashioning "clay", but it extended to *metals*. Cp. Gen. 2. 7, 8. Ps. 33. 15; 94. 9. Isa. 43. 1, 6, 10, 21; 44. 2, 9–12, 21, 24; 45. 6, 7; 54. 16, 17. Out of the sixty-two occurrences of the Verb (*yāzar*), more than three-fourths have nothing whatever to do with the work of a "potter".
7. A "potter" in connection with the Temple, or its service, is unknown to fact, or to Scripture.
8. The *material*, "silver," would be useless to a "potter", but necessary to a fashioner of metallic vessels, or for the payment of artizans who wrought them (2 Kings 12. 11–16; 22. 4–7. 2 Chron. 24. 11–13). One might as well cast *clay* to a silversmith as *silver* to a potter.
9. The prophecy of Zechariah is rich in reference to metals; and only the books of Numbers (31. 22) and Ezekiel name as many. In Zechariah we find *six* named: Gold, six times (4. 2, 12, 12; 6. 11; 13. 9; 14. 14). Fine gold, once (9. 3). Silver, six times, (6. 11; 9. 3; 11. 12, 13; 13. 9; 14. 14). Brass, once (6. 1, marg.). Lead, twice (5. 7, 8). Tin, once (4. 10, marg.). Seventeen references in all.
10. Zechariah is full of refs. to what the prophet *saw* and *said*; but there are only *two* refs. to what he *did*; and both of these have reference to "silver" (6. 11; 11. 13).
11. The Septuagint, and its revision by Symmachus, read "cast them (i.e. the thirty pieces of silver) *into the furnace*" (Gr. *eis to chōneutērion*), showing that, before Matthew was written, *yōtzēr* was interpreted as referring not to a "potter" but to a fashioner of metals.
12. The *persons*, also, are different. In Matthew we have "they took", "they gave", "the price of him"; in Zechariah we read "I took", "I cast", "I was valued".
13. In Matthew the money was given "for the field", and in Zechariah it was cast "unto the fashioner".
14. Matthew names *three* parties as being concerned in the transaction; Zechariah names only *one*.
15. Matthew not only quotes Jeremiah's *spoken* words, but names him as the speaker. This is in keeping with Matt. 2. 17, 18. Jeremiah is likewise named in Matt. 16. 14; but nowhere else in all the New Test.

iii. The conclusion. From all this we gather that the passage in Matthew (27. 9, 10) cannot have any reference to Zech. 11. 10–13.

(1) If Jeremiah's *spoken* words have anything to do with what is recorded in Jer. 32. 6–9, 43, 44, then in the reference to them other words are interjected by way of parenthetical explanation. These are not to be confused with *the quoted words*. They may be combined thus:—

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying: 'And they took the thirty pieces of silver [**the price of him who was priced, whom they of the sons of Israel did price**], and they gave them for the potter's field, as the LORD appointed me.'"

Thus Matthew quotes that which was "SPOKEN" by Jeremiah the prophet, and *combines with the actual quotation* a parenthetical reference to the price at which the prophet Zechariah had been priced.

(2) Had the sum of money been twenty pieces of silver instead of thirty, a similar remark might well have been interjected thus:—

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying: 'And they took the twenty pieces of silver [**the price of him whom his brethren sold into Egypt**], and they gave them for the potter's field'", &c.

(3) Or, had the reference been to the compensation for an injury done to another man's servant, as in Ex. 21. 32, a similar parenthetical remark might have been introduced thus:—

"Then was fulfilled that which was SPOKEN by Jeremiah the prophet, saying: 'And they took the thirty pieces of silver [**the price given in Israel to**

the master whose servant had been injured by an ox], and they gave them for the potter's field' ", &c.

A designed parenthetical insertion by the inspired Evangelist of a *reference* to Zechariah, in a direct quotation from the prophet Jeremiah, is very different from a " mistake ", or " a slip of the pen ", " a lapse of memory ", or a " corruption of the text ", which need an apology.

The quotation itself, as well as the parenthetical reference, are both similarly exact.

162 THE CROSS AND CRUCIFIXION.

In the Greek N.T. two words are used for " the cross ", on which the Lord was put to death.

1. The word *stauros*; which denotes an upright pale or stake, to which the criminals were nailed for execution.

2. The word *xulon*, which generally denotes a piece of a dead log of wood, or timber, for fuel or for any other purpose. It is not like *dendron*, which is used of a living, or green tree, as in Matt. 21. 8; Rev. 7. 1, 3; 8. 7; 9. 4, &c.

As this latter word *xulon* is used for the former *stauros*, it shows us that the meaning of each is exactly the same.

The verb *stauroō* means to drive stakes.[1]

Our English word " cross " is the translation of the Latin *crux*; but the Greek *stauros* no more means a *crux* than the word " stick " means a " crutch ".

Homer uses the word *stauros* of an ordinary pole or stake, or a single piece of timber.[2] And this is the meaning and usage of the word throughout the Greek classics.[3]

It never means *two* pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word *xulon* (No. 2, above) in connection with the manner of our Lord's death, and rendered " tree " in Acts 5. 30; 10. 39; 13. 29. Gal. 3. 13. 1 Pet. 2. 24. This is preserved in our old Eng. name *rood*, or *rod*. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 7, p. 505 d.

There is nothing in the Greek of the N.T. even to imply two pieces of timber.

The letter *chi*, Χ, the initial of the word Christ (Χριστος), was originally used for His Name; or Χρ. This was superseded by the symbols ☧ and ✝, and even the first of these had four *equal* arms.

These crosses were used as symbols of the Babylonian sun-god, ⊕, and are first seen on a coin of Julius Cæsar, 100–44 B. C., and then on a coin struck by Cæsar's heir (Augustus), 20 B. C.[4]

On the coins of Constantine the most frequent symbol is ☧; but the same symbol is used without the surrounding circle, and with the four equal arms vertical and horizontal; and this was the symbol specially venerated as the " Solar Wheel ". It should be stated that Constantine was a sun-god worshipper, and would not enter the " Church " till some quarter of a century after the legend of his having seen such a cross in the heavens (Eusebius, *Vit. Const.* I. 37).

The evidence is the same as to the pre-Christian (phallic) symbol in Asia, Africa, and Egypt, whether we consult *Nineveh* by Sir A. H. Layard (ii. 213), or *Manners and Customs of the Ancient Egyptians*, by Sir J. Gardner Wilkinson, iii. pp. 24, 26, 43, 44, 46, 52, 82, 136.

Dr. Schliemann gives the same evidence in his *Ilios* (1880), recording his discoveries on the site of prehistoric Troy. See pp. 337, 350, 353, 521, 523.

Dr. Max Ohnefalsch-Richter gives the same evidence from Cyprus; and these are " the oldest extant Phœnician inscriptions "; see his *Kypros, the Bible, and Homer: Oriental Civilisation, Art, and Religion in Ancient Times*, Plates XIX, XXV, XXVI, XXX, XXXI, XXXII, XL, LVIII, LXIX, &c.

The Catacombs in Rome bear the same testimony: " Christ " is never represented there as " hanging on a cross ", and the cross itself is only pourtrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. See the *Encycl. Brit.*, 11th (Camb.) ed., vol. 14, p. 273.

In his *Letters from Rome* Dean Burgon says: " I question whether a cross occurs on any Christian monument of the first four centuries ".

In Mrs. Jameson's famous *History of our Lord as Exemplified in Works of Art*, she says (vol. ii, p. 315): " It must be owned that ancient objects of art, as far as hitherto known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom "; and Chrysostom wrote half a century after Constantine!

" The Invention of the Cross " by Helena the mother of Constantine (in 326), though it means her *finding* of the cross, may or may not be true; but the " invention " of it in pre-Christian times, and the " invention " of its use in later times, are truths of which we need to be reminded in the present day. The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle.

[1] There are two compounds of it used: *sustauroō*=to put any one thus to death with another (Matt. 27. 44. Mark 15. 32. John 19. 32. Rom. 6. 6. Gal. 2. 20); and *anastauroō*=to raise up and fix upon the stake again (Heb. 6. 6). Another word used is equally significant; *prospēgnumi*=to fix or fasten anything (Acts 2. 23).

[2] *Iliad* xxiv. 453. *Odyssey* xiv. 11.

[3] e.g. Thucydides iv. 90. Xenophon, *Anabasis* v. 2. 21.

[4] Other coins with this symbol were struck by Augustus, also by Hadrian and other Roman emperors. See *Early Christian Numismatics*, by C. W. King, M.A.

163 THE INSCRIPTIONS ON THE CROSS.

Each of the four Gospels gives a different wording of these inscriptions:—

1. Matt. 27. 37: " This is Jesus, the King of the Jews."
2. Mark 15. 26: " The King of the Jews."
3. Luke 23. 38: " This is the King of the Jews."
4. John 19. 19: " Jesus of Nazareth, the King of the Jews."

Here again the difficulty is created by assuming that these *similar* but differing records are *identical*, without noticing the exact words which are written. It is universally assumed that there was only *one*, and then follow the efforts to explain the alleged " discrepancies " between the different versions of it.

If we note carefully what is actually said all will be clear.

I. Mark 15. 26 can be dismissed; for he does not say anything about a " title " (Gr. *titlos*, John 19. 19) being put on the cross or anywhere else, which any one had seen. It is a question of the Lord's " accusation " or " indictment ", or the ground or cause of His condemnation as claiming to be " the King of the Jews ".

II. John 19. 19 speaks of a " *title* " written by Pilate, *before it left Pilate's presence*; for no one suggests that Pilate went to the scene of the execution and wrote anything there.

In Pilate's writing the three languages were in this

order: (1) Hebrew, (2) Greek, and (3) Latin (cp. IV. below). And it was read *after the cross had been set up*.

This was the one which gave rise to the argument between the Chief Priests and Pilate (John 19. 21, 22); and this argument took place before the parting of the garments (*vv.* 23, 24).

III. The inscription in Matt. 27. 37 was the result of that discussion; for another "title" was brought and was "set up over his head", *after they had "parted His garments,"* and having sat down, they watched Him there (*vv.* 35, 36).

As there could hardly have been two titles at the same time, the former must have been then taken down and the other substituted.

We are not told how long the argument lasted or when it ceased, or what was the final result of it:

IV. A further result is seen in Luke 23. 38; for another was brought much later, close upon "the sixth hour" (*v.* 44), when the darkness fell. It was written with the languages in a different order: (1) Greek, (2) Latin, and (3) Hebrew (*v.* 38).[1] It was put up "over Him" (Gr *ep' autō*, *v.* 38), "*after the revilings of the People*" (cp. *vv.* 35–37, with *v.* 38); whereas Matthew's (No. III) was set up *before the revilings* (cp. Matt. 27. 37 with *v.* 39).

The result is that:—

1. Mark's was only His *indictment*.
2. John's was the *first*, written by Pilate himself (or by his order, in (1) Hebrew, (2) Greek, and (3) Latin, and was put on the cross *before it left Pilate's presence*.
3. Matthew's was the *second*, substituted for the first, in consequence of the arguments which took place, and was set up "over His head" *after* the garments had been divided, and *before* the revilings.
4. Luke's was the *third* (and last), put up "over Him", *after* the revilings (Luke 23. 35), and was seen just before the darkness of the "sixth hour" (*v.* 44). This was written in three languages, but in a different order:[1] (1) Greek, (2) Latin, and (3) Hebrew (*v.* 38). Not in Hebrew, and Greek, and Latin, as No. II in John 19. 19.

Thus, such differences as these are marks of Divine accuracy; and, instead of being sources of difficulties, become, when rightly divided, the means of their removal.

[1] But see the texts.

164 THE "OTHERS" CRUCIFIED WITH THE LORD (Matt. 27. 38 and Luke 23. 32).

Misled by tradition and the ignorance of Scripture on the part of mediæval painters, it is the general belief that *only two* were crucified with the Lord.

But Scripture does not say so. It states that there were two "thieves" (Gr. *lēstai*=robbers, Matt. 27. 38. Mark 15. 27); and that there were two "malefactors" (Gr. *kakouryoi*, Luke 23. 32).

It is also recorded that *both* the robbers reviled Him (Matt. 27. 44. Mark 15. 32); while in Luke 23. 39 only *one* of the malefactors "railed on Him", and "the other rebuked him" for so doing (*v.* 40). If there were only *two*, this is a *real* discrepancy; and there is another, for the two malefactors were "led with Him to be put to death" (Luke 23. 32), and when they were come to Calvary, "they" then and there "crucified Him and the malefactors, one on the right hand and the other on the left" (*v.* 33).

But the other discrepancy is, according to Matthew, that *after* the parting of the garments, and *after* "sitting down they watched Him there", that "THEN were there two *robbers* crucified with Him, one on the right hand and the other on the left" (Matt. 27. 38. Mark 15. 27). The two malefactors had already been "led with Him" and were therefore crucified "with Him", *before* the dividing of the garments, and *before* the two robbers were brought.

The first two (malefactors) who were "led with Him" were placed one on either side. When the other two (robbers) were brought, much later, they were also similarly placed; so that there were two (one of each) on either side, and the Lord in the midst. The malefactors were therefore the nearer, and being on the inside they could speak to each other better, and the one with the Lord, as recorded (Luke 23. 39–43).

John's record confirms this for he speaks only of *place*, and *not of time*. He speaks, generally of the *fact*: "where they crucified Him, and with Him others, two on this side, and that side, and Jesus in the midst" (John 19. 18). In Rev. 22. 2 we have the same expression in the Greek (*enteuthen kai enteuthen*), which is accurately rendered "on either side". So it should be rendered here: "and with Him others, on either side."

But John further states (19. 32, 33): "then came the soldiers and brake the legs of the first, and of the other which was crucified with Him. But when they came (Gr.=having come) to Jesus, and saw that He was dead already, they brake not His legs." Had there been only two (one on either side) the soldiers would not have *come* to the Lord, but would have passed Him, and then turned back again. But they came to Him after they had broken the legs of the first two.

There are two words used of the "other" and "others" in John 19. 32 and Luke 23. 32 (see Ap. 124. 1). In the former passage we read, "they brake the legs of the first and of *the other*." Here the Greek is *allos*, which is the other (the second) of two *when there are more* (see Matt. 10. 23; 25. 16, 17, 20; 27. 61; 28. 1. John 18. 15, 16; 20. 2, 4, 8, and Rev. 17. 10).

In the latter passage (Luke 23. 32) the word is *heteros*

THE FIVE CROSSES AT PLOUBÉZÉRÉ, NEAR LANNION, Côtes-du-Nord, Brittany.

=different (see Ap. 124. 2): "and others also, two, were being led with Him." These were different[1] from Him with Whom they were led, not different from one another; for they were "in the same condemnation", and "justly", while He had "done nothing amiss" (*vv.* 40, 41).

From this evidence, therefore, it is clear that there were four "others" crucified with the Lord: and thus, on the one hand, there are no "discrepancies", as alleged; while, on the other hand, every word and every expression, in the Greek, gets (and gives) its own exact value, and its full significance.

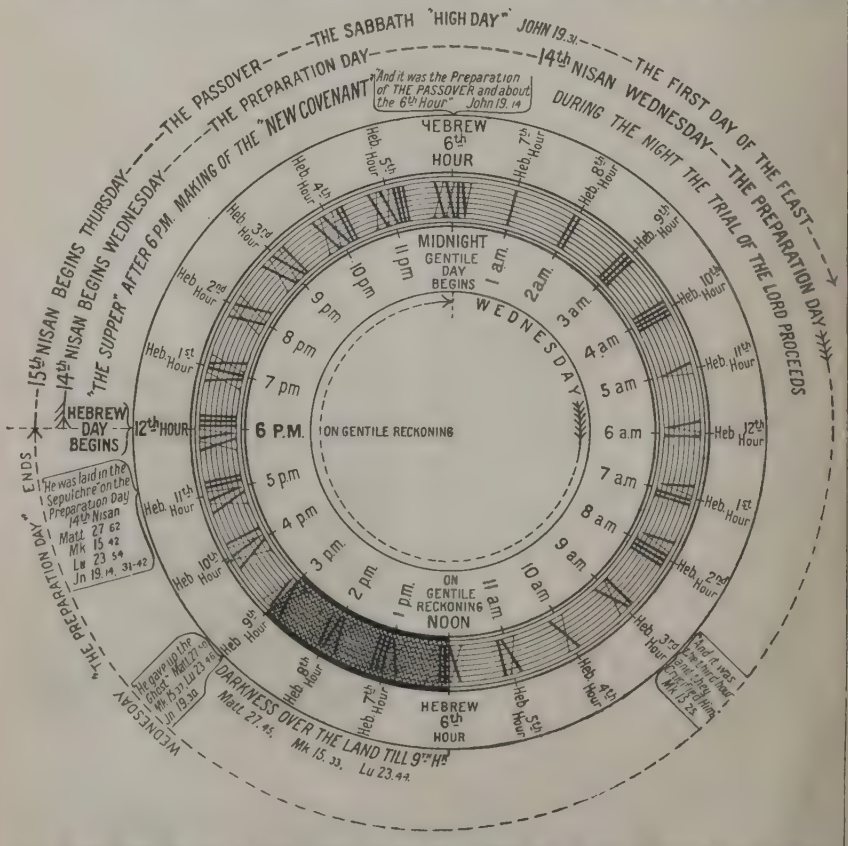
[1] Cp. Matt. 6. 21, 24; 8. 21; 11. 3. Luke 5. 7; 6. 6; 7. 41; 9. 56; 14. 31; 16. 13, 18; 17. 34, 35; 18. 10; 23. 40.

To show that we are not without evidence, even from tradition, we may state that there is a "Calvary" to be seen at Ploubézéré near Lannion, in the Côtes-du-Nord, Brittany, known as *Les Cinq Croix* ("The Five Crosses"). There is a high cross in the centre, with four lower ones, two on either side. There may be other instances of which we have not heard.

"In the Roman Catholic church . . . the altar-slab or 'table' alone is consecrated, and in sign of this are cut in its upper surface five Greek crosses, one in the centre and one in each corner . . . but the history of the origin and development of this practice is not fully worked out" (*Encycl. Brit.*, 11th (Cambridge) ed., vol. i, pp. 762, 763). This practice may possibly be explained by the subject of this Appendix.

165 THE HOURS OF THE LORD'S LAST DAY.

The Diagram below shows the 24 hours of the "Preparation Day", i.e. the day before the Passover (John 19. 14, &c.). The Four Gospels agree in stating that the Lord was *laid in the Sepulchre on the Preparation Day*, which was Nisan 14th, immediately before "the High Sabbath", Nisan 15th (Matt. 27. 62. Mark 15. 42. Luke 23. 54. John 19. 31, 42). Therefore He must have been crucified on Wednesday, 14th of Nisan (see Ap. 144, 156, 166).


THE SABBATH
"HIGH DAY" JOHN 19.31
14th NISAN WEDNESDAY
THE FIRST DAY OF THE FEAST
THE PASSOVER
THE PREPARATION DAY
"THE SUPPER" AFTER 6 P.M. MAKING OF THE "NEW COVENANT"
15th NISAN BEGINS THURSDAY
14th NISAN BEGINS WEDNESDAY
"And it was the Preparation of THE PASSOVER and about the 6th Hour" John 19. 14
DURING THE NIGHT THE TRIAL OF THE LORD PROCEEDS
HEBREW 6th HOUR
MIDNIGHT GENTILE DAY BEGINS
WEDNESDAY
6 P.M. ON GENTILE RECKONING
HEBREW DAY BEGINS
12th HOUR
ENDS
"THE PREPARATION DAY"
He was laid in the Sepulchre on the Preparation Day 14th Nisan
Matt 27 62
Mk 15 42
Lk 23 54
Jn 19. 14. 31-42
ON GENTILE RECKONING NOON
HEBREW 6th HOUR
WEDNESDAY
He gave up the ghost Matt 27. 50 Mk 15. 37 Lu 23. 46 Jn 19. 30
DARKNESS OVER THE LAND TILL 9th Hr
Matt 27. 45. Mk 15. 33. Lu 23. 44
And it was the third hour and they crucified Him Mk 15. 25
Heb 1st Hour
Heb 2nd Hour
Heb 3rd Hour
Heb 4th Hour
Heb 5th Hour
Heb 6th Hour
Heb 7th Hour
Heb 8th Hour
Heb 9th Hour
Heb 10th Hour
Heb 11th Hour
Heb 12th Hour

As shown above, the 14th of Nisan, which was the "Preparation Day", began at sunset on our Tuesday (Gentile reckoning). "The sixth hour" of John 19. 14 is the sixth hour of the night, and therefore corresponds to *midnight*, at which, according to Gentile reckoning, Wednesday began.

The Roman numerals on the dial-plate show the 24 hours of the complete Gentile day. And on either side of the dial are shown the Hebrew "hours" corresponding to the Gentile hours a.m. and p.m.

The twenty-four hours were divided into the twelve hours of the *night* (reckoned from sunset), and "twelve hours in the *day*" (reckoned from sunrise. See John 11. 9). Hence "the sixth hour" of John 19. 14 was our midnight; "the third hour" of Mark 15. 25 was our 9 a.m.; "the sixth hour" of Matt. 27. 45; Mark 15. 33; Luke 23. 44; was our *noon*; and "the ninth hour" of Matt. 27. 45, 46; Mark 15. 33, 34; Luke 23. 44; was our 3 p.m.

166 THE SEQUENCE OF EVENTS FOLLOWING THE LORD'S RESURRECTION.

The order of these events in the Four Gospels is partly independent and partly supplementary, taking up the narrative at different points of time. They may be set out as follows:—

	MATTHEW.	MARK.	LUKE.	JOHN.
The observation of the women where and how the body was laid	27. 61	15. 47	23. 55	
The preparation of the spices by the women from Galilee on the eve of the *High* Sabbath			23. 56-	
Their rest according to the Commandment (Lev. 23. 7). See Ap. 156			23. -56	
The visit of the women at the close of the *weekly* Sabbath, on "the first day of the week"	28. 1	16. 1, 2	24. 1	20. 1-
"Who shall roll us away the stone?"		16. 3		
The stone already rolled away	28. 2 4			
They find the stone rolled away		16. 4, 5	24. 2	20. -1
Address of the angel to the women	28. 5-7	16. 6, 7	24. 3-7	
Departure of the women	28. 8	16. 8	24. 8, 9	
They meet with the Lord	28. 9, 10			
And tell His disciples, and Peter		16. 9-11	24. 10, 11	20. 2 (*own*)
The report of the watch	28. 11-15			
The visit of Peter and John			24. 12	20. 3-10 (*own*)
Mary's visit to the sepulchre				20. 11-18
The appearing to the two going to Emmaus		16. 12 (*meta tauta*)	24. 13-32	
Their return to the eleven		16. 13	24. 33-35	
The first appearance of the Lord to the eleven			24. 36-44	20. 19-23
The FIRST COMMISSION			24. 45-49	
The second appearance to the eleven (and Thomas)		16. 14 (*husteron*)		20. 24-29
The SECOND COMMISSION		16. 15-18		
[Parenthetic statement by the Evangelist]				20. [30, 31]
Departure of the eleven into Galilee	28. 16-18			
The THIRD COMMISSION	28. 19, 20			
The appearance to the seven in Galilee				21. 1-23 (*meta tauta*)
The Ascension and after		16. 19, 20	24. 50-53.	
[Closing statement of the Evangelist]				21. [24, 25]

167 THE THREE COMMISSIONS.

It will be seen from Ap. 166 that there were three separate Commissions given to the Eleven Apostles, at different times, on distinctly specified occasions and in varying words.

The first is recorded in Luke 24. 47. This was given *in Jerusalem* on the evening of the day of the resurrection. It was given, not to the Eleven only, but also to "them that were with them" (*v.* 33). The commission was the continuation of His own ministry and that of John the Baptist (Matt. 22. 1-10). They were all to proclaim "repentance and remission of sins". The New Covenant had been made, in virtue of which this message of pardon could be declared (Matt. 26. 26-29. Mark 14. 22-25. Luke 22. 14-23. Acts 3. 19), first in Jerusalem, and then to all nations. This was done by Peter (Acts 2. 38; 3. 19, &c.).

The second is recorded in Mark 16. 15-18, and was given when the Lord appeared to the Eleven *as they sat at meat*; and it was carried out by "them that heard Him", as foretold in Matt. 22. 4-7, and fulfilled in Mark 16. 20, as confirmed in Heb. 2. 3, 4. The Acts of the Apostles is the inspired history of the fulfilment of this commission, so far as it is necessary for our instruction. It was given for the personal ministry of the Apostles, to be fulfilled by them before the destruction of the Temple and of Jerusalem.

The third is recorded in Matt. 28. 19, 20, and was given *on a mountain in Galilee* (Ap. 169). It was the proclamation of the King, Who had left Jerusalem, according to the Parable (Luke 19. 12), until He returns in power to set up His kingdom (26. 64). It is the summons to the Gentile nations to submit to the Lord Jesus, as the king of Israel, according to Ps. 2. 10-12. It is the proclamation of "the Gospel of the Kingdom" (Ap. 140. II) for a witness to all nations, immediately before the end of the age (Matt. 24. 14. Rev. 14. 6). It is still wholly future in its application, and proclaims the judgment on the Gentiles for the final deliverance of Israel, according to Ps. 2. 9, when verse 6 shall be fulfilled.

168 THE LAST TWELVE VERSES OF MARK'S GOSPEL.

Most modern critics are agreed that the last twelve verses of Mark 16 are not an integral part of his Gospel. They are omitted by T [A]; not by the Syr. Ap. 94. V. ii.

The question is entirely one of evidence.

From Ap. 94. V. we have seen that this evidence comes from three sources: (1) manuscripts, (2) versions, and (3) the early Christian writers, known as "the Fathers". This evidence has been exhaustively analysed by the late Dean Burgon, whose work is epitomized in Nos. I–III, below.

I. As to MANUSCRIPTS, there are none older than the fourth century, and the oldest two uncial MSS. (B and ℵ, see Ap. 94. V.) are without those twelve verses. Of all the others (consisting of some eighteen uncials and some six hundred cursive MSS. which contain the Gospel of Mark) there is *not one* which leaves out these twelve verses.

II. As to the Versions:—

1. The SYRIAC. The oldest is the Syriac in its various forms: the "Peshitto" (cent. 2), and the "Curetonian Syriac" (cent. 3). Both are older than any Greek MS. in existence, and both contain these twelve verses. So with the "Philoxenian" (cent. 5) and the "Jerusalem" (cent. 5). See note[3] on page 136.

2. The LATIN Versions. JEROME (A.D. 382), who had access to Greek MSS. older than any now extant, includes these twelve verses; but this Version (known as the Vulgate) was only a revision of the VETUS ITALA, which is believed to belong to cent. 2, and contains these verses.

3. The GOTHIC Version (A.D. 350) contains them.

4. The EGYPTIAN Versions: the Memphitic (or Lower Egyptian, less properly called "COPTIC"), belonging to cent. 4 or 5, contains them; as does the "THEBAIC" (or Upper Egyptian, less properly called the "SAHIDIC"), belonging to cent. 3.

5. The ARMENIAN (cent. 5), the ETHIOPIC (cent. 4–7), and the GEORGIAN (cent. 6) also bear witness to the genuineness of these verses.

III. The FATHERS. Whatever may be their value (or otherwise) as to doctrine and interpretation yet, in determining actual *words*, or their *form*, or *sequence*, their evidence, even by an allusion, as to whether a verse or verses existed or not in their day, is more valuable than even manuscripts or Versions.

There are nearly a hundred ecclesiastical writers older than the oldest of our Greek codices; while between A.D. 300 and A.D. 600 there are about two hundred more, and they all refer to these twelve verses.

PAPIAS (about A.D. 100) refers to *v.* 18 (as stated by Eusebius, *Hist. Ecc.* iii. 39).

JUSTIN MARTYR (A.D. 151) quotes *v.* 20 (*Apol.* I. c. 45).

IRENÆUS (A.D. 180) quotes and remarks on *v.* 19 (*Adv. Hær.* lib. iii. c. x.).

HIPPOLYTUS (A.D. 190–227) quotes *vv.* 17–19 (Lagarde's ed., 1858, p. 74).

VINCENTIUS (A.D. 256) quoted two verses at the seventh Council of Carthage, held under CYPRIAN.

The ACTA PILATI (cent. 2) quotes *vv.* 15, 16, 17, 18 (Tischendorf's ed., 1853, pp. 243, 351).

The APOSTOLICAL CONSTITUTIONS (cent. 3 or 4) quotes *vv.* 16, 17, 18.

EUSEBIUS (A.D. 325) discusses these verses, as quoted by MARINUS from a lost part of his History.

APHRAARTES (A.D. 337), a Syrian bishop, quoted *vv.* 16–18 in his first Homily (Dr. Wright's ed., 1869, i., p. 21).

AMBROSE (A.D. 374–97), Archbishop of Milan, freely quotes *vv.* 15 (four times), 16, 17, 18 (three times), and *v.* 20 (once).

CHRYSOSTOM (A.D. 400) refers to *v.* 9; and states that *vv.* 19, 20 are "the end of the Gospel".

JEROME (b. 331, d. 420) includes these twelve verses in his Latin translation, besides quoting *vv.* 9 and 14 in his other writings.

AUGUSTINE (fl. A.D. 395–430) more than quotes them. He discusses them as being the work of the Evangelist MARK, and says that they were publicly read in the churches.

NESTORIUS (cent. 5) quotes *v.* 20, and

CYRIL OF ALEXANDRIA (A.D. 430) accepts the quotation.

VICTOR OF ANTIOCH (A.D. 425) confutes the opinion of Eusebius, by referring to very many MSS. which he had seen, and so had satisfied himself that the last twelve verses were recorded in them.

IV. We should like to add our own judgment as to the root cause of the doubts which have gathered round these verses.

They contain the promise of the Lord, of which we read the fulfilment in Heb. 2. 4. The testimony of "them that heard Him" was to be the *confirmation* of His own teaching when on earth: "God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of *pneuma hagion* (i.e. spiritual gifts. See Ap. 101. II. 14), according to His own will".

The Acts of the Apostles records the fulfilment of the Lord's promise in Mark 16. 17, 18; and in the last chapter we find a culminating exhibition of "the Lord's working with them" (*vv.* 3, 5, 8, 9). But already, in 1 Cor. 13. 8–13, it was revealed that a time was then approaching when all these spiritual gifts should be "done away". That time coincided with the close of that dispensation, by the destruction of Jerusalem; when they that heard the Lord could no longer add their confirmation to the Lord's teaching, and there was nothing for God to bear witness to. For nearly a hundred years[1] after the destruction of Jerusalem there is a complete blank in ecclesiastical history, and a complete silence of Christian speakers and writers[2]. So far from the Churches of the present day being the *continuation* of Apostolic times, "organized religion", as we see it to-day, was the work of a subsequent and quite an independent generation.

When later transcribers of the Greek manuscripts came to the last twelve verses of Mark, and saw no trace of such spiritual gifts in existence, they concluded that there must be something doubtful about the genuineness of these verses. Hence, some may have marked them as doubtful, some as spurious, while others omitted them altogether.

A phenomenon of quite an opposite kind is witnessed in the present day.

Some (believers in these twelve verses), earnest in their desire to serve the Lord, but not "rightly dividing the Word of truth" as to the dispensations, look around, and, not seeing these spiritual gifts in operation, determine to have them (!) and are led into all sorts of more than doubtful means in their desire to obtain them. The resulting "confusion" shows that God is "not the author" of such a movement (see 1 Cor. 14. 31–33).

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[1] See Col. 1, opposite.

[2] Except the *Didachē*, or *Teaching of the Twelve*, which is supposed to be about the middle of the second century, but which shows how soon the corruption of New Testament "Christianity" had set in.

169 GALILEE.

170 THE SYNONYMOUS WORDS FOR "LIFE".

There are three principal words translated "LIFE". Their shades of meaning are to be distinguished as follows:—

1. ***zōē***=life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection life and eternal life; and hence, as such, is the "gift of God" (Rom. 6. 23. 1 John 5. 12). For the same reason its verb *zaō* is frequently used of, and put for, resurrection life (Matt. 9. 18. Mark 16. 11. Luke 24. 5, 23. John 11. 25, 26. Acts 1. 3; 9. 41; 25. 19. Rom. 6. 10; 14. 9. 2 Cor. 13. 4. Rev. 1. 18; 2. 8; 13. 14; 20. 4, 5).

2. ***bios***=life, as lived, manner of life; life as led, &c.; *zōē* being life as one experiences it; *bios* as others see it. This is used therefore, only of mankind, who not only live but lead lives. Hence the difference between ZO-ology and BIO-graphy. *Zōē* is life in its principle; *bios* is life in its manifestations (Luke 8. 14). *Bios* is also put by Fig. *Metonymy* (of Adjunct), Ap. 6, for livelihood, or that which supports animal life (Luke 8. 43). It occurs eleven times (Mark 12. 44. Luke 8. 14, 43; 15. 12, 30; 21. 4. 1 Tim. 2. 2. 2 Tim. 2. 4. 1 Pet. 4. 3. 1 John 2. 16; 3. 17).

3. ***psuchē***=the breath of animal life; one of the manifestations of *zōē*, common to all living animals. In one passage (Isa. 10. 18, the Heb. *nephesh* (Ap. 13), Gr. *psuchē*) is applied to vegetable life. It is used of the living individual as such. For its various renderings and usages, see Ap. 110.

171 THE SYNONYMOUS WORDS FOR "SLEEP"

There are two words rendered "Sleep":—

1. ***katheudō***=to compose one's self for sleep. Occurs twenty-two times; never used of death.

2. ***koimaomai***=to fall asleep (unintentionally). Hence this latter is used of death, as it is involuntary, while *katheudō* is voluntary. See this difference illustrated in 1 Thess. 4. 14 (where it is *koimaomai*), and 5. 6, 7, 10 (where it is *katheudō*). Occurs eighteen times; always of death, save Matt. 28. 13. Luke 22. 45. John 11. 12. Acts 12. 6.

172 THE SYNONYMOUS WORDS FOR "POWER", ETC.

1. ***dunamis***=inherent power; the power of reproducing itself: from which we have Eng. dynamics, dynamo, &c. See Acts 1. 8.

2. ***kratos***=strength (as exerted); power put forth with effect, and in government: from which we have the Eng. theocracy, government by God; aristocracy, government by the best; democracy, government by the people. The Greek *enkrateia*=mastery over one's self =self-control, or having one's self reined in (from *krateia*, a rein). This (i.e. *enkrateia*) is the only word rendered "temperance", and occurs only in Acts 24. 25. Gal. 5. 23. 2 Pet. 1. 6, 6.

3. ***ischus***=strength (as an endowment), physical strength possessed. See, e.g., Mark 12. 30.

4. ***energeia***=energy; strength (No. 3 above) put forth from within in effectual operation. See, e.g., 2 Thess. 2. 9.

5. ***exousia***=authority, or, delegated power; the liberty and right to put forth power. See, e.g., John 1. 12.

6. ***archē***=beginning; then, the chief rule or ruler. See Luke 12. 11 (magistrates).

173 "TO-DAY" (Luke 23. 43).

The interpretation of this verse depends entirely on punctuation, which rests wholly on *human* authority, the Greek manuscripts having no punctuation of any kind till the ninth century, and then it is only a dot (in the middle of the line) separating each word. See Ap. 94, V. i. 3.

The Verb "to say", when followed by *hoti*, introduces the *ipsissima verba* of what is said; and answers to our quotation marks. So here (in Luke 23. 43), in the absence of *hoti* = "that", there may be a doubt as to the actual words included in the dependent clause. But the doubt is resolved (1) by the common Hebrew idiom, "I say unto thee this day", which is constantly used for very solemn emphasis (see note on Deut. 4. 26); as well as (2) by the usage observable in other passages where the verb is connected with the Gr. *sēmeron* = to-day.

1. With *hoti*:—

Mark 14. 30: "Verily I say unto thee, that (*hoti*) 'this day . . . thou shalt deny me thrice.'"

Luke 4. 21: "And He began to say unto them, that (*hoti*) 'This day is this scripture fulfilled in your ears.'"

Luke 5. 26: "Saying (*hoti* = that), 'We have seen strange things to-day.'"

Luke 19. 9: "Jesus said unto him that (*hoti*), 'This day is salvation come to this house.'"

For other examples of the verb "to say", followed by *hoti*, but not connected with *sēmeron* (to-day), see Matt. 14. 26; 16. 18; 21. 3; 26. 34; 27. 47. Mark 1. 40; 6. 14, 15, 18, 35; 9. 26; 14. 25. Luke 4. 24, 41; 15. 27; 17. 10; 19. 7.

2. Without *hoti*:—

On the other hand, in the absence of *hoti* (= that), the relation of the word "to-day" must be determined by the context.

Luke 22. 34: "And He said, 'I tell thee, Peter, in no wise shall a cock crow to-day before thou shalt thrice deny that thou knowest Me.'" Here the word "to-day" is connected with the verb "crow", because the context requires it. Compare Heb. 4. 7.

It is the same in Luke 23. 43: "And Jesus said to him, 'Verily I say unto thee to-day [or this day[1], when, though they were about to die, this man had expressed so great faith in Messiah's coming Kingdom, and therefore in the Lord's resurrection to be its King—now, under such solemn circumstances] thou shalt be, with Me, in Paradise.'" For, when Messiah shall reign, His Kingdom will convert the promised land into a Paradise. Read Isa. 35, and see note on Ecc. 2. 5.

We must notice also the Article before "Paradise". It is "THE Paradise", viz. the paradise of which the prophets tell in such glowing language, when the Lord shall come in His Kingdom. See Ps. 67. 4, 6; 72. 6, 7, 16, 17. Isa. 4. 2; 30. 23, 24; 35. 1, 2, 5, 6; 41. 18, 20. Jer. 31. 5, 12. Ezek. 34. 25–27; 36. 29, 30; 47. 8, 9, 12. Hos. 2. 18, 21, 22. Joel 3. 18. Amos 9. 13–15. Zech. 8. 12.

It has no connexion with Babylonian, Jewish, and Romish tradition, but is a *direct* answer to the malefactor's prayer. His prayer referred to the Lord's coming and His Kingdom; and, if the Lord's answer was direct, the promise must have referred to that coming and to that Kingdom, and not to anything that was to happen on the day on which the words were being spoken.

It is alleged that the Lord's promise was a reply to the man's thought; but this is an assumption for which no justification can be found. Moreover, how can we know what his thought was, *except by the words he uttered?*

The Lewis Codex of the Syrian N.T. reads in *v.* 39: "save Thyself and us to-day". So the Lord's word "to-day" may have reference to the revilings of the one, as well as to the request of the other.

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[1] It is rendered "to-day" eighteen times in the Gospels, Hebrews and James; but "this day" twenty-three times (five times in Matthew; once in Mark; four times in Luke; nine times in Acts; once in Romans; twice in 2 Corinthians; and once in Hebrews).

174 THE SYNONYMOUS WORDS FOR "SEND", "SENT", ETC.

1. ***apostellō*** = to send forth, or off, or away from (as a messenger, or with a commission), the sender remaining behind[1]; implying authority on the part of the sender. Hence used of prophets; and the Noun, "apostle", denotes one thus sent.

2. ***exapostellō*** = to send off, or away out of (the place where one is); implying the same mission and authority. No. 1, with the Prep. *ek* prefixed. See Ap. 104. vii.

3. ***sunapostellō*** = to send off together (or in conjunction) with another. No. 1, with *sun* (Ap. 104. xvi) prefixed. Occurs only in 2 Cor. 12. 18.

4. ***pempō*** = to send (esp. with an escort), the sender accompanying those sent[2]. See Luke 7. 3 (where No. 1, above, is used), and *v.* 6 (where *pempō* is used).

5. ***anapempō*** = to send up (as to a judge for trial); or to send back, remit (as in Luke 23. 11); or to send again.

6. ***ekpempō*** = to send out from, send out. No. 4, with *ek* (Ap. 104. vii) prefixed. Occ. only in Acts 13. 4; 17. 10.

7. ***metapempō*** = to send for, so as to be *with* one's self. No. 4, with *meta* (Ap. 104. xi) prefixed. Occurs only (except once) in Middle Voice. Acts 10. 5, 22, 29; 11. 13; 24. 24, 26; 25. 3. See Passive Voice, Acts 10. 29.

8. ***sumpempō*** = to send in company with. No. 4, with *sun* (Ap. 104. xvi) prefixed. Occ. only in 2 Cor. 8. 18, 22.

9. ***ballō*** = to throw, to cast (the context determining the nature or degree of force exercised). Cp. Matt. 10. 34.

10. ***ekballō*** = to throw or cast out of, or from. No. 9, with *ek* (Ap. 104. vii) prefixed. Cp. Matt. 12. 20.

11. ***apoluō*** = to loosen off from, let loose from, release, let go away. Cp. Matt. 15. 23.

12. ***aphiēmi*** = to send off, or away from one's self (in any manner); hence, to dismiss. Cp. Matt. 13. 36.

13. ***apotassomai*** = to withdraw from by taking formal leave of; to bid farewell or say "adieu" to: as Elisha did from Elijah (Josephus, *Ant.* viii. 13. 7). Cf. Mark 6. 46. Luke 9. 61; 14. 33. Acts 18. 18, 21. 2 Cor. 2. 13.

14. ***bruō*** = to emit, or send forth abundantly (as a fountain). Occurs only in James 3. 11.

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[1] See John 20. 22: "as the Father hath sent (No. 1) Me, even so send I (No. 4) you."

[2] See note above, where *pempō* is thus emphasized.

175 THE SYNONYMOUS WORDS FOR "TRUE".

1. ***alēthēs***=true[1] (as contrasted with what is *false*). Hence, used of God (John 3. 33) in that He cannot lie (see also John 5. 31; 8. 13). The opposite of a lie. Gr. *apseudēs*. Tit. 1. 2. Cp. John 4. 18. 1 John 2. 27.

2. ***alēthinos***=very[1]. Fr. *véritable*: i.e. genuine, real, substantial, as contrasted with that which is fictitious, unreal, shadowy, or symbolical. Hence, *alēthinos* is that which has truth for its base and is all that it claims to be (John 6. 32; 15. 1). See 1 Thess. 1. 9. Heb. 8. 2; 9. 24.

3. ***gnēstos***=legitimate. Spoken of children. Occ. only in Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4. With Art.=sincerity (2 Cor. 8. 8). The Adverb *gnēsiōs*=naturally, occ. only in Phil. 2. 20.

4. ***pistos***=faithful. A verbal Adj., from *peithō*=to persuade, and Pass. to be persuaded and convinced. Hence, believing, faithful, trustworthy. Transl "true" in 2 Cor. 1. 18. 1 Tim. 3. 1. See Ap. 150. III.

[1] See notes on the Structure of the Gospel of John.

176 THE EIGHT "SIGNS" IN JOHN'S GOSPEL.

Miracles are spoken of in the New Testament under three names:—

1. ***dunamis***=power. In the singular, power in the abstract; but in the plural it=mighty works, i.e. the manifestations of power. (See Ap. 172. 1.) The word occurs 38 times in three of the four Gospels: 13 times in Matthew, and is rendered "power", or "powers" 5 times; "mighty works" 6 times; "wonderful works" once (7. 22), and once "ability" (25. 15). It occurs ten times in Mark; and is rendered "virtue" once (5. 30); "mighty works" 3 times; "power", or "powers", 5 times; and "miracle" once (9. 39). In Luke it occurs 15 times, and is rendered "power", or "powers", 11 times; "virtue" twice; "mighty works", twice. In John it does not occur at all.

2. ***teras***=a wonder. This word has regard to the *effect produced* on those who witnessed the mighty work. It is always translated "wonder", and occurs three times in three of the Gospels: viz. Matt. 24. 24. Mark 13. 22. John 4. 48. Outside the Gospels it occurs in Acts 2. 19, 22, 43; 4. 30; 5. 12; 6. 8; 7. 36; 14. 3; 15. 12. Rom. 15. 19. 2 Cor. 12. 12. 2 Thess. 2. 9. Heb. 2. 4. It does not occur in Luke's Gospel; and only once in Matthew, Mark, and John. The rendering "miracle" should be confined to this word, *teras*.

3. ***sēmeion***=a sign. This word has regard to the *significance* of the work wrought, whether in itself, or in the reason, object, design, and teaching intended to be conveyed by it. It occurs in the Gospels 48 times, viz.: 13 times in Matt.; 7 times in Mark; 11 times in Luke; and is rendered "miracle" only once (23. 8).

In John it occurs 17 times, and is quite wrongly rendered "miracle" 13 times, and "sign" only 4 times. No other word is used for a "miracle" in John, except in 4. 48 (see 2 above).

The English word "miracle" is from the Latin word *miraculum*, which means "a wonder", and should therefore be confined to the rendering of *teras* (No. 2) above, and not used for either *dunamis* (No. 1), or *sēmeion* (No. 3).

All three of the above words occur in one verse (Heb. 2. 4): "God also bearing [them] witness by signs (*sēmeion*), both with wonders (*teras*), and various mighty works (*dunamis*), and distributions of *pneuma hagion* (see Ap. 101. II. 14), according to His own will".

John does not use the first of these words (*dunamis*) at all. He uses the second (*teras*) only once (4. 48). In all the other passages he uses the third (*sēmeion*), and this 17 times. It is rendered "miracle" in all but four passages (2. 18; 4. 48; 6. 30; 20. 30, where it is correctly rendered "sign"). It should, of course, have been rendered "sign" throughout, because it has regard to that which is signified by the work wrought.

Out of all the miracles wrought by our Lord, John records only *eight*; and these are all "signs", not "wonders" or "mighty works".

The number (eight) is Divinely ordered. Of the first we read, "This beginning of the signs" (2. 11); and of the second, "This is again a second sign" (4. 54). We are thus invited to continue and carry out this important enumeration to the completion of the eighth.

Hence these eight[1] must have been Divinely selected only on account of their special *signification*.

It is ours to study them with the view of finding out what it is that is signified by them. For this purpose they are set out on page 194, according to their Structure; for, like all the other words and works of God, their *order* is perfect as well as all else connected with them.

They are at once seen to be arranged as an *Introversion*. This tells us that the *historical* order in which they were wrought must have had regard also to the *literary* order in which they are recorded.

The *Introversion* shows that the *first* corresponds with the *eighth*; the *second* corresponds with the *seventh*; the *third* with the *sixth*; and the *fourth* with the *fifth*.

Thus there are four pairs; the latter sign and signification in each pair is always an advance on the former: so that, while the former deals with what is preliminary and partial, it leads up to the latter corresponding sign, which is permanent and final.

[1] For the significance of the enumeration of the eight signs as a whole, see the Conclusion, page 195.

[For Structure see next page.]

THE SIGNIFICATION.

We are now in a position to examine these eight "signs" more minutely; and are able, at once, to see that the points which correspond are intended to emphasize the signification of each.

Two things stand out most clearly: they all manifest ISRAEL'S need, and condition of helplessness and death; and MESSIAH'S glory, and His ability to meet that need and restore Israel's lost condition.

We need not go outside these to learn the *signification* of these "signs". All else must be by way of *application* and not *interpretation*. Messiah was baptized and anointed by the Holy Ghost "that He might be manifested unto Israel" (John 1. 31). The first sign is called "the beginning", and the next is called the "second", to intimate to us that we are to continue the enumeration, and thus be led on to emphasize the signification of each. It "manifested forth His glory". This is the signification of the whole eight.

THE FIRST (A) AND THE EIGHTH (*A*).

The Marriage in Cana (2. 1–11), and the Draught of Fishes (21. 1–14).

The signification is the same in each case, as to Messiah. In the first He "manifested forth His glory" (2. 11); in the eighth He "manifested Himself" (21. 14, note the same word in each): as to Israel, it was to manifest the depth of the nation's destitution. He alone could supply that need by becoming "the glory of His

[*continued on* p. 195

THE EIGHT "SIGNS".

A | **2.** 1-11. **THE MARRIAGE IN CANA.**
a | The background. Nathanael's faith (1. 49-51).
b | The Place. Galilee (*v.* 1).
c | "The third day" (*v.* 1).
d | Wine provided (*vv.* 5, 9).
e | "Jesus was called, and His disciples" (*v.* 2).
f | Failure confessed. "They have no wine" (*v.* 3).
g | Numbers. Six waterpots, holding two or three firkins apiece (*v.* 6).
h | Command. "Fill the waterpots with water" (*v.* 7-).
i | Obedience. "They filled them" (*v.* -7-).
k | Waterpots filled to the last drop. "Up to the brim" (*v.* -7).
l | The servants bare (*enenkan*, *v.* 8).
m | Glory manifested (*ephanerōse*, *v.* 11-).
n | His disciples' faith (*v.* -11).

B | **4.** 46-50. **THE RULER'S SON.**
o | The background. Rejection (*vv.* 43, 44).
p | Time. "After two days" (*v.* 43).
q | His son. "Sick" (*ésthenei*, *v.* 46).
r | Parenthetic explanation *re* the place (Cana) (*v.* 46).
s | "At the point of death" (*v.* 47). "Death" only here, and in "B", below.
t | "Ye will not believe" (*v.* 48).
u | "Ere my child die" (*v.* 49).
v | The servants "met him" (*v.* 51).
w | "Thy son liveth" (*v.* 51).
x | "The fever left him" (*aphēken*, *v.* 52).

C | **5.** 1-47. **THE IMPOTENT MAN.**
a | The Place. Jerusalem (*v.* 1).
b | The Pool. Bethesda (*v.* 2).
c | The longstanding case, "thirty-eight years" (*v.* 5).
d | "Jesus saw him" (*v.* 6).
e | The Lord takes the initiative (*v.* 6).
f | "The same day was the Sabbath" (*v.* 9).
g | "Afterward Jesus findeth him" (*v.* 14).
h | "Sin no more" (*v.* 14). Sin, only here and in "C", below
i | "My Father worketh hitherto, and I work" (*v.* 17).
k | A double reference to "Moses" (*vv.* 45, 46).

D | **6.** 1-14. **THE FEEDING OF THE FIVE THOUSAND.**
l | The only "sign" (with *D*) recorded in the other Gospels (Matt. 14. 15. Mark 6. 35. Luke 9. 10).
m | "Jesus went up into the mountain" (*v.* 3).
n | Followed by a discourse (*vv.* 26-65). Signification.
o | "Many disciples went back" (*v.* 66).
p | The testimony of Peter (*vv.* 68, 69).

D | **6.** 15-21. **THE WALKING ON THE SEA.**
l | The only "sign" (with D) recorded in the other Gospels (Matt. 14. 23. Mark 6. 47).
m | "Jesus departed again into the mountain" (*v.* 15).
n | Followed by a discourse (ch. 7). Signification
o | "Many of the people believed" (7. 31).
p | The testimony of Nicodemus (7. 50).

C | **9.** 1-41. **THE MAN BORN BLIND.**
a | The Place. Jerusalem (8. 59; 9. 1).
b | The Pool. Siloam (*vv.* 7, 11).
c | The longstanding case, "from birth" (*v.* 1).
d | "Jesus saw" him (*v.* 1).
e | The Lord takes the initiative (*v.* 6).
f | "It was the Sabbath day" (*v.* 14).
g | "When He had found him" (*v.* 35).
h | "Who did sin?" (*v.* 2. Cp. *vv.* 24, 25, 31, 34). Sin, only here, and in "C", above.
i | "I must work the works of Him that sent Me" (*v.* 4).
k | A double reference to "Moses" (*vv.* 28, 29).

B | **11.** 1-44. **THE SISTERS' BROTHER.**
o | The background. Rejection (10. 31, 39; 11. 8).
p | Time. "Jesus abode two days where He was" (*v.* 6).
q | "Lazarus was sick" (*ésthenei*, *v.* 2).
r | Parenthetic explanation *re* the person (Mary) (*v.* 2).
s | "Lazarus is dead" (*v.* 14). "Death" only here, and in "B", above.
t | "That ye may believe" (*v.* 15).
u | "Our brother had not died" (*v.* 21, 32).
v | Martha "met Him" (*vv.* 20, 30).
w | "Lazarus, come forth" (*v.* 43).
x | "Let him go" (*aphete*, *v.* 44).

A | **21.** 1-14. **THE DRAUGHT OF FISHES.**
a | The background. Thomas's unbelief (20. 24-29).
b | The Place. Galilee (*v.* 1).
c | "The third time" (*v.* 14).
d | A meal provided (*v.* 9).
e | The Lord was the Caller of His disciples (*vv.* 5, 12).
f | Failure confessed. They had "caught nothing" (*v.* 3). Had "no meat" (*v.* 5).
g | Numbers: 200 cubits (*v.* 8); 153 fishes (*v.* 11).
h | Command. "Cast the net into the water" (*v.* 6).
i | Obedience. "They cast therefore" (*v.* 6).
k | Net full, to the last fish (*vv.* 8, 11).
l | "Bring of the fish" (*enenkate*, *v.* 10).
m | The Lord manifested (*ephanerōthē*, *v.* 14).
n | His disciples' love (*vv.* 15-17).

People Israel" (Luke 2. 32). Apart from Messiah, Israel could have no joy, no supplies, no blessing, no glory.

The first sign signified that need: "they have no wine" (2. 3), while the last signified that with all their toil they had "caught nothing", and had "no meat"; but it signified also that Messiah could supply both the one and the other—sustenance and joy.

Religion with all its punctilious observances could not supply either. Religion grossly corrupted (cp. Isa. 1. 22), was in full evidence: the "waterpots" and "the purifying of the Jews" only manifested the truth of the inspired indictment of Isa. 1. 10–23; while the next recorded event (John 2. 13–16) manifested that they were destitute of all idea of true worship of Jehovah.

The discourses which followed carried the signification further, and showed that this spiritual destitution could be remedied only by the Divine gifts; yea, in spiritual regeneration and resurrection.

Nicodemus, who was attracted by the signs (3. 2), sought their signification, and was taught the need of spiritual birth from Ezek. 36. 24–32. The word "must" of 3. 7 and 3. 14 enforced and explained it; while the gift of God (*v.* 16) was the only answer to his question "How?"

From Jerusalem and a ruler He goes to Samaria (4. 4), like Peter in a later day (Acts 8. 14–25); and again shows, to a Samaritan woman, the need of spiritual worship, enforcing it by the same "must" (4. 24); and answering her question "How?" by the same "gift of God" (4. 10).

When Messiah gives joy to the nation, it will be filled "up to the brim" (2. 7. Cp. Isa. 9. 2–7. John 21. 11); and when He fills the Land with restored Israel in resurrection, it will be to the last one (Ezek. 37. 12–14). For in the eighth sign Messiah was the Caller, signifying that He will be the Gatherer (Jer. 31. 10); while the *seven* disciples (John 21. 2, Ap. 10) signify the spiritual perfection with which Israel will be gathered, yea, "one by one" (Isa. 27. 12) to the last one ("153"). For "though Israel be sifted among the nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9. 9).

THE SECOND (B) AND THE SEVENTH (*B*).

The Ruler's Son (4. 46–50), and the Sisters' Brother (11. 1–44).

If in the first and eighth the signification was national destitution of all *good*, in the second and seventh it is destitution of national *life*. The "sign" in each case was connected with *death*; and, as in all the other pairs, the latter is an advance upon the former: so here, the son being on the point of death (4. 47) in the death chamber, the brother is actually dead and in the tomb. The signification being that in the former, which took place during the first period of our Lord's ministry, which was the proclamation of the kingdom, the nation was at the point of death, though not actually dead (see Ap. 119): but in the latter case the "sign" was given in the third period when the King had been already rejected (10. 39; 11. 8, 53; 12. 10), and national life was in God's sight practically dead.

The nation's only hope was in Messiah, the great Life-giver. He would raise it again from the dead, according to Ezek. 37. There is a reference here to Hos. 13. 14. Can there be a reference also in the "two days" (4. 43 and 11. 6) to Hos. 6. 1–3?

THE THIRD (C) AND THE SIXTH (*C*).

The Impotent Man (5. 1–47), and the Man born Blind (9. 1–41).

In both these two "signs" the condition of Israel is "manifested" in another phase, as being of long standing and hopeless (5. 5; 9. 1); and Messiah is manifested in His grace as the only Helper and Healer.

In both cases Messiah is the Seeker (5. 6; 9. 1), and takes the initiative; while in both the preceding pairs He was the One Who was sought.

Both "signs" were manifested in Jerusalem (5. 1 and 8. 59 with 9. 1), and thus have special reference to Government and its seat.

Both are associated with a pool (5. 2 and 9. 7, 11), and may signify that Pool of spiritual cleansing which in a future day is yet to be "opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13. 1). In connection with this it is significant that these two "signs" are the only two out of all the eight that have any reference to *sin* (5. 14 and 9. 2, 24, 25, 34), as the second and seventh are the only two connected with *death*.

Sin had been the cause, in the case of Israel, both of the *impotence* and the *blindness*.[1]

It was the cause of Israel's thirty-eight years' typical and helpless wandering (see Ap. 50. VII; cp. 2 and 3) before the nation entered into rest; as it was the cause of the suffering of this impotent man, before he met with the great and only Giver of Rest.

This rest is emphasized by the reference to a "Sabbath-day" (5. 9 and 9. 14) and by the "sign" that Messiah (the true Joshua) can alone lead them into that true rest and sabbath-keeping that yet remains for Jehovah's People (Heb. 4. 4–10).

Messiah is Himself not only the Seeker (5. 6; and 9. 1), but He is also the Finder (5. 14 and 9. 35).

The double reference to Moses' *words* (5. 45, 46 and 9. 28, 29), and to the Father's *works* (5. 17 and 9. 4), are both "signs" also, full of the utmost significance as deepening the sin of Israel, and enhancing the grace of God Who had raised up Messiah as the Prophet, like unto Moses (Deut. 18. 15–19), and sent His Son to seek and to find and to save that which was lost (Luke 19. 9, 10).

THE FOURTH (D) AND THE FIFTH (*D*).

The Feeding of the Five Thousand (6. 1–14), and the Walking on the Sea (6. 15–21).

These are the two central "signs", and are emphasized by being the only "signs" which are recorded in the other three Gospels; thus implying that all four Gospels are needed in order to give us their full signification.

Both "signs" are followed by the Lord's own signification in the discourses which manifested the special glory of His Deity.

The two "signs" are connected together by the parenthesis of 6. 23, which shows that the signification is one, manifesting Messiah as Divine; in the former, as the Creator and the only Supplier of all His People's needs; temporal as in 6. 6–13, and spiritual as in 6. 32–51; in the latter, as the Creator and Lord of the elements.

The discourse which follows is to signify the enormity of the sin of His rejection, as shown in 7. 1, 11, 12, 25, 30, 32, 43, 44, 45; as the second and seventh are the only two connected with death.

Thus, these two central "signs" manifest the two central truths which are common to all the four Gospels: viz., the glory of the Messiah, and His rejection by the nation.

They were connected by His departing from them, and going up into a mountain (6. 3 and 6. 15), signifying that He was about to depart from them, until His return from heaven on the repentance of the nation.

CONCLUSION.

As to the eight "signs" as a whole, they are divided into seven and one; the seven taking place during the ministry of our Lord; and the one (the eighth) after His resurrection; the number eight being symbolical of that fact, the Resurrection having taken place on the eighth day (see Ap. 10).

The seven are divided into two, three, and two; the first two occurred in the *first* period of His ministry, which was the proclamation of the Kingdom (see Ap. 119).

[1] See *v.* 2, which shows that they believed the Babylonian "tradition" of reincarnation.

The next three (the third, fourth, and fifth) during the *second* period of His ministry, which was the manifestation of His Person as *Jehovah-Ropheka*, the Healer of His People; *Jehovah-Ro'ī*, and *Jehovah-Jireh*, the Supplier of all His People's needs; and Jehovah the Creator of heaven and earth, the sea and all that in them is.

The next two (the sixth and seventh) occurred during the *third* period of His ministry, the period of His rejection; manifesting the enormity of their sin, in the rejection of Him Who is the Restorer of His People's sight, and the Lord and Giver of life. Both were parabolic and prophetic with reference to His rejection.

The eighth stands out alone, in this connection; occurring as it does in the Post-resurrection period, and referring to the future gathering of Israel by the rejected Messiah, Who is seen as the Seeker, the Finder, and the Gatherer of His scattered People, Israel.

177 THE SYNONYMOUS WORDS FOR "JUDGMENT".

1. ***aisthēsis*** = perception. Occurs only in Phil. 1. 9, where A.V. reads "sense" in the margin and R.V. reads "discernment".

2. ***gnomē***, from *ginōskō* (Ap. 132. ii) = opinion, the result of knowledge. Occurs nine times: translated "purposed" in Acts 20. 3; "judgment" in 1 Cor. 1. 10; 7. 25, 40; "advice" in 2 Cor. 8. 10; "mind" in Philem. 14; Rev. 17. 13; "will" in Rev. 17. 17; and (with a verb) "agree" in Rev. 17. 17.

3. ***dikaiōma*** = that which is deemed right or just (*dikaios*). Occurs ten times: translated "judgment" in Rom. 1. 32; Rev. 15. 4; elsewhere "ordinance", righteousness", and once "justification" (Rom. 5. 16).

4. ***dikē*** = right, as established custom or usage, hence a suit at law, penalty, vengeance. Occurs four times: translated "judgment" in Acts 25. 15; "vengeance" in Acts 28. 4; Jude 7; and "punished" in 2 Thess. 1. 9 (see R.V.)

5. ***hēmera*** = day, rendered "judgment" in 1 Cor. 4. 3 (see A.V. marg.).

6. ***krima***. This and the two following words are akin to the verb *krinō* (Ap. 122. 1). *Krima* occurs twenty-eight times, and is rendered "judgment", "damnation", or "condemnation", save in Luke 24. 20; 1 Cor. 6. 7; and Rev. 18. 20, where see notes.

7. ***krisis*** = a separating, a judgment, especially of judicial proceedings. Our English word "crisis" means a turning-point. The word occurs forty-eight times: translated "damnation" (Matt. 23. 33; Mark 3. 29; John 5. 29), "condemnation" (John 3. 19; 5. 24), "accusation" (2 Pet. 2 11; Jude 9), and everywhere else "judgment".

8. ***kritērion*** = the place, or means of judgment. It occurs three times (1 Cor. 6. 2, 4; James 2. 6). This word we have also adopted into the English language as a "standard" for judging.

178 THE SYNONYMOUS WORDS FOR "RAISE", "RESURRECTION", ETC.

There are eight verbs and three nouns to be noticed in this connection.

I. VERBS.

1. ***anistēmi*** (*ana*, Ap. 104. i, *histēmi*) is either transitive or intransitive, according to the tense, &c., and means to make to stand up, i.e. to raise up, or to rise up, arise, rise again. It occurs 111 times, thirty-five of which refer to resurrection. See (e.g.) Matt. 17. 9; 20. 19. John 6. 39, 40, 44, 54.

2. ***exanistēmi***. No. 1 with *ek* (Ap. 104. vii) prefixed. Not used of resurrection. Occurs only in Mark 12. 19. Luke 20. 28. Acts 15. 5.

3. ***epanistamai*** is middle voice of No. 1 with *epi* (Ap. 104. ix) prefixed. Not used of resurrection. Occurs only in Matt. 10. 21. Mark 13. 12.

4. ***egeirō*** = to rouse up from sleep. Pass., to awake. Occurs 141 times, of which seventy refer to resurrection. See (e.g.) Matt. 10. 8; 27. 63, 64. Luke 20. 37; 24. 6, 34. John 12. 1, 9, 17. Eph. 1. 20; 5. 14, &c.

5. ***diegeirō***. No. 4, with *dia* (Ap. 104. v) prefixed = to rouse thoroughly. Not used of resurrection. Occurs only in Matt. 1. 24. Mark 4. 38, 39. Luke 8. 24. John 6. 18. 2 Pet. 1. 13; 3. 1 (stir up).

6. ***exegeirō***. No. 4, with *ek* (Ap. 104. vii) prefixed. Occurs only in Rom. 9. 17. 1 Cor. 6. 14.

7. ***epegeirō***. No. 4, with *epi* (Ap. 104. ix) prefixed. Not used of resurrection. Occurs only in Acts 13. 50; 14. 2.

8. ***sunegeirō***. No. 4, with *sun* (Ap. 104. xvi) prefixed. Occurs only in Eph. 2. 6 Col. 2. 12; 3. 1.

II. NOUNS.

1. ***anastasis***. Cp. I. 1. Occurs forty-two times. Always transl. resurrection, except Luke 2. 34.

2. ***exanastasis***. No. 1, with *ek* prefixed. Occurs only in Phil. 3. 11.

3. ***egersis***. Cp. I. 4. Occurs only in Matt. 27. 53.

179

I. PARALLEL DATINGS OF THE TIMES OF OUR LORD.
II. DATES OF "THE BEGETTING" AND THE NATIVITY, ETC.
III. "THE COURSE OF ABIA".

A.M. = *Anno Mundi*; i. e. in the year of the world. B.C. = *Before Christ*. Reckoned as from 4004 A.M.
A.C. = *Anno Christi*; i.e. in the year of Christ. Reckoned from the Nativity, in 4000 A.M. and 749-750 A.U.C.
A.U.C. = *Anno Urbis Conditæ*; i. e. the year in which the City (Rome) was founded.

I.

PARALLEL DATINGS OF THE TIMES OF OUR LORD.

A.M.	B.C.—A.D.	A.C.	A.U.C.	
3960	44		9	
1	43		710	
2	42		11	
3	41		12	
4	40		13	
5	39		14	Herod declared king by the Romans, according to Josephus
6	38		15	(*Ant.* xvii. 8 § 1), who states that his death took place thirty-
7	37		16	seven years later, and as he always reckoned his years from
8	36		17	Nisan to Nisan (including initial and terminal fractions of Nisan
9	35		18	as complete years), the death of Herod would be in 749-750 A.U.C.,
3970	34		19	or 4-3 B.C.
1	33		720	
2	32		21	YEARS OF THE REIGN OF AUGUSTUS (OCTAVIUS).
3	Battle of Actium 31		722	1st year of Octavius.
4	30	Decree of Senate of Rome	23	2
5	29		24	3
6	28		25	4
7	27		26	5 AUGUSTUS (Octavius) IMPERATOR.
8	26		27	6
9	25		28	7
3980	24		29	8
1	23		730	9
2	22		31	10
3	21		32	11
4	20		33	12
5	19		34	13
6	18		35	14
7	17		36	15
8	16		37	16
9	15		38	17
3990	14		39	18
1	13		740	19
2	12		41	20
3	11		42	21
4	10		43	22
5	9		44	23
6	8		45	24
7	7		46	25
8	6	YEARS OF THE AGE OF THE LORD	47	26
9	5		48	27
(See Ap. 50) 4000	THE NATIVITY 4	0	749	Herod d.c. end 28 Our Lord b. 15th Tisri=29th Sept. 4 B.C.
1	1st taxing or Census 3	Quirinus' First 1	750	of Jan. 3 B.C. 29
2	Luke 2. 2 2	Governorship. 2	51	30
3	1	3	52	31
4004	0 A.D.	4	753	32 A.D. reckoning begins, owing to the mistake of
5	1	5	54	33 *Dionysius Exiguus*, in arranging the Calendar
6	2	6	55	34 of the Christian Era in A.D. 532.
7	3	7	56	35
8	4	8	57	36
9	5	9	58	37
4010	6	10	59	38
1	7	11	760	39
2	8	Christ in the Temple	61	40
3	9	13	62	41 YEARS OF THE REIGN OF TIBERIUS.
4	2nd Census (?) 10	14	63	42
5	11	15	64	43
6	12	16	65	44 1st yr. of Tiberius' 1 joint reign with Augustus.
7	13	17	66	45 2
8	14	18	67	19th August 46 Augustus dies. 3 Tiberius alone.
9	15	19	68	4
4020	16	20	69	5
1	17	21	770	6
2	18	22	71	7
3	19	23	72	8
4	20	24	73	9
5	21	25	74	10
6	22	26	75	11
7	23	27	76	12
8	3rd Census (?) 24	28	77	13 3rd Census this year (?).
9	25	29	78	14
4030	The Ministry 26	of our 30 Lord	779	begins (Luke 3. 23) in the 15th year of Tiberius.
1	27	31	780	16
2	28	32	81	17
ANNO MUNDI 4033	THE CRUCIFIXION 29	A.D. THE LORD 33 YEARS OF AGE.	782	A.U.C. ROMAN RECKONING. THE 18th „ „

1. ZUMPT fixes Quirinus' (Cyrenius') *First* Governorship as 4 B.C. to 1 B.C. Justin Martyr thrice says that our Lord was born under Quirinus (*Apol.* 1. XXXIV, p. 37; XLVI, p. 46; *Dial.* LXXVIII, p. 195. Clark's ed.).

2. According to some, Augustus died August 19, A.D. 14. Therefore if Tiberius' co-regnancy was for two years before Augustus' death his *first* year was 765 A.U.C. = 12 A.D. His fifteenth year consequently was A.U.C. 779 = 26 A.D. = 4030 A.M. and A.C. 30, for our Lord was thirty years of age when He begun His Ministry (Luke 3. 23). Clement of Alexandria gives the years of Augustus' reign as being 43-46, according to different reckonings in his day.

3. According to Clement of Alexandria (c. A.D. 190-220) "Our Lord was born in the twenty-eighth year when *first* the census was ordered to be taken in the reign of Augustus" (*Stromata*, Book 1, see Clark's ed. 1, pp. 444-445). If that is correct, and it is true that a Census was taken every *fourteen* years, then the next would fall in A.D. 10, and the succeeding one would have been due A.D. 24.

II.

DATES OF "THE BEGETTING" (*he gennēsis*, Matt. 1. 18, 20 (see R.V. marg.). John 1. 14-) OF OUR LORD AND HIS BIRTH. (Luke 2. 7. John 1. -14.)

78 | 78	156 | 156	234 | 234
TEBETH 1=25-26 DEC. (5 B.C.).	20=12-13	10=20-30	29=15-16
(29) 2=26-27 (7)	21=13-14	11=30-31	30=16-17
3=27-28	22=14-15	12=31 1	ELUL 1=17-18
4=28-29	23=15-16	13 1- 2 JUNE	(29) 2=18-19
5=29-30	24=16-17	14 2- 3 (30)	3=19-20
6=30-31	25=17-18	15 3- 4	4=20-21
7=31- 1	26=18-19	16 4- 5	5=21-22
8= 1- 2 JAN. (4 B.C.).	27=19-20	17= 5- 6	6=22-23
9= 2- 3 (31)	28=20-21	18= 6- 7	7=23-24
10= 3- 4	29=21-22	19= 7- 8	8=24-25
11= 4- 5	NISAN 1=22-23	20= 8- 9	9=25-26
12= 5- 6	(30) 2=23-24	21= 9-10	0=26-27
13= 6- 7	3=24-25	22=10-11	1=27-28
14= 7- 8	4=25-26	23=11-12	12=28-29
15= 8- 9	5=26-27	24=12-13	13=29-30
16= 9-10	6=27-28	25=13-14	14=30-31
17=10-11	7=28-29	26=14-15	15=31- 1 SEPTEMBER
18=11-12	8=29-30	27=15-16	16= 1- 2 (29)
19=12 13	9 30-31	28 16-17	17= 2- 3
20=13-14	10 31- 1	29=17 18	18= 3- 4
21=14-15	11= 1- 2 APRIL	30 18-19	19= 4- 5
22=15-10	12= 2- 3 (30)	THAMMUZ 1=19-20	20= 5- 6
23=16-17	13= 3- 4	(29) 2=20-21	21= 6- 7
24=17-18	14= 4- 5	3=21-22	22= 7- 8
25=18-19	15= 5- 6	4=22-23	23= 8- 9
26=19-20	16= 6- 7	5=23-24	24= 9-10
27=20-21	17= 7- 8	6=24-25	25=10-11
28=21-22	18= 8- 9	7=25-26	26=11-12
29=22-23	19= 9-10	8=26-27	27=12-13
SEBAT 1=23-24	20=10-11	9=27-28	28=13-14
(30) 2=24-25	21=11-12	10=28-20	29=14-15
3=25-26	22=12-13	11=29-30	ETHANIM (TISRI) 1=15-16
4=26-27	23=13-14	12=30- 1	(15) 2=16-17
5=27-28	24=14-15	13= 1- 2 JULY	3=17-18
6=28-29	25=15-16	14= 2- 3 (31)	4=18-19
7=29-30	26=16-17	15= 3- 4	5=19-20
8=30-31	27=17-18	16= 4- 5	6=20-21
9=31- 1	28=18-19	17= 5- 6	7=21-22
10= 1- 2 FEBRUARY	29=19-20	18= 6- 7	8=22-23
11= 2- 3 (29)	30=20-21	19= 7- 8	9=23-24
12= 3- 4 (Leap Year)	ZIF 1=21-22	20= 8- 9	10=24-25
13= 4- 5	(29) 2=22-23	21= 9-10	11=25-26
14= 5- 6	3=23-24	22=10-11	12=26-27
15= 6- 7	4=24-25	23=11-12	13=27-28
16= 7- 8	5=25-26	24=12-13	14=28-29
17= 8- 9	6=26-27	25=13-14	ETHANIM OR TISRI—15=20-30 SEPTEMBER
18= 9-10	7=27-28	26=14-15	
19=10-11	8 28-29	27=15 16	Days on Jewish reckoning, 280 | 280 days, on Gentile reckoning.
20=11 12	9 29-30	28 16-17	
21=12-13	10=30- 1	29=17-18	
22=13 14	11= 1- 2 MAY	AB 1=18-19	
23=14-15	12= 2- 3 (31)	(30) 2=19-20	
24=15-16	13= 3- 4	3=20-21	
25=16-17	14= 4- 5	4=21-22	
26=17-18	15= 5- 6	5=22 23	
27=18 19	16= 6- 7	6=23-24	
28=19-20	17= 7- 8	7=24-25	
29=20 21	18= 8- 9	8=25-26	
30=21-22	19= 9 10	9=26-27	
ADAR 1=22-23	20=10 11	10=27-28	
(29) 2=23-24	21=11-12	11=28-29	
3=24-25	22=12-13	12=29-30	
4=25-26	23=13 14	13=30-31	
5=26-27	24=14 15	14=31- 1	
6=27-28	25=15 16	15= 1- 2 AUGUST	
7=28-29	26=16 17	16= 2- 3 (31)	
8=29- 1	27=17-18	17= 3- 4	
9= 1- 2 MARCH	28=18 19	18= 4- 5	
10= 2- 3 (31)	29=19-20	19= 5- 6	
11= 3- 4	SIVAN 1=20-21	20= 6- 7	
12= 4- 5	(30) 2=21-22	21= 7- 8	
13= 5- 6	3=22-23	22= 8- 9	
14= 6- 7	4=23-24	23= 9 10	
15= 7- 8	5=24-25	24=10-11	
16= 8- 9	6=25-26	25=11 12	
17= 9 10	7=26-27	26=12 13	
18=10-11	8=27-28	27=13-14	
19=11-12	9=28-29	28=14-15	
78 | 78	156 | 156	234 | 234	

According to Jewish reckoning.		According to Gentile (Western) reckoning.	
TEBETH	29 days.	DECEMBER	7 days.
SEBAT	30	JANUARY	31
ADAR	29	FEBRUARY	29
NISAN	30	MARCH	31
ZIF	29	APRIL	30
SIVAN	30	MAY	31
THAMMUZ	29	JUNE	30
AB	30	JULY	31
ELUL	29	AUGUST	31
ETHANIM	15	SEPTEMBER	29
	280		280

280 days=40 weeks—forty *sevens*, the *perfect* period of human gestation [7×5×8=280].

The Component Numbers of 280 are highly *significant* in *this connection*.

7 denotes Spiritual Perfection.
6 " Divine Grace.
8 " Resurrection, Regeneration, &c. (Ap. 10).

1st TEBETH=25th December (5 B.C.).
15th ETHANIM=29th September (4 B.C.).

From 1st TEBETH to 15th ETHANIM (inclusive)=280 days.
From 25th DECEMBER (5 B.C.) to 29th SEPTEMBER (4 B.C.)=280 days.

1. It thus appears without the shadow of a doubt that the day assigned to the *Birth* of the Lord, viz. December 25, was the day on which He was "begotten of the Holy Ghost", i.e. by *pneuma hagion* = divine power (Matt. 1. 18, 20 marg.), and His birth took place on the 15th of *Ethanim*, September 29, in the year following, thus making beautifully clear the meaning of John 1. 14, "The Word *became flesh*" (Matt. 1. 18, 20) on 1st *Tebeth* or December 25 (5 B.C.), "and *tabernacled* (Gr. *eskēnōsen*) with us", on 15th of Ethanim or September 29 (4 B.C.).

The 15th of Ethanim (or Tisri) was the *first* day of the Feast of Tabernacles. The circumcision therefore took place on the *eighth* day of the Feast=22nd Ethanim=October 6 (Lev. 23. 33-43). So that these two momentous events fall into their proper place and order, and the *real reason* is made clear why the 25th of December is associated with our Lord, and was set apart by the Apostolic Church to commemorate the stupendous event of the "Word becoming flesh"—and not, as we have for so long been led to suppose, the commemoration of a pagan festival.

2. An overwhelmingly strong argument in favour of the

correctness of this view lies in the fact that the *date* of "the Festival of Michael and All Angels" has been from very early times the 29th day of September, on Gentile (Western) reckoning.

But "the Church" even then had lost sight of the reason why this date rather than any other in the Calendar should be so indissolubly associated with the great Angelic Festival.

The following expresses the almost universal knowledge or rather want of knowledge of "Christendom" on the subject: "We pass on now to consider, in the third place, the commemoration of September 29, the festival of Michaelmas, *par excellence*. It does not appear at all certain what was the *original* special idea of the commemoration of this day" (Smith's *Dict. of Chr. Antigq.* (1893), vol. ii, p. 1177 (3)).

A reference, however, to the Table and statements above, makes the "*original* special idea" why the Festival of "Michael and All Angels" is held on September 29 abundantly clear. Our Lord was *born* on that day, the first day of the "Feast of Tabernacles" (Lev. 23. 39). This was on the *fifteenth* day of the seventh Jewish month called *Tisri*, or *Ethanim* (Ap. 51. 5), corresponding to our September 29 (of the year 4 B.C.).

The "Begetting" (*gennēsis*) Day of the Lord was announced by the Angel Gabriel. See notes on Dan. 8. 16, and Luke 1. 19.

The "Birth" Day, by "(the) Angel of the Lord", unnamed in either Matthew and Luke.

That this Angelic Being was "Michael the Archangel" (of Jude 9), and *Mikā'ēl hassar haggādōl*—"Michael the Great Prince"—of Dan. 12. 1, seems clear for the following reason: If, "when *again* (yet future) He bringeth the First-begotten into the world, He saith, Let *all* the Angels of God worship Him" (Heb. 1. 6; quoting Ps. 97. 6)—then this must include the great Archangel Michael himself. By parity of reasoning, on the *First* "bringing" into the world of the only begotten Son, the Archangel must have been present. And the tremendous announcement to the shepherds, that the Prince of Peace (Isa. 9. 6) was on earth in the person of the Babe of Bethlehem, must therefore have been made by the same head of the heavenly host (Luke 2. 9–14). In mundane affairs, announcements of supremest importance (of kings, &c.) are invariably conveyed through the most exalted personage in the realm. The point need not be laboured.

3. The fact of the *Birth* of our Lord having been revealed to the shepherds by the Archangel Michael on the 15th of *Tisri* (or *Ethanim*), corresponding to September 29, 4 B.C.—the *first* day of the Feast of Tabernacles—must have been known to believers in the Apostolic Age. But "the mystery of iniquity" which was "already working" in Paul's day (2 Thess. 2. 7) quickly enshrouded this and the other great fact of the day of the Lord's "begetting" on the first day of the Jewish month *Tebeth* (corresponding to December 25, 5 B.C.)—as well as other events connected with His sojourn on earth,[1] —in a rising mist of obscurity in which they have ever since been lost.

The earliest allusion to December 25 (modern reckoning) as the date for the Nativity is found in the *Stromata* of Clement of Alexandria, about the beginning of the *third* century A.D. (See note 3, p. 197).[2]

That "Christmas" was a pagan festival long before the time of our Lord is beyond doubt. In Egypt Horus (or Harpocrates[3]), the son of Isis (Queen of Heaven), was born about the time of the winter solstice.[4] By the time of the early part of the fourth century A.D., the *real* reason for observing Christmas as the date for the miraculous "begetting" of Matt. 1. 18 and "the Word becoming flesh" of John 1. 14 had been lost sight of. The policy of Constantine, and his *Edict of Milan*, by establishing universal freedom of religion furthered this. When many of the followers of the old pagan systems—the vast majority of the empire, it must be remembered—adopted the Christian religion as a cult, which Constantine had made fashionable, and the "Church" became the Church of the Roman Empire, they brought in with them, among a number of other things emanating from Egypt and Babylon, the various Festival Days of the old "religions". Thus "Christmas Day," the *birthday* of the Egyptian Horus (Osiris), became gradually substituted for the real *Natalis Domini* of our blessed Saviour, viz. September 29, or *Michaelmas Day*.

4. If, however, we realize that the centre of gravity, so to speak, of what we call the Incarnation is the *Incarnation itself*—the wondrous fact of the Divine "begetting", when "the Word *became* flesh" (see notes on Matt. 1. 18 and John 1. 14)—and that this is to be associated with December 25, instead of March—as for 1,600 years Christendom has been led to believe—then "Christmas" will be seen in quite another light, and many who have hitherto been troubled with scruples concerning the day being, as they have been taught, the anniversary of a Pagan festival, will be enabled to worship on that Day without alloy of doubt, as the time when the stupendous miracle which is the foundation stone of the Christian faith, came to pass.

The "Annunciation" by the Angel Gabriel marked the *gennēsis* of Matt. 1. 18, and the first words of John 1. 14.

The announcement to the shepherds by the Archangel Michael marked the Birth of our Lord. John 1. 14 is read as though "the Word became flesh (R.V.), and dwelt among us", were one and the same thing, whereas they are *two* clauses.

The paragraph should read thus:

"And the Word became flesh;
(Gr. *ho logos sarx egeneto.*)
And tabernacled with (or among) us."
(Gr. *kai eskēnōsen en hēmin*).

The word *tabernacled* here (preserved in R.V. marg.) receives beautiful significance from the knowledge that "the Lord of Glory" was "*found* in fashion as a man", and thus *tabernacling* in human flesh. And in turn it shows in equally beautiful significance that our Lord was born on the first day of the great Jewish Feast of *Tabernacles*, viz. the 15th of Tisri, corresponding to September 29, 4 B.C. (modern reckoning).

The Circumcision of our Lord took place therefore on the *eighth* day, the last day of the Feast, the "Great Day of the Feast" of John 7. 37 ("Tabernacles" had eight days. The Feast of Unleavened Bread had seven days, and Pentecost one. See Lev. 23).

5. The main arguments *against* the Nativity having taken place in December may be set forth very simply:

(i) The extreme improbability, amounting almost to impossibility, that Mary, under such circumstances, could have undertaken a journey of about 70 miles (as the crow flies), through a hill district averaging some 3,000 feet above sea-level, in the depth of winter:

(ii) Shepherds and their flocks would not be found "abiding" (Gr. *agraulēō*) in the open fields at night in December (Tebeth), for the paramount reason that there would be no pasturage at that time. It was the custom then (as now) to withdraw the flocks during the month *Marchesvan* (Oct.–Nov.)[1] from the open districts and house them for the winter.

(iii) The Roman authorities in imposing such a "census taking" for the hated and unpopular "foreign"

[1] Notably the day of the crucifixion, &c. (see Ap. 156, 165).
[2] His statements are, however, very vague, and he mentions several dates claimed by others as correct.
[3] Osiris reincarnated.
[4] See Wilkinson's *Ancient Egyptians*, Vol. III, p. 79 (Birch's ed.).

[1] It is true that the Lebanon shepherds are in the habit of keeping their flocks alive during the winter months, by cutting down branches of trees in the forests in that district, to feed the sheep on the leaves and twigs, when in autumn the pastures are dried up, and in winter, when snow covers the ground (cp. *Land and Book*, p. 204), but there is no evidence that the Bethlehem district was afforested in this manner.

tax would not have enforced the imperial decree (Luke 2. 1) at the most inconvenient and inclement season of the year, by compelling the people to enroll themselves at their respective "cities" in December. In such a case they would naturally choose the "line of least resistance", and select a time of year that would cause least friction, and interference with the habits and pursuits of the Jewish people. This would be in the autumn, when the agricultural round of the year was complete, and the people generally more or less at liberty to take advantage, as we know many did, of the opportunity of "going up" to Jerusalem for the "Feast of Tabernacles" (cp. John 7. 8–10, &c.), the crowning Feast of the Jewish year.

To take advantage of such a time would be to the Romans the simplest and most natural policy, whereas to attempt to enforce the Edict of Registration for the purposes of Imperial taxation in the depth of winter,—when travelling for such a purpose would have been deeply resented, and perhaps have brought about a revolt,—would never have been attempted by such an astute ruler as Augustus.

6. With regard to the other two "Quarter Days", June 24, March 25, these are both associated with the miraculous (Luke 1. 7) "conception" and birth of the Forerunner, as December 25 and September 29 are with our Lord's miraculous "Begetting" and Birth; and are therefore connected with "the Course of Abiah."

III.

"THE COURSE OF ABIA" (Luke 1. 5).

This was the *eighth* of the priestly courses of ministration in the Temple (1 Chron. 24. 10), and occurred, as did the others, twice in the year.

The "Courses" were changed every week, beginning each with a Sabbath. The reckoning commenced on the 22nd day of Tisri or Ethanim (Ap. 51. 5). This was the eighth and last day of the Feast of Tabernacles=the "Great Day of the Feast" (John 7. 37), and was a Sabbath (Lev. 23. 39).

The first course fell by lot to Jehoiarib, and the eighth to Abia or Abijah (1 Chron. 24. 10).

Bearing in mind that *all* the courses served together at the three Great Feasts, the dates for the two yearly "ministrations" of Abiah will be seen to fall as follows:

The first [1] ministration was from 12–18 Chisleu = December 6–12.

The second ministration was from 12–18 Sivan = June 13–19.

The announcement therefore to Zacharias in the Temple as to the conception of John the Baptist took place between 12–18 SIVAN (June 13–19), in the year 5 B.C. After finishing his "ministration", the aged priest "departed to his own house" (Luke 1. 23), which was in a city [2] in "the hill country" of Juda (verse 39).

The day following the end of the "Course of Abia" being a Sabbath (Sivan 19), he would not be able to leave Jerusalem before the 20th.

The thirty miles journey would probably occupy, for an old man, a couple of days at least. He would therefore arrive at his house on the 21st or 22nd. This leaves ample time for the miraculous "conception" of Elizabeth to take place on or about the 23rd of SIVAN [3]—which would correspond to June 23–24 of that year. The fact of the conception and *its date* would necessarily be known at the time and afterwards, and hence the 23rd SIVAN would henceforth be associated with the conception of John Baptist as the 1st TEBETH would be with that of our Lord.

But the same influences that speedily obscured and presently obliterated the real dates of our Lord's "Begetting" and Birth, were also at work with regard to those of the Forerunner, and with the same results. As soon as the true *Birth* day of Christ had been shifted from its proper date, viz. the 15th of Tisri (September 29), and a Festival Day from the Pagan Calendars substituted for it (viz. December 25), then everything else had to be altered too.

Hence "Lady Day" in association with March 25 (new style) became necessarily connected with the Annunciation. And June 24 made its appearance, as it still is in our Calendar, as the date of "the *Nativity* of John the Baptist", instead of, as it really is, the date of his miraculous conception.

The Four "Quarter Days" may therefore be set forth thus: first in the chronological order of the events with which they are associated, viz.:

The conception of John Baptist	on or about 23rd SIVAN	= June 24	in the year	5	B.C.
The *Gennēsis* (Begetting) of our Lord	,, ,,	1st TEBETH = December 25	,, ,,	5	,,
The birth of John Baptist	,, ,, ,,	4th—7th NISAN = March 25–28	,, ,,	4	,,
The birth of our Lord	,, ,, ,,	15th TISRI = September 29	,, ,,	4	,,

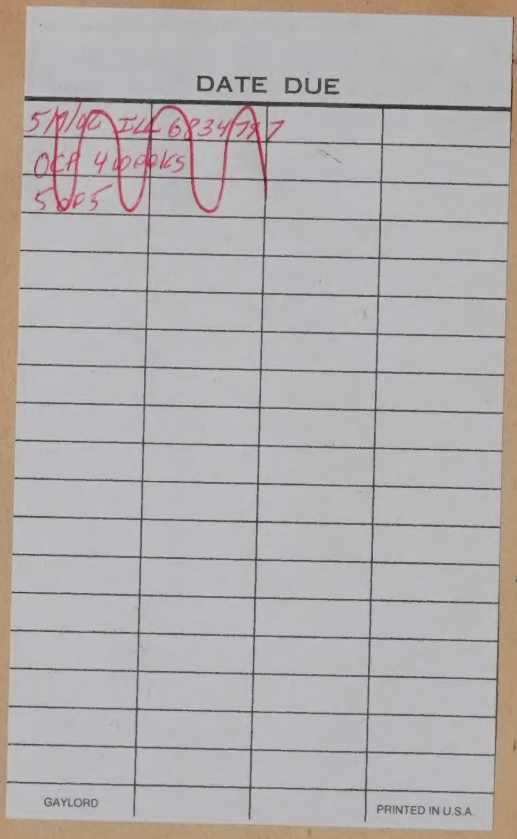
or, placing the two sets together naturally:—

The conception of John	23rd SIVAN	= June 23–24	,, ,,	5	,,
The birth of John	7th NISAN	= March 28–29	,, ,,	4	,,
The Miraculous "Begetting"	1st TEBETH	= December 25	,, ,,	5	,,
The NATIVITY	15th TISRI	= September 29	,, ,,	4	,,

[1] Reckoning of course from *Ethanim* or *Tisri*—the *First* month of the civil year. The sacred year was six months later, and began on 1st *Nisan*.

[2] The "city" is not named (possibly *Juttah*, some 30 miles to the south of Jerusalem).

[3] The conception of John the Baptist was, in view of Luke 1. 7, as miraculous as that of Isaac: but it is not necessary to insist upon the complete period of *forty sevens* (p. 198) in the case of Elizabeth. Therefore the birth of the Forerunner may have been three or four days short of the full two hundred and eighty days,—as indicated in the above table.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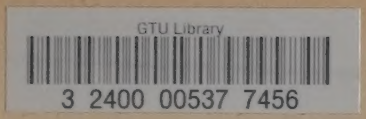

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